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G R E E C E

G R E E C E

HANDBOOK FOR TRAVELLERS

BY

KARL BAEDEKER

WITH 8 MAPS, 15 PLANS, AND A PANORAMA OF ATHENS

SECOND REVISED EDITION

LEIPSIC: KARL BAEDEKER, PUBLISHER

LONDON: DULAU AND CO., 37 SOHO SQUARE, W.

1894

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'Where'er we tread 'tis haunted, holy ground
'No earth of thine is lost in vulgar mould'.

Byron.

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PREFACE.

THE aim of the Handbook to Greece, which now appears for the second time in an English garb, corresponding to the third German edition, is to supply the traveller with the most necessary information regarding the history and culture of the people he is about to visit, to render him as independent as possible of the services of couriers, guides, and commissionnaires, to protect him against extortion, and in every way to aid him in deriving enjoyment and instruction from his tour in one of the most profoundly interesting countries in the world.

Like the Editor's other Handbooks, this volume is founded on personal acquaintance with the places described. The manuscript forming the nucleus of the work was prepared by *Dr. Lolling*, now Curator of the Epigraphical Museum at Athens, whose knowledge of Greece is derived from a residence of many years in the country and who has also contributed largely to the present edition. The account of Olympia was furnished mainly by *Dr. Dörpfeld*, Director of the German Archæological School at Athens. Many other travellers furnished useful hints and information, and the Editor himself visited Greece in order to supplement the work of his learned colleagues by such practical additions as were suggested by a long experience in the preparation of guide-books. The introductory sketch of Greek Art is from the pen of *Professor Reinhard Kekulé* (whose introductions form one of the most valuable features of the Editor's Handbooks to Italy) and has been adapted for English readers with the help of *Dr. Joseph T. Clarke*. For most acceptable aid in the preparation of the English edition the Editor also tenders his thanks to *Mrs. Lewis (Miss Agnes Smith)*; to *Professor Mahaffy* of Trinity College, Dublin; and to *Dr. Sandys*, Public Orator of the University of Cambridge.

Though the greatest pains have been taken to ensure accuracy, the Editor is well aware of the constant fluctuation to which many of the data in the Handbook are liable. He will therefore highly appreciate any corrections or suggestions with which travellers may favour him, especially if the result of their own observation. Communications of this nature have frequently been of the greatest use in the case of his other Handbooks.

THE MAPS and PLANS of the Handbook have in each case been prepared from the latest material available (comp. p. cxii). The map of the Kingdom of Hellas at the end of the volume, on a scale of 1:1,000,000, is founded upon the map of the Imperial Geographical Institute of Vienna (1:300,000; p. cxii), with numerous modifications and additions. The state of the network of roads, with which Greece is gradually being covered, and of the railways, is represented as it was at the beginning of 1893. The French orthography of the names (comp. p. xli) has been adopted because the map is also used in the French and German editions of the Handbook. The same remark applies to the plans of Athens, the Piræus, and Corinth, with the additional reason that the French names of the streets are occasionally employed as alternatives to the Greek ones.

DISTANCES by railway or high-road are given approximately in English miles ($\frac{5}{8}$ Engl. mile = nearly 1 *Stadion* or kilomètre). Where the time between two places is given instead of the distance, the reference, unless expressly stated to be otherwise, is to the ordinary mode of locomotion in Greece, *viz.* on horseback. As the pace is invariably a walk, an hour rarely means more than three English miles, and frequently means less (comp. p. xvii). HEIGHTS are given from the most trustworthy sources, reduced to English feet (1 Engl. ft. = 0.3048 mètre, Greek *péchys*). The POPULATIONS are those ascertained by the latest census.

HOTELS. The hotel system of Greece is still so undeveloped, that it is difficult to give satisfactory data concerning houses of entertainment. The asterisks, however, indicate those which the Editor has reason to believe are *comparatively* clean, respectable, and reasonable.

A list of the modern Greek topographical and other terms occurring most frequently in the text is given at p. xviii. For hints as to the pronunciation of modern Greek, see pp. xxx, xli.

It should be noticed that the JULIAN CALENDAR, which is twelve days behind the Gregorian, is still followed in Greece. January 1st in Greece corresponds therefore to January 13th in Western Europe.

To hotel-keepers, tradesmen, and others the Editor begs to intimate that a character for fair dealing and courtesy towards travellers forms the sole passport to his commendation, and that advertisements of every kind are strictly excluded from his Handbooks.

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Abbreviations.

R. = Room, B. = Breakfast, D. = Dinner, A. = Attendance, L. = Light, pens. = pension. — r. = right, l. = left. — N., S., E., and W., the cardinal points of the compass and adjectives derived from them. — M. = Engl. mile; ft. = Engl. feet. — fr. = franc; c. = centime; dr. = drachma; l. = lepton).

Asterisks are employed as marks of commendation.

INTRODUCTION.

I. Practical Hints.

A journey to Greece no longer ranks with those exceptional favours of fortune which fall to the lot of but few individuals. Athens, thanks to modern railways and steamers, has been brought within four days of London. From Brindisi, which is reached from London in 60 hrs., the traveller proceeds by steamer to Corfu in 12 hrs., and thence in 16 hrs. more to Patras, whence the railway takes him to Corinth in 4, to Athens in $7\frac{1}{2}$ hrs. The voyage from Brindisi to Athens, which formerly took $2\frac{1}{2}$ days round the S. point of the Peloponnesus, has been reduced almost one half by the opening of the canal through the Isthmus of Corinth (p. 236). The number of travellers who, after exploring Italy and Sicily, turn their steps toward the classic shores of Hellas, the earliest home of the beautiful, will therefore doubtless constantly increase. Even the shortest sojourn in the country itself will yield the richest rewards and contribute more than long years of study towards a thorough comprehension of a civilisation, from which modern life has still much to learn. We must, however, remember that, while the columned beauty of Greek architecture still exercises a direct and powerful influence in spite of the ruin brought about by the hand of time or of man, the case is not the same with regard to the ancient works of sculpture, for an adequate appreciation of which a special preparation is necessary. Those who come fresh from the noble galleries of Rome and Naples may at first feel some disappointment in the terribly dilapidated condition of many of the Greek works, and perhaps also with the warehouselike arrangement of the museums in which they are exhibited. But, when allowance has once been made for these disadvantages, all the deeper is the insight into Greek art, the creations of which meet us here in their first freshness and in their original form, — not, as is almost universally the case in Italy, in the copies and adaptations of the Roman period. Another important element in the enjoyment of a visit to Greece is some capacity for sympathetic appreciation of southern scenery, with its bare but nobly formed and clearly cut mountains, its deep-blue gulfs, and its clear ethereal atmosphere, which brings distant objects close to the beholder and robs shadows of their depth and gloom. The variegated charm of a northern landscape must not be looked for in Greece any more than in

Italy; we must learn to comprehend and pay a due meed of admiration to the severe harmony of colours which here characterizes mountain and plain, rocks, buildings, and even vegetation.

**a. Mode of Travelling. Hotels. Railways. Couriers.
Agogists. Equipment. Topographical Terms.**

A stay in *Athens* is, so far as external conditions are concerned, similar to a stay at Naples or Palermo. Like these towns, the Greek capital affords all the conveniences which most travellers find necessary for comfort. There are here several excellent hotels of the first class, and also good second-class hotels, fitted up in the style of an Italian *locanda* and furnished with a *trattoria* or restaurant. In the larger hotels the ordinary rule is to pay a fixed sum per day, varying from 10 to 15 fr. according to the season; this price includes breakfast, luncheon (about noon), dinner (at 6 or 7 p.m.), and room (3-5 fr.). In the second-class houses the charge for rooms is somewhat lower, and meals are taken *à la carte*. The most important points in the environs may now be reached by railway; other excursions may be made by carriage or on horseback.

The conditions at *Corfu* resemble those at Athens. Good inns and good roads make a visit to this lovely island easy for the most fastidious traveller; and those who have spent two or three days here will always remember its scenery as one of the most striking natural features of a tour in Greece.

In the rest of Greece tolerable inns (ξενοδοχεία, *Xenodocheia*), resembling the *locandas* of the small towns of S. Italy, are found only in certain towns situated on the railways: e.g. at the *Piræus*, *Corinth*, *Nauplia*, *Tripolitsa*, *Patras*, *Olympia*, *Kalamata*, *Volo*, *Lamia*, and *Larissa*; and also at *Syra*, *Zante*, and *Kephallenia* (*Argostoli*). A distinct bargain should in all cases be made beforehand as to the price of rooms. The landlords usually seek to charge for all the beds in a room, whether they are used or not.

At other places in the interior the accommodation for travellers is still of the scantiest description, unless they have the good fortune to bear introductions ensuring the hospitality of some of the well-to-do natives. The inns, sometimes calling themselves *Xenodocheia*, but generally content with the humbler title of *Khans*, are usually miserable cottages, with a kitchen and one large common-sleeping-room; nowadays some of them also possess a few separate rooms, which are, however, destitute of furniture, glass windows, and fire-places. The traveller must bring his own coverings with him, as the rugs presented him for bed-clothes are almost always full of vermin. For a similar reason a sleeping-bag of linen or cotton cloth, tying tightly round the neck, will add to his comfort. Native wine, *rakí* (spirits), and coffee may generally be had, but the only solid fare offered consists of bread and cheese and eggs and occasionally a fowl. The traveller is therefore thrown upon his own

resources for the greater part of his food, which he should bring with him from Athens. The greatest drawbacks the civilised traveller finds in these houses are the dirt and the vermin, which cause many so extreme an annoyance, that their keen enthusiasm in treading classic soil and their deep admiration for Greek scenery become seriously impaired. The pests which render night hideous include not only the flea (*psillous*), with which the traveller in Italy has probably become more or less familiar, but also bed-bugs (*koréous*), lice (*psiræes*), and other disgusting insects, winged and wingless. The best remedy against the attacks of these enemies of repose is good *Insect Powder* (Persian or Keating's), which should be plentifully sprinkled on the traveller's clothes and bedding. This is better procured before leaving home. *Naphthaline* is also very efficacious, but its pungent odour is found objectionable by many travellers. The burning of insect-powder or Venetian 'Sonni Tranquilli' (obtainable at the chief druggists' in Athens) is of some use in repelling the *Kounoupia*, or mosquitoes, which overspread the whole of the low-lying districts in summer (June-Oct.). The only effectual preventives, however, are thin muslin curtains (*Kounoupiéra*) spread over the bed. Ammonia or a solution of carbolic acid, if applied at once, helps to allay the irritation caused by the bites. — The acceptance of *HOSPITALITY* (*Philoxenia*) has this drawback, that consideration for the feelings of his host limits the traveller in various ways, and this is increased by the fact that the modern Greek has generally very little idea of the value of time. The only return the stranger can make for his reception is a gratuity to the servants. In small houses, however, where the traveller has been received without the formality of introduction, a sum of 4-5 dr. is expected for the night's lodging, while, on the other hand, the visitor may take his ease almost as freely as at an inn. In the *Greek Convents* (see p. liii) the conditions are similar, except that food and drink are usually provided unasked, and that the expected compensation is not too great.

Railways. Greece now possesses 565 M. of railway. The first Greek line, from *Athens to the Piræus*, was opened in 1869; the others date since 1882. Railways now connect *Athens and Corinth* (R. 12), *Corinth, Nauplia, and Myli* (R. 29), *Corinth and Patras* (R. 28), *Athens and Kephisia* (R. 9e), and *Athens and Laurion* (R. 9i). The *Thessalian Railways* are described in RR. 23, 25. Finally there are the new lines from *Patras to Pyrgos and Olympia* (R. 46), from *Kryoneri to Agrinion* (p. 31), from *Myli to Tripolitza* (R. 36), and from *Kalamata to Diavolitsi* (pp. 348, 353). Lines are being constructed from Tripolitza to Diavolitsi, from Ægion to Kalavryta, and from Athens to Thebes and Lamia (the 'Larissa Line'). All the lines are owned by companies. Of the three classes, the 1st and 2nd vary little in comfort and only 20 per cent in fare. The first-class carriages are, however, preferable on the whole, especially

when they possess an outside platform from which the scenery may be viewed to advantage. Each passenger is entitled to 66 lbs. of luggage free. The luggage is booked (fee 10 l.) and a ticket obtained for it, with which the traveller reclaims it on arriving at his destination. For the Greek words for railway, compartment, etc., see p. xxxix.

Those who are not conversant with modern Greek should not attempt to travel in the interior without a guide. The best and most detailed guide-book cannot supply his place. The most comfortable way of travelling is with a *Courier* or *Dragoman*. There are in Athens several thoroughly trustworthy men of this class, who speak English, French, or Italian. In return for a fixed inclusive sum of 40-50 fr. per day for each traveller, the courier takes upon himself the entire cost of the journey. His functions begin when the party leaves the hotel at Athens and end on its return to Athens or arrival at any other point agreed upon. He pays all railway, steamboat, or carriage fares, hires the saddle-horses and pack-horses, provides all meals (including wine, coffee, etc.), secures accommodation for the night, and is generally responsible for the comfort of the travellers under his care. On the longer expeditions, and in all cases where the night has to be spent in a place without a good *Xenodochion* (p. xii), the courier has to provide a mattress and bedding for each member of the party; some couriers supply camp-bedsteads. Large parties, in similar circumstances, should stipulate for the services of a cook. The route to be followed and the places where the nights are to be spent should be agreed upon beforehand, with the help of the suggestions given at p. xxi. The couriers generally dislike any longer delay *en route* than is necessary as a rest for the horses, and it is therefore desirable to make it distinctly understood that the traveller retains perfect liberty in this respect, so far as consistent with the general arrangements of the tour. If the tour is prolonged through the fault of the tourist, he must, of course, pay for the extra time spent upon it. Half of the sum agreed upon is generally paid to the dragoman in advance, to enable him to purchase the necessary stores. The other half should be retained to the end of the journey, its retention sometimes acting as a spur to the inborn Oriental indolence of the Greek. The owners of the cottages and khans where the nights are spent generally look for a gratuity from the traveller in addition to the settlement of the bill by the courier.

It is scarcely usual to have a written *Contract* with the courier. We give here, however, the text of such a contract in English and French, as its provisions will in any case be of use to the traveller as a guide in making a verbal agreement (*'Symphonía'*).

1. *The courier N. N. binds himself to conduct the travellers A. B., x in number, over the following route, starting from Athens.* (The names of the night-quarters and places aside from the usual route are to be inserted here.) *The courier may not add other travellers to the party without the consent of the said A. B.*

2. *The courier undertakes to defray all the expenses of the journey for transport, food, and lodging, and to pay all fees and gratuities, leaving the traveller free from all liability for claims of payment or reimbursement. (If the traveller is satisfied with the conduct of the agogists and other attendants, he usually, in spite of the above clause, gives them a small gratuity at the end of the journey.)*

3. *The courier undertakes to provide each traveller with a good saddle-horse (with an English saddle and a leather bridle), and with x mules or horses to carry his luggage. The travellers are not to be held responsible for any injury the horses may receive by falling or the like, unless it is clearly due to the rider's fault. The travellers shall be at liberty to make detours while the pack-animals follow the shortest route.*

4. *The distances between x and y are to be performed by railway (by steamer), the tourist travelling first class; on roads where driving is practicable carriages are to be provided. The cost in each case to be borne by the courier.*

5. *The courier undertakes to provide each traveller with a camp-bedstead with clean mattresses, sheets, covers, and pillows. The meals furnished by the courier shall be as follows: breakfast, consisting of coffee or tea, with bread and butter; luncheon, with cold meat, eggs, cheese, and wine; dinner, supplied in the evening on arrival at the quarters for the night and consisting of x courses, with wine at discretion. The courier is bound to obtain the best accommodation possible for passing the night. When the night is spent at a hotel, as in Nauplia or Patras, the courier pays the hotel bills.*

6. *The courier and his servants agree to treat the travellers with all due civility and respect. In case of a breach of this agreement, the traveller is entitled to dismiss the courier on the spot, paying him up to the time of his dismissal only.*

7. *The travellers are entitled to change their route at any time, on condition that the number of days originally agreed upon is not diminished. When the number of days is, however, diminished in this way, the courier receives a sum of x fr. for each day so omitted. (When the traveller does not mean to return to Athens, but wishes to end his tour at Patras, Káí-kolon, or some other town, it should be expressly agreed that the courier receives no allowance for his own return to Athens.)*

8. *The courier receives from each traveller x fr. per day, or in all y fr., one half to be paid in advance, the other half at the end of the tour. During the journey the courier is not entitled to demand any money from the traveller.*

9. *In case of any dispute, both parties agree to submit to the decision of the nearest British consul or vice-consul (at the Piræus, Patras, Corfu, etc.).*

CONTRAT. — Entre les voyageurs . . . d'une part et le courier . . . d'autre part, a été passé le contrat suivant.

1. Le courier s'oblige envers ces voyageurs à les conduire d'Athènes à . . . , par Sans le consentement des voyageurs, il est défendu au courier d'en emmener d'autres pour le même parcours.

2. Sur tout ce parcours, le courier aura à son compte tous les frais de voyage, tels que frais de transport, de nourriture, de logement, tous les pourboires, de sorte que le voyageur n'est pas importuné par des exigences ou réclamations.

3. Le courier s'engage à fournir à chaque voyageur un bon cheval (avec selle anglaise et rênes en cuir), ainsi que . . . mulets ou chevaux vigoureux pour transporter les bagages. Les voyageurs ne sont responsables d'aucun dommage arrivé aux animaux, soit qu'il arrive à ces derniers une chute ou tout autre accident, sans qu'il y ait de la faute des cavaliers. Ils ont le droit de faire selon leur bon plaisir un détour, pendant que les bêtes de somme prennent la route la plus courte.

4. Les voyages d'Athènes à seront faits au moyen du chemin de fer (des bateaux à vapeur), les voyageurs allant en première classe; les routes carrossables seront parcourues en voiture. Tous ces frais de transport sont comme les autres à la charge du courier.

5. Le courier fournira un lit complet pour chaque voyageur, avec des matelats, des couvertures, des draps, et des coussins propres. Il ser-

vira aux voyageurs un premier déjeuner, avant le départ (café, thé, avec du pain); un second déjeuner, en route (mets froids; des œufs, du rôti, du poulet, du fromage), et le soir un dîner de . . plats, vin à discrétion. Le courrier s'engage à loger les voyageurs aussi convenablement que possible. S'il y a de bons hôtels, par ex. à Nauplie, à Patras, on y descendra aux frais du courrier.

6. Le courrier se conduira toujours convenablement pendant le voyage, sinon le contrat sera rompu. Les voyageurs ne paieront, dans ce dernier cas, les honoraires ci-dessous que pour les jours écoulés.

7. Les voyageurs pourront changer d'itinéraire pendant le voyage. Dans le cas où le nombre de jours fixé en serait diminué, le courrier aura le droit à une indemnité de . . fr. par jour. (Si l'itinéraire fixé dans l'article 1^{er} ne se termine pas à Athènes, mais à Patras, à Katakolo etc., le courrier n'aura pas droit à une indemnité de retour.)

8. Le courrier recevra pour ses services . . francs par jour. La moitié de la somme entière lui sera remise avant le départ, l'autre moitié seulement à la fin du trajet; il n'a pas le droit de demander de l'argent en route.

9. En cas de différend, tous les partis se soumettent à la décision du consul ou vice-consul anglais du Pirée, de Patras, etc.

Less exacting travellers, especially those who are young and vigorous, may dispense with the expensive luxury of a courier and content themselves instead with the services of an *Agogiates* (Ἀγωγάτης; pron. *Agoyátis*), or ordinary horse-boy. They will thus diminish the expense by one-half and at the same time be much more independent. They should, however, have some knowledge of the modern Greek language and must be prepared to put up with the want of many comforts and conveniences which the ordinary European regards as almost necessities of life. The *agogiat*, except perhaps in Central Greece, generally knows the way as well as a dragoman, and like him finds quarters for the night. He also takes charge of the traveller's baggage, bringing if necessary an extra sumpter-animal for this purpose, and carries the provisions brought by the travellers. These last will consist of salt, preserved meats, sausages, extract of meat, maccaroni, and similar articles, while poultry, eggs, and bread will be obtained *en route*; some simple eating and cooking utensils should also be provided.

In concluding the agreement (*Symphonia*), which is best done in a café over a cup of coffee, the traveller should preserve an air of indifference and should avoid all indications of hurry. *Agogiat*s do not always consent to the terms given in this Handbook; and during the ploughing season and harvest and on Sundays in the towns prices are generally raised.

The charge for a horse is 8-10 dr. a day in the Peloponnesus. 5-8 dr. in Central Greece, including the keep of the animal itself and of the *agogiat*. It must also be made clear that no compensation is to be made to the *agogiat* for his return-journey in the event of the traveller ending his tour at a distance from the *agogiat*'s home. In spite of the above stipulations, most travellers pay the modest bills for the food of the *agogiat* in addition. The horses are generally docile, sure-footed, and possessed of great powers of endurance. They are not as a rule accustomed to any other gait than a rapid walk, but they show a surprising capacity for climb-

ing steep mountain-paths. The saddle consists of a wooden frame (*Samári*) covered with rugs (*Roucha*) which the agogiat is bound to produce; the stirrups (*Scala*) consist of nooses in a rope; and a rope often takes the place of leathern bridle-reins. Most travellers soon get used to this riding-gear, and many, especially for long journeys, prefer the samári to the poor specimen of an English saddle (*sella*) which is often the only substitute. Sitting sideways in the samári, as the natives often do, is recommended for a change, and is quite easy with a walking horse. Luggage is much more easily transported on a native saddle than on an English one.

Short excursions, on which the traveller returns to the starting-point in 2-3 days, should be made with the same agogiat, as better terms may then be made for the hire of the horses. In longer journeys, however, it is better to change the agogiat every 2-3 days, which can be done only at places of some size, as the agogiat is seldom competent guides except in the vicinity of their homes. This practice also obviates the necessity of paying for days of rest, while the frequent change of horses makes forced marches, should such be desirable, more practicable.

DISTANCES are stated in this Handbook in terms of the time taken to traverse them on horseback, except where it is otherwise noted (comp. p. vi). PEDESTRIAN EXPEDITIONS of a day or more are practically impossible, owing to the climate, the difficulty of obtaining food and shelter, and the badness of the roads. But shorter excursions on foot, especially in the neighbourhood of Athens, may be very conveniently made. Travellers should never quit the main roads without a guide, partly on account of the savage dogs (see p. xviii).

Equipment. For Athens, Corfù, and all places reached by railway, the traveller in Greece need not make any other preparations than for a tour in Italy. For tours in the interior he should provide himself with a suit of grey tweed, such as is used by sportsmen at home, and an overcoat of some moderately thick or waterproof material. The tailor should be instructed to see that the seams are sewn with particular care and that the buttons are well fastened on, as repairs are expensive and cause great delay. Riding-breeches are highly desirable; but if ordinary trousers are worn, buttons for riding-straps should not be forgotten. Woollen underclothing is necessary as a preventive of chills (comp. p. xxviii), and it is prudent to wear a woollen vest at night. Flannel shirts are in many respects more convenient than linen ones, and they practically diminish the bulk of the luggage. For the transport of the latter on horseback, waterproof bags or wallets are much more convenient than trunks or hard leather portmanteaux. The boots should be strong and able to resist the friction of rocky mountain-paths and ruined masonry. The hat should have a brim wide enough to afford some shade from the sun, and a 'puggaree' tied round it (obtainable in Athens) will also be found acceptable. Smoke-coloured spectacles will be found a great relief to the eyes, though their use feels a little strange at

first. They may be purchased from the Italian optician *Labarbera*, in the Rue d'Hermès, and in several other shops in Athens, but may be obtained more cheaply in England or Italy.

The traveller in the interior should also have a travelling flask and drinking cup, a knife large enough to be used in eating if necessary, a fork, candles for evening use, a good-sized rug, and a good compass. A stout cane or long riding-whip will sometimes be found useful in repelling the village and shepherds' dogs, though stone-throwing is perhaps still more effective. A good camp-bed for long journeys is the 'lit de campagne' (25 lbs. in weight), used by French officers and to be obtained at Paris (Avenue de l'Opéra) for 45 fr. — The large native wooden flask is known in Greece at 'Tsitza'.

Topographical Terms. The following are some of the commonest Greek topographical and other terms occurring in the text.

<i>Erimoklissi</i> , ruined chapel.	<i>Pótamo</i> , river (diminutive, <i>Potámi</i>).
<i>Hágios</i> (fem. <i>hagía</i> , pl. <i>hagíi</i>), saint.	<i>Revma</i> , dry, deep - sunken river-bed.
<i>Kavo</i> (officially <i>Akroterion</i>), cape.	<i>Skála</i> , 1. landing-place or quay (Italian 'marina'); 2. rough rocky path (lit. ladder).
<i>Kaiyeta</i> , huts, hamlet.	<i>Stavró</i> , cross.
<i>Kephaidri</i> , copious spring or source.	<i>Taxiarchi</i> , the three Archangels Gabriel, Michael, and Raphael.
<i>Metóchi</i> , farm, especially a convent-farm.	<i>Trias</i> (<i>Triada</i>), Trinity.
<i>Moné</i> (moní), convent.	<i>Vounó</i> (pl. <i>vouná</i>), mountain.
<i>Náson</i> , <i>nisi</i> , island.	<i>Vrysi</i> , spring.
<i>Paláokastro</i> , ruined fortress.	<i>Káto</i> , below, Lower-
<i>Panagía</i> , Madonna and Child (p. liv).	<i>Epáno</i> or <i>Apáno</i> , above, Upper-
<i>Panegyris</i> (panigiris), church-festival of a religious and social character, like the Breton 'Pardons'.	<i>Megálo</i> , great.
<i>Pégádi</i> (pigádi), well.	<i>Mikró</i> , small.
<i>Platia</i> (πλατεία), square, the Italian piazza.	

b. Steamboats.

Few travellers from England to Greece take ship before reaching Brindisi, Marseilles, Naples, or Trieste (see below), but those who enjoy a long sea-voyage may reach their destination by steamers sailing direct from Liverpool to *Syra* (p. 3) or *Patras* (p. 28). The vessels of the *Cunard Co.* (8 Water St., Liverpool, or 28 Pall Mall, London, S.W.) leave Liverpool every three weeks, those of the *Moss Line* (31 James St., Liverpool) every 16 days, for *Syra*, taking about a fortnight to the voyage (cabin-fare 12-20*l.*). — The through-fares from London to Athens via Brindisi are about 16*l.* 4*s.* or 11*l.* 15*s.*, via Marseilles about 15*l.* 2*s.*; via Paris and Brindisi by the Peninsular and Oriental express, about 20*l.* 13*s.* (comp. p. xi).

Communication between Greece and the Italian ports, Marseilles, and Trieste, is maintained chiefly by the *Messageries Maritimes de France* (Rue Vignon 1, Paris), the *Compagnie Fraissinet* (Place de la Bourse 6, Marseilles), the *Navigazione generale italiana* (Florio-Rubattino, Rome), and the *Austrian Lloyd* (Lloyd Austro-Ungarico, Trieste). The vessels of the Messageries are generally somewhat

more comfortable and less crowded than those of the other companies, but, of course, each company possesses vessels of varying merit. The most important routes are given in RR. 1 and 2 of the Handbook, and may also be found, with their continuation to Smyrna, Constantinople, etc., in *Bradshaw's Continental Railway Guide* (2s.) and other time-tables. Details will be found in the 'Livret d'Itinéraire', 'Itinerario', or 'Auskunft über den Passagierdienst', which may be obtained from the above-named companies on application by letter or otherwise. — The opening of the Canal of Corinth (p. 236) has no influence on the service of the French steamers and of the Italian vessels sailing via Messina to the Piræus, as the abridgment of 90-100 M. for these lines is more than compensated by the drawbacks of the more intricate journey. With regard to the service of the lines starting from Brindisi, no time-tables were published down to Oct., 1893.

Food is included in the first-class and second-class fares of all these companies, except on the voyage from Corfu to Corinth and a few other Lloyd routes. (It is not, however, provided gratis during accidental delay through quarantine or other unforeseen causes.) Early in the morning coffee is provided. *Déjeuner à la fourchette*, served at 9 or 10, consists of 3-4 courses. *Dîner* is a similar repast between 5 and 6 o'clock. First-class passengers also have tea at 9 o'clock. Table-wine is not charged, but

FEES. The steward expects $\frac{1}{2}$ -1 fr. for each day of the voyage, but more if the passenger has given unusual trouble.

TICKETS (payable in gold) should be purchased by the traveller in person at the office of the company. Return-tickets, usually available for three months, are issued at a reduction of 10 per cent. on the passage-money, but not on the cost of food; the saving will appear scarcely important enough to most travellers to be worth the risk of booking so long beforehand. Families of not fewer than three persons also obtain a reduction on the passage-money. Gentlemen may always travel quite comfortably second-class, though when ladies are of the party it is of course advisable to travel first-class. Both first-class and second-class passengers have free access to every part of the deck. The food is about the same in quality for both classes, but is somewhat less abundant for second-class passengers.

LUGGAGE. First-class passengers are allowed 70-100 kilogrammes (156-220lbs. Engl.) of luggage free, second-class 40-60 kilogrammes (88-132lbs.).

EMBARKATION. Passengers should be on board some time before the advertised hour of starting. In Trieste and generally in Brindisi also the vessels are moored to the quay. In the Greek harbours small boats are necessary to convey the passenger and his luggage to the steamer. The charge (no fixed tariff) is usually 1 dr., with luggage $1\frac{1}{2}$ -2 dr., but a distinct agreement should always be made in advance. On arrival at the vessel payment should not be made until the traveller with all his luggage is deposited on deck. — The traveller gives up his ticket on board to an official or the steward and receives the number of his berth. A bag may be taken into the cabin, but all boxes have to be deposited in the hold. The traveller should take care to see that all his boxes are properly labelled.

LANGUAGE. Italian is spoken on all the Italian and Austrian vessels, French on the French vessels.

The Greek Steamboat Companies, except one line to Marseilles (p. 1) and another to Trieste (p. 4), confine themselves to the coasts and islands of Greece. Some of the new vessels of the Panhellenic company are scarcely inferior to the steamers of the companies above mentioned. The food on board resembles that of the

Italian steamers, varied by a few Greek peculiarities (wine, see p. xxiv); it is not included in the fare but is charged for according to a printed tariff (1st class 6 dr. per day). The smaller coasting-steamers are, however, usually very poorly appointed, and the cabins often swarm with vermin. The want of order on almost all the Greek steamers is particularly disagreeable. In spite of the nominal prohibition, the steerage passengers, who are often more picturesque at a distance than agreeable at close quarters, occasionally invade the after-deck, and the notice forbidding smoking in the saloon (*ἀπαγορεύεται τὸ κάπνισμα*) is sometimes more honoured in the breach than in the observance. The language used on board is Greek, but Italian is very generally understood. The fares, which are fixed by government, are payable in paper-money. Tickets should be taken at the steamboat-offices, not on board the steamers.

The chief Greek Companies are: 1. the *Panhellenios*; 2. the *Goudi Steamboat Company*; 3. the *Serpiéri Steamboat Co.* The former *Hellenic Company* has suspended its sailings. — As these steamers, with the exception of those plying to Trieste and Brindisi, are not noticed in the ordinary time-tables of W. Europe, and as no complete Greek railway and steamboat guide is published, intending passengers must seek information at the *Steamboat-Offices* at the port of embarkation. The latest bills of the various companies are now generally exhibited in the larger hotels in Athens, and the newspapers usually publish information as to steamers starting from the Piræus. But as changes frequently take place, the traveller should never omit to make personal enquiries even at Athens. The vessels are frequently late, and sometimes arrive before the regular hour.

A survey of the most important Greek steamboat lines is given on the adjoining yellow paper. The ports called at by the Greek steamers are underlined in red in the large map of Greece in the pocket at the end of the Handbook.

c. Season. Plan of Tour. Public Security.

The choice of the proper season is of the greatest importance in determining the success of a visit to Greece. A tour in the interior should be attempted neither in the rainy months of winter (from the beginning or middle of November to the beginning or middle of March; comp. p. xxvii) nor in the hot months of summer (middle of June to beginning of September), when the evils mentioned at p. xiii are at their height. The best season for such a journey is either spring (end of March to end of May or beginning of June) or autumn (Sept., Oct., and sometimes the first half of Nov.). *Athens*, where most tourists naturally make their first acquaintance with Greek life and habits, may be conveniently visited in De-

Survey of the Greek Steamboat Lines.

I. Panhellenios Company.

Πανελλήνιος ἀτμοπλοῖα; — offices: at *Athens* in the Rue du Stade, opposite the House of Deputies; at the *Piræus* in the Place d'Apollon (W. side), near the harbour.

a. *Peloponnesian Line* (once weekly in both directions): from the *Piræus* to *Gythæion* (Sparta) in 15 hrs.; thence to *Kalamata* 7 hrs.; thence to *Katákolon* (Olympia) 10½ hrs.; thence to *Zákynthos* (Zante) 2½ hrs.; thence to *Mesolonghi* 4½ hrs.; thence to *Patras* 2 hrs..

b. *Patras and Ionian Islands Line* (once weekly in both directions): from *Patras* to *Zákynthos* (Zante) 5¾ hrs.; thence to *Kephallēnia* (Cephalonia) 4 hrs.; thence to *Kérkyra* (Corfu) 2 hrs.

c. *Cyclades Line* (once weekly in both directions): from the *Piræus* to *Tenos* 9½ hrs.; thence to *Syros* (Syrá) 1½ hr.; thence to *Naxos* 3½ hrs.; thence to *Thera* (Sanторинi) 5 hrs.

d. *Eubœa and Volo Lines* (each once weekly in both directions).
1. From the *Piræus* to *Laurion* 3¾ hrs.; thence to *Alivéri* 4½ hrs.; thence to *Chalkis* 2¾ hrs.; thence to *Limnā* 2½ hrs.; thence to *Atalantiā* 1½ hr.; thence to *Styída* 4 hrs.; thence to *Oreos* 3 hrs.; thence to *Volo* 3 hrs. —
2. From the *Piræus* to *Laurion* 3¾ hrs.; thence to *Chalkis* 6¾ hrs.; thence to *Styída* 6½ hrs.; thence to *Volo* 5½ hrs. In the opposite direction, the steamers of the 1st line sail directly from *Chalkis* to *Laurion*, and those of the 2nd line call at *Alivéri*.

e. *Acarnanian Line* (once weekly in both directions): from *Patras* to *Mesolonghi* 2 hrs.; thence to *Astakós* 3¾ hrs.; thence to *Ithakā* (Ithaka) 2¾ hrs.; thence to *Levkās* (S. Mavra) 4½ hrs.; thence to *Préveza* 1 hr.; thence to *Salagora* 1½ hr.; thence to *Vonitza* ½ hr.; thence to *Karavassará* 2 hrs.; thence to *Menidi* 1½ hr.; thence to *Préveza* 2¼ hrs.; thence to *Levkās* 1 hr.; thence to *Kérkyra* (Corfu) 7½ hrs. (*Astakós* is not touched in the return route).

f. *Cretan Line* (once weekly in both directions): from the *Piræus* to *Síphnos* 9 hrs.; thence to *Mílos* (Milos) 2¾ hrs.; thence to *Khaníá* and *Rhétymon* in the island of Crete.

g. *Constantinople Line* (once weekly in both directions): from the *Piræus* to *Constantinople* in 40 hrs.

h. *Two Asia Minor Lines* (each once weekly in both directions, with alternating stations): from the *Piræus* viá *Chios* to *Smyrna* 25 hrs.; thence to *Constantinople* 35 hrs.; every fortnight proceeding thence into the Black Sea to *Trapezunt* and *Batum*.

i. *Marseilles Line* (every fortnight in both directions): from the *Piræus* to *Marseilles* in 5 days.

k. *Trieste Line* (every fortnight in both directions): from the *Piræus* to *Gythæion* (Sparta) 15 hrs.; thence to *Kalamata* 7¼ hrs.; thence to *Katákolon* (Olympia) 10½ hrs.; thence to *Patras* 7¼ hrs.; thence to *Kérkyra* (Corfu) 15½ hrs.; thence to *Trieste* 2¼ days (*Gythæion* is not touched in the opposite direction). — After the opening of the navigation through the Canal of Corinth, the steamboat journey from the *Piræus* to *Patras* will require about 10-12 hrs.

II. Goudi Company.

Offices: at *Athens*, Rue du Stade, opposite the House of Deputies; at the *Piræus* in the Place d'Apollon (N. side), near the harbour.

a. *Peloponnesian Lines* (each once weekly in both directions). 1. From the *Piræus* to *Hydra*, *Spetsa*, *Leonidi*, *Gythelon*, *Kalamata*, *Neston*, *Korônâ*, *Pylos*, *Métrathos*, *Hag. Kyriakâ*, *Kyparissia*, *Katolikoion*, *Zante*, *Kyllênê*, *Mesolonghi*, *Patras*. — 2. From the *Piræus* to *Aegina* (in summer *Methana*), *Poros*, *Hydra*, *Spetsa*, *Gythelon*, *Kalamata*.

b. *Argolic Line* (four times weekly in both directions): from the *Piræus* to *Aegina*, *Methana*, *Poros*, *Hydra*, *Spetsa*, *Cheft* (resp. *Astros*), *Nauplia*.

c. *Euboea and Volo Line* (thrice weekly in both directions): from the *Piræus* to *Laurion*, *Alteéri*, *Chalkis* (*Adepsos* in summer), *Styllida*, *Volo*; calling twice weekly at *Lámnâ* and once at *Oreouâ*.

d. *Cyclades Line* (twice weekly in both directions): from the *Piræus* to *Syros* and *Tenos*.

III. Serpiéri Company.

Office at the *Piræus* in the Place d'Apollon.

From the *Piræus* on Sun., Tues. and Thurs. to *Aegina*, *Methana*, *Poros*, *Hydra*, *Spetsa*, *Cheft*, *Leonidi*, *Astros*, and *Nauplia*; returning from *Nauplia* on Mon., Wed. and Sat. by the same stations to the *Piræus*. Fares from the *Piræus*: to *Aegina* 5 dr. 80, 8 dr. 80 l.; *Methana* or *Poros* 6 dr. 75, 4 dr. 85 l.; *Nauplia* 11 dr. 45, 8 dr. 65 l. Tickets may be taken on board the steamers.

ember and January, as rainy days can be pleasantly spent in its collections of antiquities. The stay in Athens is in every way the finest part of a visit to Greece. To have visited the Acropolis and the Theseion, to have lingered on the plain of Marathon and the bay of Salamis will always remain among the most cherished reminiscences of travellers who take any interest whatever in classical antiquity. Other points which should on no account be overlooked are *Olympia*, now freed from the rubbish-deposits of centuries, *Mycenae* and *Tiryns*, with their wealth of mythical association, and the splendid view from the *Acro-Corinth*. Lovers of nature will find much of interest and beauty in the characteristic coast-scenery and in the well-tilled plains and verdant wood-clad mountains of the W. part of the Peloponnesus, where, besides Olympia, the *Temple of Bassae* and the stupendous fortifications of *Messene* add to the attractions of a visit. Travelling in the interior is, however, recommended to those alone whose enjoyment will not be impaired by the unavoidable privations and exertions described at pp. xii, xiii. At the same time it may be remarked that many a traveller, who makes no pretension to classic lore but is wearied of the artificial and over-civilised side of modern hotels and means of locomotion, may find an extraordinary charm in wandering through these byeways of travel, in which unsophisticated nature is glorified by so heroic a background. Such a tour should be made, however, with one or two companions, not only for economy but to avoid the feeling of oppressive loneliness which easily overcomes the solitary stranger who is not familiar with the language and manners of the people.

A day's journey, as a rule, should not exceed 7-8 hrs. The distances stated in the Handbook are calculated somewhat closely, and it may perhaps be advisable in most cases to leave a margin for contingencies. The more time is allowed for comfortable enjoyment and study, the more rewarded will the traveller feel for the expense and exertions of the journey.

A month's visit to ATHENS AND THE PELOPONNESUS may be divided as follows:—

<i>Athens</i> and its Environs, including the <i>Piraeus</i> , the <i>Bay of Salamis</i> , <i>Eleusis</i> , <i>Phyle</i> , <i>Marathon</i> , <i>Sunion</i> , and <i>Ægina</i> Days (RR. 8, 9, 10)		10-12
From Athens to <i>Corinth</i> and <i>Acro-Corinth</i> (RR. 12, 27) . .	1	
<i>Nauplia</i> , <i>Argos</i> , <i>Tiryns</i> , <i>Mycenae</i> , <i>Epidaurus</i> (RR. 29-32) .	3	
From Nauplia to <i>Tripolitza</i> (R. 35)	1½	
From Tripolitza to <i>Sparta</i> (R. 36)	1½	
<i>Sparta</i> and <i>Mistra</i> (R. 37)	1	
Through the <i>Langada</i> to <i>Kalamata</i> (R. 37)	1	
From Kalamata to <i>Phigalia</i> viâ <i>Messene</i> (R. 48)	2	
From Phigalia to <i>Andræsaena</i> viâ the <i>Temple of Bassae</i> (R. 43)	1	
From Andræsaena to <i>Olympia</i> (R. 42)	1	

<i>Olympia</i> (R. 47)	1-2
From <i>Olympia</i> to <i>Patras</i> (R. 46)	1
From <i>Patras</i> to <i>Corfu</i> (R. 7)	1
<i>Corfu</i> (R. 3)	2-3

 27-31 days.

Travellers with limited time may proceed from Tripolitza direct to *Olympia* viâ *Megalopolis*, *Karytaena*, and *Andritsaena*, making a digression to *Bassae* (RR. 39, 42, 43).

A visit to *Ithaka* (R. 6), which is made most conveniently from *Patras*, takes about 3 days.

The chief points in CENTRAL GREECE AND THESSALY may be visited in 2½ weeks as follows:—

	Days
From Athens to Delphi viâ <i>Corinth</i> (R. 12, 13)	1½
<i>Delphi</i> (R. 13)	1½
From Delphi to <i>Livadiâ</i> viâ <i>Chaeronea</i> (R. 14)	1
From <i>Livadiâ</i> to <i>Orchomenos</i> (R. 19) and direct to <i>Kou-</i> <i>toumoula</i> (p. 166)	1
Viâ <i>Helicon</i> , <i>Leuktra</i> , and <i>Plataea</i> , to <i>Thebes</i> (R. 15 b) . .	2
From <i>Thebes</i> to <i>Martino</i> viâ <i>Karditza</i> (R. 18)	2
From <i>Martino</i> to <i>Thermopylae</i> and <i>Lamia</i> (RR. 18, 20) .	2
From <i>Lamia</i> to <i>Styrida</i> and <i>Volo</i> (RR. 20, 22)	1
From <i>Volo</i> to <i>Larissa</i> . <i>Vale of Tempe</i> . (R. 23)	2
From <i>Larissa</i> to <i>Trikkala</i> and the <i>Meteora Convents</i> , return- ing to <i>Volo</i> (R. 25)	3
From <i>Volo</i> to the <i>Piræus</i> (R. 22)	1

 17 days.

Those who have only about 10 days in all to spend in Greece, *e. g.* on the way to or from the East, should devote 6 days to Athens and its environs (the *Piræus*, Bay of *Salamis*, *Sunion*, and *Pentelikon* or *Eleusis*) and the rest of the time to an excursion to the *Peloponnesus* (*Acro-Corinth*, *Nauplia*, *Tiryns*, *Argos*, *Mycenæ*, *Patras*, and perhaps *Olympia*).

The state of **Public Safety** in Greece is at present all that can be desired. Since the bold acts of brigandage in 1870 (p. 124), when several English travellers were the victims, the Greek government has exerted itself strenuously to extirpate this national evil; and only a few isolated cases have occurred near the Turkish frontier. The *Peloponnesus* has for years been considered perfectly safe.

d. Restaurants and Cafés. Wine. Tobacco.

Travellers who limit their excursion to Athens and lodge in the larger hotels there will have little need or opportunity to make acquaintance with the Greek **Restaurants** (ἐστιατόρια, *estiatória*), as all the meals for the day are included in the hotel-charge for 'pension'. Those, however, who frequent hotels of the second class in Athens, or who visit other towns, may find the following list of the

most common Greek dishes useful. Meals are generally eaten *à la carte* (dinner 11-2, supper 6-8). Some restaurants close at 9 p.m. In the larger Athenian restaurants the cuisine is half French. Gratuities are not necessary but are gradually becoming customary. The waiter is addressed as *παῖδί* (*prædi*, 'garçon'). The Greek for portion is *μερίδα* (*merída*).

σούπα (*soupa*), soup.
 ζουμό (*zoumó*), broth.
 σούπα χορτάρια (*soupa chortária*), vegetable soup ('Julienne').
 σούπα αυγολέμονο (*soupa avgolémmono*), soup with egg and lemon.
 σάλτσα (*saltsa*), sauce.
 μακαρόνια (*makarónia*), macaroni.
 κρέας (*kréas*), meat.
 ψητό (*psitó*), roast meat.
 ψητό βιδέλλο (*psitó vidélllo*), roast beef.
 ψητό αρνάκι (*psito arnákí*), roast lamb.
 κοτελέττα (*kotellétta*) cutlet.
 μπιφτέκι (*bifitéki*), beefsteak.
 χοιρομέρι (*chiroméri*), vulg. σμπούνι (*sambouáni*, 'jambon'), ham.
 σαλάμι (*salámi*), σαλσίτσα (*sal-sítsa*), sausage; λουκάνικα (*loukánika*), small sausages.
 κοττόπουλο (*kottópoulo*), fowl.
 φρικασσέ (*frikassé*), fricassée.
 γαλόπουλο (*galópoulo*), turkey.
 μεπακίτσα (*bekákítsa*), snipe.
 χήνα (*chína*), goose.
 παπί (*papí*), duck.
 ψάρι (*psári*), fish.
 ψάρι μαγιονές (*psári mayonnés*), fish mayonnaise.
 στρίδια (*strídiá*), oysters.
 χαβιάρι (*chaviári*), caviare; λεμόνι (*lemóni*), lemon.
 πατάταις (*patátai*), potatoes.
 χορτάρια (*chortária*) or λαχανά (*lachana*), vegetables.
 φασούλια (*fasoúlia*), beans.
 μπιζέλλια (*biséliá*), peas.

κουνουπίδια (*kounoupídiá*), cauliflower.
 κρομμύδι (*krommídi*), onions.
 κολοκυθι (*kolokithi*), cucumber.
 αγγούρι (*angouri*), gherkin.
 τομάτες (*tomátes*), tomatoes.
 τομάτες γεμιστάς (*tomátes yemistés* or *yomistés*), stuffed tomatoes.
 πιλάφι (*piláfi*), a kind of rich rice-pudding, like the Italian risotto.
 άτζέμ πιλάφι (*atzém piláfi*), 'Persian pillau' of hashed mutton.
 ομελέττα (*omelétta*), omelette.
 αυγό, αυγά (*avgó, avgá*), egg, eggs;
 αυγά τριανητά or μάτια (*avgá tiganitá or mátiá*), poached eggs; αυγά φρέσκα (*avgá fréská*), fresh eggs.
 γιουβαρλάκια (*youvarlákiá*), dumplings.
 τζουτζουκάκια (*tzoutzoukákiá*), dumplings with garlic (*skórdó*).
 τυρί (*tíri*), cheese.
 τυρί της Έλβετίας or της Βιτζερής (*tíri tis Elvetías or tis Vítzeris*), Gruyère cheese.
 τυρί ροκφόρ, Roquefort cheese.
 τουλουμοτόρι (*toloulomotóri*), goat's-milk cheese.
 πουτίγγα (*pouátínga*), pudding.
 γλύκισμα (*glíkisma*), sweets, pastry.
 βισκότο (*viskóto*), biscuit.
 χαλβά (*chalvá*), a Turkish sweetmeat made of sesame and honey (μέλι); other sweetmeats are called *baklavá*, *galatopouáki*, *loukoúmiá* (comp. p. xxv).
 φρούτα (*fróúta*), fruit.

μήλον (*milon*), apple.
 ἀχλάδι (*achládi*), pear.
 κεράσια (*kerásia*), cherries.
 φραουλαίς (*fraoules*), strawberries.
 σταφύλια (*stafília*), grapes.
 σταφίδες (*stafídes*), raisins.
 δαμάσκηνα (*damáskina*), plums.
 ροδάνικα (*rodánika*), peaches.
 βερίκοκα (*veríkoká*), apricots.
 αμύγδαλα (*amígdała*), almonds.
 σύκα (*síka*), figs.

πορτοκάλι (*portokáli*), orange;
mandaríni, Mandarin orange.
 πεπόνι (*peróni*), melon; μία φέττα
 π. (*mía fétta p.*), a slice of
 melon.
 βούτιρο (*voutíro*), butter.
 αλάτι (*aláti*), salt.
 πιπέρι (*pipéri*), pepper.
 γάλα (*gála*), milk.
 νερό (*neró*), water: κρύο νερό
 (*krío neró*), fresh water.
 ψωμί (*psomí*), bread.

Wine (κρασί, *krasí*; οἶνος is also used in Athens on labels and in wine-lists; ἄσπρο, *áspro*, white, μαῦρο, *mávro*, red, κόκκινο, *kokkino*, light red). The ordinary wine of Greece, partly to increase its keeping power and partly from a curious freak of taste (p. xliiv), is impregnated with resin, which at first makes it very unpalatable to strangers. This flavour is particularly strong in the 'Retsinat' of Attica (κρασί ρετσίνατο, *krasí retsináto*), which foreigners rarely learn to appreciate (see, however, p. xxviii). In the wine of the Peloponnesus, which is also in other respects superior to that of Attica, the resinous 'bouquet' is much less strong and after a few days scarcely interferes with the enjoyment of the liquor. An *Oká* (about $1\frac{1}{5}$ quart) of ordinary wine costs 60-80 l. in Athens, and somewhat less in other parts of the country. The usual order at a restaurant is either μισή ὀκά (*misí oká*, $\frac{1}{2}$ oka) or ἑκατὸ δράμια (*ekató drá-mia*, 100 drá-mia = $\frac{1}{4}$ oka). Sometimes, especially in taverns, the wine is supplied not by measure but by the glass (generally only half full): ἓνα κρασί or κρασάκι (diminutive), *éna krasí* or *kras-sáki*, 5l. (in Athens sometimes 10l.). At the chief hotels resinous wine is not supplied except on special application.

The ordinary beverage of foreigners in Athens, in Corfu, on board the Greek steamers, etc., is the unresined red wine called *Kephisia* ('bottilya' or bottle 1 dr., 'misi bottilya' $\frac{1}{2}$ dr.), which has a somewhat insipid and weak flavour. Better varieties of red and white wine are *Sólonos*, *Petsálē*, *Theophilátou*, and *Moraitou* (so named after the owners of the vineyards), which cost about $1\frac{1}{2}$ fr. a bottle, and the wine of the *Achaia Co.* (p. 30); most of them, however, like the fine wines named at p. xliiv, are too fiery for regular use. French wines (4-10 fr. per bottle) are, of course, obtainable at Athens, Corfu, etc.

Cafés (καφενεῖα, *kafenia*) of all kinds abound in Greece, from the wretched wooden shed of the country-village up to the Athenian establishments handsomely fitted up in the Italian style. The coffee (ἓνα καφέ, *éna kafé*, a cup of coffee; δύο καφέδες, *dio kafédes*, two cups of coffee) is generally good, but it is invariably served the Oriental manner, i. e. in small cups with the grounds. As

a rule it is already sweetened (καφέ γλυκό, *kafé glikó*), but the visitor may order either a καφέ μέτριο (*kafé métrio*), with little sugar, or a καφέ σκέτο (*kafé schéto*), with no sugar. The usual charge is 10l. per cup (15l. at the larger Athenian cafés). It should be allowed to cool and 'settle' and then drunk carefully so as not to disturb the sediment at the bottom. — A favourite refreshment of the Greeks is λουκούμι (*loukoumi*, pl. *loukoumia*), a confection (resembling what is known in England as 'Turkish Delight') of sweetened gum and rose-water, often mixed with pistacchio nuts. Another is μαστίχα (*masticha*), a liquor distilled from the gum of the mastix, which forms a milky, opalescent fluid when mixed with water. The ordinary price for a loukoumi or masticha is 10l. The Greek for brandy is ρακί (*rakí*, pl. *rakiá*).

A shoe-black (*loustros*), a characteristic figure in the streets of Greece and Italy, is always to be found in or near the cafés; 5l. is paid for his services.

Tobacco (καπνός, *kapnós*, smoke), though made a government monopoly in 1887, is cheap, provided one is content, like the Greeks themselves, to smoke *Cigarettes*. A packet of ordinary tobacco costs 30-45l.; Turkish tobacco (πολιτικός καπνός, *politikós kapnós*, so called from Constantinople, popularly known as ή πόλις) 50, 60, 80 l.; a book of cigarette-papers (σιγαρόχαρτο, *sigarócharto*) 25l., a superior kind ('Job') 25-30l.; ready-made cigarettes 40-50l. per packet. Small quantities only should be bought at a time, as the tobacco rapidly becomes dry and hot. *Cigars* (πούρα, from the Spanish) are dear and to be had good only at Athens, Patras, Volo, and some other large towns. Those offered for sale in the smaller towns are generally very bad. — *Nargilehs* or *Water Pipes*, in which a peculiar kind of Persian tobacco (*toumbeké*) is used, may be obtained in the cafés. It requires a considerable effort to draw the smoke into the mouth, and at first the tobacco exercises a somewhat stupefying effect. Seasoned smokers swallow the smoke, but even when it is expelled again at once, this practice produces effects similar to the use of opium.

e. Money. Passports. Custom House.

Greece joined the LATIN MONETARY LEAGUE in 1871, but owing to the unsatisfactory financial position of the country the currency consists almost entirely of paper. The franc is called δραχμή (*drachmē*; pl. δραχμαίς, *drachméis*), the centime λεπτόν (*leptón*; pl. *leptá*). The five-lepta piece, corresponding to the French sou or Italian soldo, is known as πεντάρα (*pendára*, pl. *pendáres*), the ten-lepta piece as δεκάρα (*dekára*). The money in ordinary circulation consists chiefly of notes of 1 and 2 dr., and there are also larger notes for 10, 25, 100, 500 dr., and upwards. The 10 dr. notes are usually divided into halves, each worth 5 dr. The value of the 20 franc gold-piece (napoleon) has recently varied between 26 and 32 dr. in paper. The banknotes of the *Greek National Bank* circu-

late in the ten older provinces, those of the *Ionian Bank* (which has an agency in Athens) in the Ionian Islands, and those of the *Epiro-Thessalian Bank* in Thessaly.

The best medium for the transport of large sums is *French* or *English Gold*, *Letters of Credit*, *English Banknotes*, or *Circular Notes*; the latter may be obtained at any of the principal English or American banks. French and German banknotes are not favourably received. English gold always commands ready acceptance, the exchange for a sovereign varying from 31 to 33 dr. (paper currency). Money sent to Greece should either be in the form of cheques (upon Paris) or should be forwarded as a parcel by the Austrian Lloyd Co., to Patras or the Piræus, where it must be called for by the recipient. Foreign post-office orders are neither issued nor paid by the Greek post-office, though inland post office orders up to the value of 500 dr. may be obtained. The *Greek National Bank* (Εθνικὴ Τράπεζα) has agencies (ἀποκατάστημα, pl. ἀποκαταστήματα) in all the larger provincial towns. Small sums of gold may be converted into paper at the stalls of the money-changers (comp. p. 36). Unless a special stipulation has been made to the contrary, as in the leading hotels at Athens and Corfu, paper money may be regarded as the legal tender.

Passports. A PASSPORT is not demanded from the traveller either on entering or leaving Greece, but will often be found useful, especially for a tour in the interior. Registered letters, for example, are not delivered to strangers unless they can establish their identity by some such document; and the countenance and help of the British and American consuls must also depend upon the proof of nationality offered to them by the traveller. An English Foreign Office Passport (price 2s.) may be obtained in London through W. J. Adams, 59 Fleet Street; E. Stanford, 26 Cockspur Street; Dorrel & Son, 15 Charing Cross; Lee & Carter, 440 West Strand. The visa of the Greek minister in London (58 Pall Mall) is desirable.

Custom House. The custom-house examination is generally lenient, and small articles of luggage are seldom interfered with. The objects sought for are new articles, which might have a commercial value, and cigars, the duty on which is high. The luggage of departing travellers is searched to see that it contains no *Antiquities*, which it is forbidden to take out of the country.

f. Post and Telegraph Offices.

Letters (γράμματα, *grámmata*, or ἐπιστολαί, *epistolæ*; comp. p. xxxix) may be addressed *poste restante* or, still better, to the hotel or boarding-house where the visitor intends residing. The address should be in French. When asking for letters the traveller should present his visiting-card instead of giving his name orally. — Letter of 15 grammes ($\frac{1}{2}$ oz.) to any of the states included in the postal union 30 l., within the kingdom of Greece 20l., by town-post in Athens 10 l.; registration fee (*chargé*, συστημένο, *sistiméno*) 30 l.; letters must be registered at least one hour before the office closes. — Postcard (δελτάριον ἐπιστολικόν, *deltáron*, pl. *deltária*) 10 l., whether for inland or foreign use. — Book-packets 5 l. per 50 grammes.

In the larger towns the post-office is open daily from 8 or 9 a.m.

to 6 or 7 p.m., excluding the midday hours, 12 to 2 or 3; in smaller places the office-hours are sometimes very short.

Telegrams within the kingdom, including the islands, 6 words 50 l., 7-15 words 1 dr., each additional word 5 l.; telegrams with special haste (*chargé*), the delivery of which is guaranteed within 24 hrs., may be sent at double the above rates. — To foreign countries there are several telegraph lines: 1. *viâ Zante and Otranto*; 2. *viâ Zante and Trieste*; 3. *viâ Larissa*; 4. *viâ Syra and Odessa* (to Russia); 5. to Turkey *viâ Chios and Constantinople* (in addition to the first three lines); 6. to Crete, *viâ Syra*. The prices vary on the different lines. The following rate per word (no word to have more than 15 letters) is charged for telegrams sent from the Greek mainland by the first three lines: *Great Britain* 91 l., *France* 67, *Germany* 65½, *Switzerland* 61, *Austria and Hungary* 56½, *Denmark, Holland, and Belgium* 71½, *Russia* 85½ l. To *Russia* *viâ Syra and Odessa* each word costs 98½ l.; to *Turkey* *viâ Larissa and Katerina* 33, *viâ Chios* 45½ l.; to *Crete* (also to Lemnos, Tenedos, Samos, Rhodes, and the other islands of the Asiatic Archipelago) *viâ Syra* 45½ l. To the *United States* each word costs from 1 dr. 57 to 2 dr. 37½ l., according to locality; to *Canada, Nova Scotia, or Newfoundland*, 1 dr. 57 l. — Telegrams from any of the islands cost 4-4½ l. per word more.

g. Climate. Health.

It is now considered as fairly established that the climatic and atmospheric conditions of Greece have remained on the whole unaltered since the earliest historical period. The destruction of the forests in many places has, however, undoubtedly influenced the amount of the rainfall and hence has modified the state of agriculture.

The facts on which the statements made below are founded were communicated by the late *Dr. Julius Schmidt* (d. 1884), Director of the Observatory at Athens.

The following table, based on observations extending over ten years, shows the annual number of *Rainy Days* and the *Rainfall* at Athens. The rainfall is expressed in lines (Paris measure; 5 lines English = 5½ Paris lines, nearly).

	Days. Rainfall.			Days. Rainfall.	
January	19	25.2	July	2	4.2
February	19	16.0	August	3	3.7
March	11	17.3	September	4	6.3
April	8	7.9	October	9	22.1
May	6	8.8	November	13	39.4
June	4	6.8	December	13	25.9
			Totals	95	183.6

Sometimes in the wet season 18-22 lines of rain fall in 24 hrs. and, very exceptionally, even more.

The *Mean Barometrical Height* at Athens, reduced to zero, is 334½ Paris lines. The *Mean Annual Temperature*, determined from sixteen years' observation, is 75.75° Fahr.; the absolute maximum was 106°, the absolute minimum 14° Fahr.

Of *Thunder-Storms*, the thunder of which is heard at Athens, about

20 occur annually. An average of three such storms occur in October and November, two in June, July, September, and December, and one in each of the remaining months.

Observations extending over sixteen years show that the S.W. and N.E. Winds are the most prevalent, the former from April to June, the latter from July to September.

A *Clear Sky* in the strictest sense of the term, when the sky, even to the telescope, appears absolutely cloudless both by day and night, is of rare occurrence even in Greece. Years with three or four days of this character have been noted, and three or four years have passed without a single such day. In the ordinary sense of the words, however, Attica may claim about 270 sunny days in the course of the year. Days and nights on which the sky is perfectly cloudy are also rare, four or five only occurring in a year. In summer the clouds generally appear in the forenoon only.

Humidity. Dew is scarcely, if at all, known in summer (May-Sept.), but a slight fall of dew may occur at other seasons under favourable conditions. If complete saturation of the air with moisture be estimated at 100, this figure is rarely attained; the annual mean is about 63, but in July and August it may sink to 15 or even 10. This extreme aridity occurs during the prevalence of the N.E. winds (the *Etesian* or *Meltemi*), when observations have proved that the soil sometimes attains a heat of 165° Fahr. *Fog* or *Mist* is rare.

The general **Rules of Health** to be observed in Greece are similar to those required in S. Italy and other southern lands. The visitor should invariably be somewhat more warmly clad than in a similar temperature at home, and he should never leave the house without an overcoat or plaid, to be donned on passing from sunshine to shade, when sitting in a boat or carriage, and in the evening. The sun is so strong even in winter, that the difference of temperature in the shade is very marked. In the cooler seasons, the traveller should avoid sitting in the shade, especially on the cold stones of ruined buildings. It is also necessary to be warmly covered during sleep; the supply of bed-clothes at the hotels and lodging-houses is apt to be scanty. Catching cold is often a much more serious affair than in cooler climates, and the first symptoms should be carefully attended to.

The **WATER** of Greece, except in the mountainous districts, is seldom thoroughly pure or wholesome, and the traveller should quench his thirst mainly with wine, tea, coffee, and the like. The good qualities of the resinous wine mentioned at p. xxiv are highly extolled by those who are used to its peculiar flavour, especially in stomachic derangements occasioned by the unusual food.

Malarial Fever is endemic only in a few of the low-lying plains, such as those of Boeotia, Argos, Laconia, and Ellis, and generally manifests itself in the form of ague. Travellers who take sufficient nourishment and observe the most ordinary precautions are much less likely to suffer from it than the poorly-fed and badly-housed natives. They should be on their guard against the vapours rising from the ground after heavy rain, and should avoid the evening, night, and early-morning air as much as possible, especially when fasting. A moderate use of spirits is said to be a prophylactic against fever, and quinine and change of air are the best cures.

Of **Physicians** (*iatrócs*, *iatrés*, pl. *iatrí*) there is no lack in Greece, and those in Athens and the other large towns may generally be trusted, though they prescribe more drugs than is now usual in W. Europe. Most of them have studied in France or Germany and can speak French or German. Among these may be mentioned *Dr. Lámbros* (also a surgeon),

and *Dr. Makkas*, both at Athens. Physicians are found even in the smaller towns and villages, though generally of an inferior type; not unfrequently they are the provincial mayors (demarchs). — The best HOSPITAL in Athens is the *Evangelismos*, where the charge of 10 dr. a day includes medicine and medical attendance.

II. The Modern Greek Language.

The language of the modern Greeks was long regarded by scholars as a semi-barbarous dialect, compounded of the most heterogeneous elements and destitute of any connection with classic Greek. Now, however, the divergences which exist between modern and ancient Greek, undeniable as these are, are considered merely as the natural results of the historical vicissitudes of the Greek people and of the foreign yoke which oppressed them for centuries. The uncertainty which prevails on many isolated points is explained chiefly by the fact that no universally popular work by an influential writer, and no authoritative lexicon to give an academic ruling on the vexed questions, have as yet appeared.

The language and literature of Hellas were spread by the Macedonians throughout all their conquered empire; and the Attic dialect (with some modifications), both in virtue of the fact that it was affected by the educated Macedonians, and in virtue of the masterpieces of literature that were composed in it, became the most authoritative of all. It was a matter of course that when the Roman empire was divided, Attic Greek became the language of the court at *Byzantium*. The conquered borrowed only the name of the conquerors, and even to the present day the Greek peasant calls himself *Romaios* and his language *Romacika*. The ancient dialects gradually declined in importance; though they still stubbornly clung to existence in remote islands and sequestered mountain-districts, whose population never changed, and have lingered even to our days. Side by side with the universally understood popular dialect and with the written language which has begun to undergo a refining process, there still exist peculiar idioms in *Chios*, *Crete*, *Tsakonia* (p. 262), *Maina* (p. 263), *Trebizond*, etc., which, as the last phases of ancient spoken dialects, are of importance in throwing light on their previous conditions. As our knowledge of Greek history would lead us to expect, these isolated relics of ancient dialects are chiefly found to be Doric, though a few are Æolic.

Modern literary or written Greek to a certain extent approximates to classic Greek, so that, *e. g.*, the newspapers may be read with little difficulty by those who are acquainted with the latter. But with the spoken language it is very different. Even the most accomplished classical scholar fails to understand this, without special study. The method of pronunciation which prevails is Reuchlin's system (brought from Constantinople in 1453 by John Lascaris and his fellows, and taught in Italy for several years), and differs very

essentially from the Erasmian system, which has been adopted by western scholars; while entirely new words for the ordinary articles of everyday life have superseded the classic terms. Anyone, however, who is fairly well versed in the ancient language, will find it easy to acquire a sufficient acquaintance with the modern tongue for the purposes of travel in the course of a month's study at Athens under a good instructor, for whom enquiries may be made at the booksellers' shops. The following summary is limited to a few of the most essential points; and its object will be attained if it places those travellers who have not leisure to acquire a more satisfactory knowledge of modern Greek, in a position to ask an occasional question or make an occasional request. Even when the traveller is accompanied by a courier, he will often find it useful to be able to address a guide or inn-keeper directly. *Vincent & Dickson's 'Handbook to Modern Greek' (2nd ed., 1881; Macmillan, London)* will be found a convenient manual for the further study of the language.

Pronunciation. Vowels: α , ϵ , and $ο$ are pronounced like *a* in 'father', *e* in 'pet', and *o* in 'for'; ω is sounded like *o* in 'fore', but can scarcely be distinguished from *o* in ordinary conversation. The commonest vowel-sound is *ee* (the Italian *i*), as in 'feet', for not only are the letters η , ι , and υ so pronounced, but also the diphthongs $\epsilon\iota$, $ο\iota$, and $\upsilon\iota$. In transliteration for pronunciation, this *ee*-sound is represented throughout the Handbook (except in the case of proper names; comp. p. xli) by the letter *i*, pronounced in the Italian fashion. The remaining diphthongs $\alpha\iota$, $\alpha\upsilon$, $\epsilon\upsilon$, $\eta\upsilon$, and $ο\upsilon$, are pronounced respectively like *ae* or *e* (in *pet*), *av* (*af*), *ev* (*ef*), *eev* (*eev*), and *ou* (*oo*).

CONSONANTS. β is sounded like *v*; γ and χ before α , $ο$, $ο\upsilon$, or ω , are hard, before the various *e* and *ee*-sounds γ is pronounced *y*, and χ like the guttural *ch* in the Scottish 'loch' or the German 'nicht'; δ (represented on the large map by *dh*) is pronounced like *th* in 'the', θ like *th* in 'thin'; ζ is the English *z* or soft *s* as in *rose*; σ has almost always the hissing sound of *ss*, both at the beginning and in the middle of words; $\sigma\chi$ has a kind of double sound, *s'ch*; π and τ are generally hard, like *p* and *t*, but π after μ , and τ after ν are softened into *b* and *d* (e.g. $\text{Ὀλύμπτος} = \text{ólimbos}$, $\text{τρίδντα} = \text{triánda}$); φ is *f*, and $\gamma\gamma$ is pronounced like *ng*; $\mu\pi$ at the beginning of words has the sound of *b*, thus $\text{Μπύρων} = \text{Byron}$. The remaining consonants are sounded like the corresponding consonants in English; but it must be noted that final ν and ς are generally elided in colloquial Greek, even when they appear in the written tongue (e.g. $\text{Κατάκωλον} = \text{Kátákoló}$). The *spiritus asper*, or rough breathing ('), though still written, is never sounded, like *h* mute in French ($\text{Ὅμηρος} = \text{ómíros}$, Homer).

The English traveller who has learned to pronounce Greek at school according to quantity will find the changes of pronunciation in particular etters far less troublesome than the abandonment of all regard to quantity

and the adoption of accents instead. The natives will hardly understand the most correct sentence if it is pronounced with the wrong accents. Thus even *μάλιστα*, the ordinary affirmation for 'very well', is not comprehended if pronounced *μαλιστα*. This therefore should in the first place occupy the English student's attention.

Substantives. The number of *Diminutives* in modern Greek is striking, though they are not all diminutives in meaning: e.g. *μοσχάρι* (*moschári*, from *μόσχος*), calf; *αρνάκι* (*arnáki*, from *άρνη*) lamb; *βαμβάκι* (*vamváki*), cotton. *Intensatives* are, on the other hand, rare: e.g. *κουτάλα* (*koutála*), table-spoon, from *κουτάλι*, spoon.

Omissions of Short Vowels at the beginning of words are not uncommon: e.g. *φίδι* (*ffidi*, from *οφιδιον*), snake; *σπίτι* (*spíti*, from *οσπίτιον*), house; *μάτι* (*mati*, from *ομμάτιον*), eye, large spring; *φρίδι* (*frídi*, from *οφρυδιον*), eye-brow. — Modern nominative-forms have in many cases been constructed by taking the oblique cases of classic forms. Masculine substantives of this kind are *κλητήρας* (*klitíras*, from *κλητήρ*, public messenger or servant), policeman; *πατέρας* (*patéras*, from *πατήρ*), father; *αέρας* (*aéras*, from *ἀήρ*), air, wind; feminine examples are *μητέρα* (*mitéra*, from *μήτηρ*), mother; *γυναίκα* (*yináka*, from *γυνή*), woman; *χίνα* (*chína*, from *χην*), goose.

Modern Greek has fewer *Case Endings* than classic Greek, but it has a more fully developed system of declensions than the Romance languages, which rely largely on prepositions. An approach to this latter system is, however, seen in the dative case, at one time usually represented by the genitive form, but now even more frequently by *εἰς* (*is*) with the accusative; e.g. instead of *εἶπα τῇς κυρίας* (*ípa tis kirías*), 'I said to the lady', the form *εἶπα εἰς τὴν κυρίαν* (*ípsa is tin kirían*). — Final *ν* in the accusative is very frequently dropped; e.g. for *μὰ τὸν θεόν* ('by God!') one usually hears *μὰ τὸ θεό* (*ma to theó*); but before *β*, *κ*, *π*, and *τ* (*ν*, *κ*, *π*, and *τ*) it is retained; e.g. *τὸν καϊμένο* (*ton kaíméno*), 'poor fellow!' When the final *ον* of diminutives is dropped the oblique cases are formed from the stem so shortened: e.g. instead of *νησίον* (*nisíon*, island, for *νησος*) the nominative form is *νησί* (*nisi*), Gen. *νησιῶ* (*nisíō*), Nom. pl. *νησιὰ* (*nisiá*), Gen. pl. *νησιῶν* (*nisiōn*). — The nominative, accusative, and vocative plural of feminine nouns in *α* and *η* (*α* and *η*) end in *αις* (short *ae*s, or *es*); e.g. *αἱ κυρίαι* (*æ kiríæ*s), the ladies, *πολλαῖς γυναῖκες* (*pollæ yinákæ*s), many is women. — There is no dual number in modern Greek.

The numeral *ἕνας*, *μία*, *ἕνα* (*énas*, *mía*, *na*; comp. p. xxxiii) used as an indefinite article.

Comparison of Adjectives. The *Comparative* is usually formed by prefixing *πιο* (*pió*, for *πλέον*) to the positive; the *Superlative* by prefixing the article to the comparative. A few adjectives compared in the ancient manner have survived, as *καλλίτερος* (*kallítēros*), better; *χειρότερος* (*chiróteros*), worse; but *πιο καλός* (*pió kalós*) is also used. 'Than' after comparatives is *παρά* (*pará*) with the accusative; 'still' (as in 'still more') is *ἀκόμη* (*akómi*).

Adverbs end in α (α); e.g. καλὰ (kalá), well; κακὰ (kaká), badly; λαμπρά (lambrá), splendidly; ἀσχημα (ás'chima), horribly.

Pronouns. Personal: ἐγώ (egó), I; ἐμοῦ or μου (emou, mou) and ἐμένα (eména), mine; ἐμένα is also used for the dative and accusative. — ἡμεῖς (emís), we; ἡμᾶς or μᾶς (emas, mas), us.

σύ or ἐσύ (sí, esí), thou; gen. and dat. σου, σένα, or ἐσένα (sou, séna, eséna), thine, to thee; acc. σέ or ἐσένα (sé, eséna), thee. — σεις or ἐσεις (sis, esis), you; σᾶς or ἐσᾶς (sas, esas), you (acc.).

αὐτός, αὐτή, αὐτό (avtós, avtí, avtó), he, she, it; gen. and dat. αὐτοῦ (avtóu) or τοῦ (tóu), αὐτῆς (avtis) or τῆς (tis); etc. — I myself, ἐγώ ὁ ἴδιος (egó o ídios).

Possessive. The possessive is usually expressed by the enclitic genitive of the personal pronouns; e.g. τὸ σπῆτι μου (to spíti mou), my house. It is emphasized by prefixing ἰδικός or δικός (dikós) to the personal pronouns: thus, δικός μου, my, δικός σου, thy; δικός του, his; δικός μας, our; δικός σας, your; δικός τῶν, their.

Interrogative. Ποίος, ποιά, ποιόν (píos, piá, pión), who or which; pl. ποιοί, ποιαί, ποιά (pif, piá, piá). The Gen. (or Dat.) sing. of ποίος and ποιόν is πιανοῦ (pianoú), of ποιά, πιανῆς (pianís); Gen. pl. for all genders πιανῶν (pianōn). — τί (ti), what?, what kind of?

Demonstrative. Τοῦτος, τοῦτη, τοῦτο (toútis, toúti, toúto), this. But αὐτός, αὐτή, αὐτό (see above) is more commonly used. — ὁ ἴδιος (o ídios), the same (emphatic).

Relative. For all genders and both numbers: πού (pou); besides which ὁ ὁποῖος (o ὁpíos), declined like an adjective, is most commonly used.

Indefinite. Κανένας, καμμιά, κανένα (kanénas, kammiá, kanéna), some one, some; with δέν (dén) = no-one, none.

ἄλλος, ἄλλη, ἄλλο (allos, alli, allo), other; ὅλος, ὅλη, ὅλο (olos, oli, olo), whole, in the pl. all.

Prepositions. The common people rarely use any prepositions except those that govern the accusative. Instead of ἐν Ἀθήναις (en Athínas), the common phrase is στάς (contraction for εἰς τὰς) Ἀθήνας (stas Athínas) or στὴν (for εἰς τὴν) Ἀθήνα (stin Athína). In many cases an adverb is prefixed: e.g. προσθὰ εἰς (prosthá is) 'before' (instead of πρό with the Gen.). 'Beside' ('near', 'at') is usually κονδὰ (kondá), 'with' μαζὶ (mazi), to which the enclitic genitives μου, σου (mou, sou) are added: e.g. κονδὰ μου, 'beside me', 'at my house', κονδὰ σε or κονδὰ σ' αὐτόν (kondá se or kondá s' avtón), 'beside you', 'at your house'. 'Without' is χωρὶς (chorís). 'Until' or 'as far as' is ἕα μέ (isa mé); e.g. ἕα μέ τὸν δρόμον (isa me ton drómon), 'as far as the road'. A few abbreviated formations are in common use: e.g. πρὸ πολλοῦ (pro polloú), 'for a long time'.

Conjunctions. Καί (kae), and, also; διότι (dióti), then; μὰ (ma), but; ἀλλὰ (alla), but; λοιπόν (lipón), so, thus; ὅτι (oti), that; ὥς (pos), that; διὰ νά (dia na), in order that; ἄν (an), if.

Numerals. Cardinal and Ordinal.

1. ἕνας, μία, ἕνα (énas, mía, prōtos, prōtē, prōton (prōtos, éna). Gen. ἐνός, μιᾶς, ἐνός prōti, prōton).
2. δύο (dío, dyo). δεύτερος, -η, -ον (dénteros, -i, -on).
3. τρεῖς, τρεῖς, τρία (trís, tría). τρίτος, -η, -ον (trítos, -i, -on).
4. τέσσαρες, τέσσαρα (téssares, téssara). Gen. τεσσάρων (tes-sarōn). τέταρτος (tétartos), etc.
5. πέντε (pénde). πέμπτος (pémptos).
6. ἕξ or ἑξι (éx, éxi). ἕκτος (éktos).
7. ἑπτὰ (eftá). ἑβδομος (ébdomos).
8. ὀχτώ (ochtó). ὀγδοος (óchdoos).
9. ἐννέα or ἐννέα (enneá, enneá). ἑννατος (énнатos).
10. δέκα (déka). δέκατος (dékatos).
11. ἑνδεκα (éndeka). ἐνδέκατος (endékatos).
12. δώδεκα (dódeka). δωδέκατος (dodékatos).
13. δεκατρεῖς, neut. δεκατρία (dekatrís, dekatría). δέκατος τρίτος (dékatos trítos).
14. δεκατέσσαρες or δεκατέσσαρα (dekatéssares, -téssara). — τέταρτος.
15. δεκαπέντε (dekapénde). — πέμπτος.
16. δεκαἕξ (dekaéx; usually, dekáx). — ἕκτος.
17. δεκαεπτὰ (dekaeftá). — ἑβδομος.
18. δεκαοχτώ (dekaoktó). — ὀγδοος.
19. δεκαεννέα or δεκαεννέα (dekaenneá, -enneá). — ἑννατος.
20. εἰκοσι (íkosí). εἰκοστός (íkostós).
21. εἰκοσιένα (íkosí-éna), -μία, -έν. εἰκοστὸς πρῶτος (íkostós prōtos)
30. τριάντα (triánda). τριακοστός (triakostós).
40. σαράντα (saránda). τεσσαρακοστός (tessarakostós).
50. πενήντα (penínda). πεντηκοστός (pendikostós).
60. ἑξήντα (exínda). ἑξηκοστός (exikostós).
70. ἑβδομήντα (efdomínda). ἑβδομηκοστός (ebdomikostós).
80. ὀγδώντα (ochdónnda). ὀγδοηκοστός (ochdoikostós).
90. ἑννενήντα (ennenínda). ἑννενηκοστός (ennenikostós).
100. ἑκατόν (ekató[n]). ἑκατοστός (ekatostós).

As the common people do not use the ordinal numerals beyond the first hundred or so, it will suffice to add the following cardinal numerals only:

- | | |
|---|-------------------------------------|
| 101. ἑκατόν καὶ ἕνας (ekatón kaí énas). | 300. τριακόσιοι, etc. (triakó-sii). |
| 200. διακόσιοι, -αι, -α (diakó-si-j, -æ, -a). | 400. τετρακόσιοι (tetrakósi). |
| | 500. πεντακόσιοι (pendakósi). |

700. ἑφτακόσιοι (eftakósii).	2000. δύο χιλιάδες (díō chiliádes).
800. ὀγτακόσιοι (ochtakósii).	
900. ἑννεακόσιοι (enneakósii).	1,000,000. ἓνα ἑκατομμύριον (éna ekatommíriōn).
1000. χίλιοι (chílii).	600. ἑξακόσιοι (exakósii).

Numeral Adverbs. Μία φορά (mía forá), once; δύο φορές (díō forás), twice, etc. Βολά (volá), pl. βολαῖς (voláes), is also used instead of φορά.

Fractions. Τὸ ἡμισυ or μισό (tó ímisi or mísí), the half; ἓν τρίτον (én tríton), a third; δύομισυ (díōmisi), 2½, etc.

Percentage = τοῖς ἑκατόν (tís ekatón): e.g. 5 per cent = πέντε τοῖς ἑκατόν (pénde tís ekatón).

Verbs. All verbs end in ω. There is no middle voice, and the optative and infinitive moods have also disappeared, the latter being now expressed by νά (na, originally ἵνα) with the subjunctive. The present participle active, which is indeclinable, ends in -όντας, -ώντας, -ούντας (-óndas, -ōndas, -oundas). Perfect participles passive are frequently formed from intransitive verbs: e.g. ἰδρωμένος (idrōménos), perspiring; διψασμένος (dipsasménos), thirsty. The simple perfect in its original signification has disappeared; the current forms are aoristic in their significance: e.g. εὗρηκα (évríka) = ἦύρα (ívra), I found. The real perfect is expressed by a circumlocution: e.g. ἔχω γράψει (échō grápsi) = I have written. The aorist, however, is usually employed. The 2nd pers. only is used in the imperative, the other persons being supplied by the subjunctive prefixed by ἄς (as), or by νά (na): e.g. ἄς ἴδωμε or νά ἴδωμε (as, na idōme), instead of ἴδωμεν, 'let us see'. The question of the augment presents considerable difficulty; it must here suffice to note that there is no reduplication and that certain compound verbs take a double augment: e.g. ἐκατέλαβα (ekatélava) or ἐκατάλαβα (ekatálava) and κατάλαβα (katálava), 'I have understood'. Among the contracted verbs those in άω are the most numerous; those in έω become όνω.

εἶμαι (imæ), I am.	ἦμουνα (ímouna), I was.
εἶσαι (ísæ), thou art.	ἦσουνα (ísouna), thou wast.
εἶνε (íne), he, she, or it is.	ἦτανε (ítane), he, she, or it was.
εἶμασθε (ímasthe), we are.	ἦμασθε (ímasthe), we were.
εἶσθε (ísthe), you are.	ἦσασθε (ísasthe), you were.
εἶνε (íne), they are.	ἦτανε (ítane), they were.
ἔχω (échō), I have.	εἶχα (ícha), I had.
ἔχεις (éhis), thou hast.	εἶχες (íches), thou hadst.
ἔχει (échi), he has.	εἶχε (íche), he has.
ἔχομεν (échome), we have.	εἶχομε[ν] (íchome[n]), we had.
ἔχετε (échete), you have.	εἶχατε (íchate), you had.
ἔχουν[ε] (échoun[e]), they have.	εἶχαν[ε] (íchan[e]), they had.

λέγω, λέω (léō), I say.	εἶπα (ípa), I said.
λέγεις, λές (lés), thou sayest.	εἶπες (ípes), thou saidst.
λέγει, λέει (lé-i), he says.	εἶπε (ípe), he said.
λέμε (léme), we say.	εἶπαμε (ípame), we said.
λέτε (léte), you say.	εἶπατε (ípate), you said.
λένε (léne), they say.	εἶπανε (ípane), they said.
θέλω (thélō), I will.	εἴθιλα (íthila), I would.

The common people invariably use the second person singular in conversation; the educated classes follow the custom of W. Europe and use the second person plural.

COMMON WORDS AND PHRASES†.

Yes, ναι (næ); certainly, μάλιστα (málista), βέβαια (α) (vévæ).

No, όχι (óchi); certainly not, διόλου (diólou).

Nothing, τίποτε (típote), τίποτες (típotes), τίποτα (típota).

Much, πολύ (polí); little, λίγο (olígo).

I thank, ευχαριστώ (evcharistó). I ask, παρακαλώ (parakaló).

Not, used with verbs, δεν (den, then): e.g. δεν το κάνω (den to káno), I do not do it; with the Imperative μή (mí), e.g. μη το κάνης (mí to kánis), do not do that! — Not I, έχω όχι (egó óchi).

Good day, καλή [ή]μέρα (kalí méra); good evening, καλή [έ]σπέρα (kalí spēra); good night, καλή νύκτα or νύχτα (kalí nýkta or nýchta). Another popular greeting is εις υγίειαν σου (pronounced yásson), your health!

Welcome! καλώς όρίσατε (kalos orissate); the appropriate answer is καλώς σας έβραμε (kalos sas évrame), we found you well.

Farewell! χαιρετε (chærete) or έχετε υγίειαν (echete iyá).

Au revoir! καλήν άντάμωσιν (kalín andámōsin)!

Pleasant journey! καλό ταξείδι (kaló taxídi), καλό κατευόδι (kaló katevódi) or στο καλό (sto kaló)!

How are you? τί κάνεις, κάνετε (tí kánis, kánete)?

He (she) is well, είναι καλά (íne kalá); ill, άσχημα (ás'chima); middling, έτσι κέτσι (étsi kétsi).

Very good, πολύ καλό or πολύ καλά (polí kaló, kalá).

What do you wish, seek, order? τί άγαπάτε, ζητείτε, όρίστε (tí agapáte, zítíte, orísté)?

Do you speak Greek, German, French, English? όμιλείτε ρωμαίικα (έλληνικά), γερμανικά, γαλλικά, άγγλικά (omilíte rōmæika [el-liniká], yermaniká, galliká, angliká)?

I understand, καταλαμβάνω or έννοώ (katalamvánō, ennoó); I do not understand, δεν κ. or δεν έ. (den k. or den ennoó).

Speak slowly, προφέρετε άργά (proférete argá).

It is good, enough, είναι καλό, άρκετό (íne kaló, arketó); it will do, άρκει, φθάνει (arkí, ftháni).

† It should be remembered that δ is throughout sounded like the soft th; thus δέν, 'not', is pronounced exactly like the English word *then*.

I like that, αὐτὸ μοῦ ἀρέσει (avtò mou aréssi).

It does not matter, δὲν πειράζει (den pirási).

I do not think so, δὲν τὸ πιστεύω (dén to pistévo).

Long live the king, ζήτω ὁ βασιλεὺς (sító o vassilévs).

Consul, πρόξενος (próxenos); consulate, προξενεῖον (proxenío).

Red, κόκκινος (kókkinos), black, μαῦρος (mávnros); grey, ψαρός (psarós) or σταχτί (stachtí).

PLACE, village, town, chapel (church), τόπος, χωριό, πόλις, ἐκκλη-
σία (tópos, chōrió, pólis, ekkliṣía); ὁ χωρικός (o chōrikós),
the peasant; χῳριάτης (choriátis), clodhopper.

The words ἅγιος, ἁγία (saint, masc. and fem.) occurring in many names of churches and villages, should, strictly speaking, be pronounced ἁγιος, ἁγία, according to the rules at p. xxx, but in ordinary language they are sounded ἄγος, ἄγα, and when the following name begins with a vowel, they are completely incorporated with it, so that, e.g., *Ἁγίος* *Johannes* is pronounced *Αἰνί(α)*.

Mountain, plain, rock, mud, βουνό, κάμπος, πέτρα, λάσπη (vounó, kámbos, pétra, láspi).

Shop (general dealer), μπακκάλι (bakkáli), μαγαζί (magasí).

Druggist's shop, σπεζαρία (spezaría), φαρμακεῖον (farmakío).

Coffee-house, καφενεῖον (kafenío).

Tobacconist's, καπνοπωλεῖον (kapnopōlío).

Confectioner's, ζαχαροπλαστεῖον (zacharoplastío).

School, teacher, σχολεῖον, διδάσκαλος (scholío, didáskalos).

HOUSE, σπίτι (spíti); garden, κήπος (kípos); court, αυλή (avli).

Where does Mr. N. live? ποῦ κατοικεῖ ὁ κύριος N. (pou kátikí o kýrios N.)?

Is he (she) at home? εἶνε στὸ σπίτι (íne stó spíti)?

Come in! (literally 'forwards'), ἐμπρός (embrós)!

He has gone out, ἐβγήκε (evyíke).

He will come immediately, τώρα ἔρχεται (tóra érchetæ).

When can I see Mr. N.? πότε ἐμπορῶ νὰ ἴδω τὸν κύριον N. (póte boró ná idō tón kírion N.)?

Concierge, πορτιέρης or θυρωρός (portiérís, thirōrós).

To the right, to the left, δεξιὰ (dexiá), ἀριστερά (aristerá).

Above, below, ἀπάνω (apánō), κάτω (kátō).

Beyond, πέρα ἀπὸ (péra apó); fár away, μακριά (makryá).

Adjoining, next, δίπλα (dípla); near, κοντά (kondá).

I START, ἀναχωρῶ (anachōrō).

I walk, περιπατῶ (peripatō) or πάω (= πηγαίνω) περίπατον (páō perípaton); walk, περιπατός (peripatos).

I arrive, arrived, φθάνω (fthánō), ἔφθασα (éfthasa).

Take care! πρόσεξε! προσέξατε (prósēxe, pruséxate).

Gently! slowly! σιγά σιγά (sigá sigá).

Quick! γρήγορα (grígora)!

Give me a switch! δός μου μία βέργα (dós mou mía vérga)!

Horse, mule, ἄλογον, μουλάρι (álogo, moulári); ζῶον (zōo) is used of either; ass, γαῖδουρι (gaídoúri).

Carriage, cart, ἀμαξά, κάρρο (ámaksa, kárro).

Carriage-cover, κοπέρτα (kopérta); open the carriage, ἀνοίξε τὴν κ. (ánixe tin k.); close the carriage, βάλλε τὴν κ. (vállle tin k.).

Horse-cloth, ἐπίστρωμα ἐφιππίου (epístroma efiippiou).

Travelling servant (groom, horse-boy), ἀγωγιάτης (agōyátis).

Luggage, τὰ πράγματα (ta prágmata), τὰ ρούχα (ta róucha); the latter is also a very common expression for linen (properly ἀσπρό-ρουχα, aspróroucha), clothes, utensils, etc.

Valise, βαλίζα (valísa); trunk, μπαούλο (baúlo).

I have lost the stick, ἔχασα τὸ μπαστοῦνι (échassa to bastoúni).

Bridle, καπίστρι (kapístri). Stirrup, σκάλα (skála).

Tie it fast! δέσ τὸ καλὰ (des to kalá)!

Take this (here)!, πάρε τό (páre tó)!

What is this called? πῶς ὀνομάζεται [or léne] αὐτό (pōs onomázetai [or léne] avtó)?

Let us start! νὰ φύγωμε (na figōme)!

Whither are we going? ποῦ πᾶμε (πού páme)?

Do you know the way? ξέρεις τὸν δρόμον (xérvis ton drómo)?

Have you often made the journey? ἔκαμες πολλαῖς φοραῖς τὸν δρόμον (ékames polláes foráes ton drómo)?

The day's journey, τὸ ἀγώγιον (to agōyio), used generally for any stage traversed or to be traversed on horseback or by driving in one day, as well as for the money paid for it. — ἔχουμεν δύο ἀγώγια (échomen dío agōyia), it is two days' journey.

I ride, καβαλλικεύω (kavallikévo).

I mount, ἀναβαίνω (anaváno).

Wait, I am going to dismount, στάσου νὰ καταβῶ (stássou na katavó).

I am taking a rest, αναπαύομαι (anapávomæ).

I wish to walk, θέλω νὰ ὑπάγω μὲ τὰ ποδάρια (thélo na ipágo me ta podária).

Excuse me, now far is it from here to Phyle? συγχωρεῖτε, πόσον μακριὰ εἶνε ἀπ' ἐδῶ εἰς τὴν Φυλὴν (sinchoríte, pósson makryá ine ap' edó is tin Filín)?

Is this the right way to...? εἶνε ὁ καθ'αυτὸς δρόμος εἰς... (íne o kathavtós drómos is...)?

Is there an Inn here? ἔχει ἐδῶ ἓνα ξενοδοχεῖον (échi edó éna xeno-dochíon)?

Have you a room? ἔχετε ἓνα δωμάτιον (échete éna domátio)? with two, three beds μὲ δύο, τρεῖς κρεβάτια (me dío, tría krevátia)?

Food, φαγητὰ (fayitá). See also p. xxiii.

Dinner, γεῦμα (yémma). Supper, δείπνον (dípno).

Knife, μαχαίρι (machairi); fork, πιροῦνι (piroúni); spoon, κουτάλι (koutáli).

Glass, ποτήρι (potfiri). Serviette, towel, πετσέτα (petséta).

Fire, light, φωτιά (fōtiá); matches, σπίρτα (spírta); candles, κηρί (kírī).
Table, τραπέζι (trapézi). Can, κανάτε (kanáti).

Chair, chairs, καρέκλα, καρέκλαις (karékla, karéklas or karékles).

Soap, σαπούνι (sapoúni). Brush, βούρτζα (voúrtsa).

Pillow, προσκέφαλον (proskéfalo); bed-clothes, σκέπασμα τοῦ κρε-
βατίου (sképasma tou krevatiou).

Chamber-convenience, κατοουροκάνατο (katourokánato).

Waiter! παιδί (pædi) or ποῦ εἶσαι (pou issa; lit. where are you?).

The response of the waiter is ἐφθασε (éfthasse = here) or ἀμέσως (améssos = immediately).

Give, bring, show, me (us), δός, φέρε, δειξε, μου [μας] (dós, fére, dixe, mou [mas]).

Open the door! ἀνοίξε τὴν πόρτα (ánixe tin pórta)!

Shut the window! κλείς τὸ παράθυρον (klís to paráthi-ro)!

Water-closet, ἀπόπατος (apópato), ἀναγκαῖον (anankáo).

I am hungry, thirsty, ἐπείνασα, ἐδίψησα (epínasa, edípsisa).

Tired, κουρασμένος (kourasménos).

How much does (it) cost? πόσον κοστίζει (póson kostízi)? Per head,
δι' ἑνα ἀνθρώπου (di éna ánthropo).

What you will, ὅτι θέλετε or ἀγαπάτε (óti thelete, agapáte).

Cheap, εὐθύνό (efthinó); dear, ἀκριβό (akrivó).

I have no money, δὲν ἔχω χρήματα (den écho chrímata).

Change (money), λιανὰ (lianá).

Money-changer, σαράφης (saráphis).

I must, wish to change (money), πρέπει, ἐπιθυμῶ νὰ χαλάζω (prépi, epithimó na challázo).

What do you give for a Napoleon? πόσον δόσθε δι' ἑνα ναπολεόνι
(pósson dóste di éna napoleóni)?

I should receive another drachma, ἔχω νὰ λαμβάνω ἀκόμη μίαν
δραχμὴν (écho na lamvánō akómi mían drachmín).

Time, weather, καιρός (kairós).

To-day, σήμερα (símera), to-morrow, αὔριον (ávrio).

In the evening, τὸ βράδυ (to vrádi).

In the morning, τὸ πρωῒ (to prói).

By day, τὴν ἡμέραν (tin iméra).

Midday, μεσημέρι (mesiméri); afternoon, ἀπομεσημέρι (apomesiméri).

Late (too late), ἀργά (argá). Now, τώρα (tóra).

Still, ἀκόμη (akómi); not yet, ὅχι ἀκόμη (óchi akómi).

Later, ὕστερα (ístera) or κατόπιν (katópin); sooner, προτίτερα (pro-
títtera).

What time is it? τὶ ὥρα εἶνε (ti óra íne)? quarter past one, μία καὶ
τέταρτον (mía ká té tarto); half-past one, μία (καὶ) μισό (mía
ká missi); quarter to seven, ἑπτὰ παρὰ τέταρτον (eftá pará
té tarto).

The clock is wrong, τὸ (ὠ)ρολόγιον πηγαίνει κακὰ (to rológi piyánei
kaká).

In one hour, ἐς μίαν ὥραν (is mían óran).

On the 4th of April, τὴν τετάρτην τοῦ Ἀπριλίου (tín tetártin toú Apríliou).

It is raining, lightening, thundering, βρέχει, ἀστράπτει, βροντᾷ (vréchi, astrápti, vrondá).

Post, ταχυδρομεῖον (tachidromío).

Letter, γράμμα, pl. γράμματα (grámma, grámmata), or ἐπιστολή, pl. ἐπιστολαῖς (epistolí, epistoláes). Comp. p. xxvi.

Address, Envelope, διεύθυνσις (diéuthinsis), φάκελλος (fákello).

Registered, συστημένο (sistiméno).

Answer, ἀπάντησις (apándisis).

Have you any letters for me? ἔχετε γράμματα δι' ἐμένα (éche te grámmata di' eména).

I come to fetch them, ἔρχομαι νὰ τὰ πάρω (érchomai na ta páro).

Keep the letters here, κρατεῖτε ἐδῶ τὰ γράμματα (kratíte edó ta grámmata).

Here is my card, my name, νὰ τὸ ἐπισκεπτήριόν (τὸ ὄνομά) μου (na to episkeptirión mou, to ónomá mou).

Writing-paper, χαρτὶ διὰ γράμματα or χ. γραψίματος (chartí diá grámmata, grapsímatos).

Postage-stamp, γραμματόσημο (grammatósimo).

Post card, ἐπιστολικὸν δελτάριον (epistolikón deltáριο); for abroad, διὰ τὸ ἐξωτερικόν (diá to exoterikón).

Letter-box, γραμματοκιβώτιον (grammatokivótio).

Packet, πακέτο (pakéto).

How much have I to pay? πόσον ἔχω νὰ πληρώσω (póson échō na plirósō)?

Telegraph-office, τηλεγραφικὸν γραφεῖον (tilegraphikón grafíio).

Telegram, τηλεγράφημα (tilegráfima).

STEAMBOAT, ἀτμόπλοιο (atmóplio) or βαπόρι (vapóri).

How often weekly does it sail? πόσαις φοραῖς ἀναχωρεῖ τὴν ἐβδομάδα (póσαις foráes anachoréi tín evdomáda)?

Where does it touch? ποῦ ἀράζει (pou arázi)?

How much will you charge to take me to the steamer? πόσον θέλεις νὰ με ὑπάγεις εἰς τὸ βαπόρι (pósson thélis na me pas is to vapóri)?

Office, πρακτορεῖον (praktorio).

RAILWAY, σιδηρόδρομος (sidiródromos).

Station, ὁ σταθμός τοῦ σιδηροδρόμου (stathmós tou sidirodróμου).

Time-table, δρομολόγιον (dromológio).

Ticket, τὸ εἰσιτήριο (isitírio); of the 1st, 2nd class, πρώτης, δευτέρας θέσεως (prótis, devtéras théseos); to Corinth, διὰ τὴν Κόρινθον (diá tín Kórintho). Return-ticket, εἰσιτήριο ἐπιστροφῆς (issitirion epistrophis). How long is it valid? πόσον καιρὸν ἰσχύει (póson kaírōn ischíei)?

When does the train start (arrive)? πότε ἀναχωρεῖ ἡ ἀμαξοστοιχία

(póte anachorí i amaxostichía [φθάνει, ftháni])? At 5 o'clock, στὰς πέντε (stas pénde). Does it stop at Mycenæ? σταματᾷ στὰς Μυκῆνας (stamatá stas Mikínas)?

Luggage-ticket, ἀπόδειξις ἀποσκευῆς (apódixis aposkevis).

Railway-carriage, βαγόνι (vagóni). Guard, ἐπιστάτης (epistátis).

Departure, ἀναχώρησις (anachórisis). Arrival, ἀφίξις (áfixis).

Take your seats! ὀρίστε, κύριοι, εἰς τὰς θέσεις σας (oríste, kírii, is tas thésis sas! lit. 'pray, gentlemen, to your places!').

Change! νὰ καταβῆτε, κύριοι (na katavíte, kírii! lit. 'pray, gentlemen, alight!').

Do we change carriages? πρέπει νὰ ἀλλάξωμεν τὸ βαγόνι (prépi na alláxōmen to vagóni)?

Exit, ἔξοδος (éxodos).

Look after my luggage, φυλάξτε τὰ πράγματα μου (filaxete ta prág-mata mou).

TITLES and MODES OF ADDRESS: Sir, κύριε (kirië); Madame (Mrs., Miss), κυρία (kiriá); Mr. Mayor, κύριε δήμαρχε (kirië dh-marcho). Priests are addressed as παπᾶ (papá); the patriarch is παναγιώτατος (panayiótatos), a bishop πανιερώτατος (paniërótatos), both terms signifying 'all-holiest'. The Greek for 'majesty' is μεγαλειότης (megaliótis).

NATIONAL NAMES.

England, Ἀγγλία (Anglíá).

France, Γαλλία (Gallía).

Germany, Γερμανία (Yermanía).

Switzerland, Ἑλβετία (Elvetía).

Italy, Ἰταλία (Italía).

Russia, Ῥωσσία (Rösssa).

America, Ἀμερικὴ (Amerikí).

Ferry-boat, πέραμα (pérama).

Ferryman, περαματῆς (peramatzis).

Fare, ναῦλος (návnlos).

Sailor, ναύτης (návnthis).

TRADES.

Baker, ψωμάς (psómás).

Tailor, ράφτης (ráftis).

Shoemaker, παπουτῆς (papoutzis).

Smith, γύφτης (yíftis).

Washerwoman, πλύστρα (plístra).

CLOTHING.

Coat, σουρτοῦκο (sourtoúko).

Trousers, πανταλόνι (pantalóni).

Drawers, ἐσώβραχο (esóvrako).

Shirt, ὑποκάμισο (ipokámiso).

Stocking, κάλτσα (kaltza).

Collar, κολλάρο (kolláro).

Overcoat, ἐπανωφόρι (epanófori).

Hat, καπέλλο (kapélllo).

Coverlet, πᾶπλωμα (páplōma).

Rug, βελέντζα (veléntza).

Handkerchief, μανδύλι (mandfli).

DAYS OF THE WEEK.

Sunday, κυριακή (kiriakí).

Monday, δευτέρα (deftéra).

Tuesday, τρίτη (tríti).

Wednesday, τετάρτη (tetárti).

Thursday, πέμπτη (pémpti).

Friday, παρασκευή (paraskeví; i.e. the preparation).

Saturday, σάββατο (sávvalo).

Last, next Tuesday, τὴν περασμένην, ἐρχομένην τρίτην (tin perasménin, erchoménin, trítin).

THE BOAT.

Ship, καράβι (karávi).

Boat, βάρκα (várka).

Boatman, βαρκάρης (varkáris).

THE BODY.

Head, κεφάλι (kefáli).
Throat, λαιμός (laímós).
Breast, στῆθος (stíthos).
Stomach, κοιλία (kilfa).
Leg or foot, πόδι (pódi).
Knee, γόνα (góna).

Daughter, κόρη, κορίτσι, or θυγά-
τέρα (kóri, korítsi, thigatéra).
Brother, ἀδελφός (adelfós).
Sister, ἀδελφή (adelfí).
Grandfather, παπούς (papous).
Grandmother, μαιμμή (mammí).
Uncle, θείος (thífos), vulgar *bár-
bas*.

RELATIONSHIPS.

Father, πατέρας (patéras).
Mother, μητέρα (mitéra).
Parents, γονεῖς (gonís).
Husband, ἄνδρας (ándras).
Wife, γυναῖκα (yinæka).
Son, παῖδ or υἱός (pædí, iyós).

Aunt, θεία (thífa).
Cousin ἐξαδελφός (xádelfos).
Nephew, ἀνεψιός (anepsíós).
Married, ὑπανδρευμένος (ipan-
drevménos).
Unmarried, ἀνύπανδρος or ἐλεύ-
θερος (anípandros, eléntheros).

In a practical guide-book like the present, in which the modern and classic forms of the same names are continually occurring side by side, the question of *Transliteration* presents considerable difficulty. On the one hand the modern Greek pronunciation must be indicated as clearly and directly as possible, and on the other hand the appearance of the name must not be too radically altered. It has therefore appeared advisable to the Editor and those whose advice he has taken on the subject, not to lay too much stress upon strict consistency in this matter, so long as ambiguity or error does not result from a departure from the literal reproduction of the Greek forms. In the proper names in the text the following system has been generally adopted: *η* is represented by *ē*; *ω* by *ō*; *αι* by *ae*; *οι* by *oe* (except at the end of words, where the older method of transliteration, founded upon Latin, would take *i*); *β*, *υ*, and *αυ* in ancient Greek names by *b*, *eu*, and *au*, in modern names by *v*, *ev*, and *av*; *υ* generally by *y*; *φ* (*f*) by *ph*; *χ* by *ch*; *ου* and *δ* in modern Greek names by *ou* and *d*†. In ancient names, excepting those most familiar to us, the strict method of transcription has generally been followed (*os* for final *ος*, *k* for *κ*, etc.). — For the pronunciation the reader is referred to the rules at p. xxx, special notice being directed to the fact that *ē*, *ei*, *y*, *oi*, and *oe* are pronounced like the Italian *i* (Engl. *ee*), which letter has been adopted in the transliteration for pronunciation in the vocabulary immediately preceding this. *H* is always mute, *d* always sounded like *th* in 'then'.

The official system of transcription, as illustrated, *e.g.*, in the government statistical reports, is by no means wholly satisfactory. In spite of

† The names on the large Map of Greece have been transcribed on the French system for the reasons stated at p. vi., and therefore differ somewhat from the forms of names in the text. It may be convenient, in view of this difference, to note that in that system the Greek diphthong *αι* is represented by *ai* (as in our text), *οι* by *oi*, and *αυ* and *ευ* by *ao* and *eo*. *β* is represented by *v*, *δ* by *dh*, *χ* by *kh* (in the text by *ch*, pronounced as indicated at p. xxx), *κ* in both ancient and modern names by *k*.

all attempts to approach the classic forms as closely as possible, the difficulty of accurately discriminating between the different *i* (ee)-sounds has produced some extraordinary blunders; such as Τριφυλία for Τριφυλία, Κηφισία for Κηφισία, etc. Other local names, especially those of Slavonic or Turkish origin, are effectually disguised from the traveller's recognition by this official system. *Dervish Jelebi*, for example, becomes Δερβιτσελεβή, and *Bedéni* becomes Μπερνένι.

III. Divisions of the Country. General Sketch of Agriculture, Industry, and Commerce.

The kingdom of *Hellas*, which was formed by the London Conference of 1830 and enlarged in 1864 by the addition of the Ionian Islands and in 1881 (Conference of Constantinople) by Thessaly and Arta, falls naturally into the three geographical divisions of the *Mainland*, the *Peloponnesus*, and the *Islands*. The sea is the main boundary between these. The Peloponnesus is connected with the mainland by the Isthmus of Corinth, a flat and narrow neck of land washed by the sea on either side. It is thus much more insular than continental in character, and in its structure it is really more sharply divided from N. Greece than are the islands of the *Ægean Sea*, which not only continue the general line of the Attic peninsula but agree with it in the character of their mountains. The island of Eubœa is to all intents and purposes a part of the mainland.

The total superficial area of the kingdom of Greece is about 25,135 sq. M. (65,119 sq. Kil.), or somewhat less than that of Scotland (29,820 sq. M.) and a little larger than that of West Virginia (24,645 sq. M.). Almost one-third of the soil is the property of the state.

For administrative purposes the country is divided into sixteen *Nomarchies*, the names of which are as follows: 1. *Attica & Boeotia*; 2. *Eubœa*; 3. *Phthiotis & Phocis*; 4. *Acarnania & Ætolia*; 5. *Achaia & Elis*; 6. *Arcadia*; 7. *Laconia*; 8. *Messenia*; 9. *Argolis & Corinth*; 10. *Cyclades*; 11. *Kérkyra (Corfu)*; 12. *Kephallénia (Cephalonia)*; 13. *Zákynthos (Zante)*; 14. *Lárisa*; 15. *Trákkala*; 16. *Arta*. — Each *Nomarchy* is divided into *Eparchies* (sub-prefectures), and these again into *Demarchies* or communes.

The POPULATION of Greece at the census of 1889 was 2,187,208. Twelve towns have more than 10,000 inhabitants. The Greek census shows the somewhat unusual feature of the men (1,133,625) outnumbering the women (1,053,583) by about 5 per cent.

Finances. The national debt, which originated with the establishment of the new kingdom in 1830, has steadily grown since that period. In Jan. 1893 it amounted to 803,990,401 dr. in gold and 214,933,856 dr. in paper. About 31,000,000 dr. gold and 5,500,000 dr. paper were paid in 1893 as interest and sinking-fund. The budget of 1893 places the revenue at 111,528,562 dr. and

the expenditure at 105,528,552 dr., but the difficulty of raising the taxes makes it probable that the surplus here indicated exists on paper only.

Army and Navy. Universal liability to service in the *Army* is the law of Greece. The peace strength of the army was reduced in 1893 from 28,114 to 22,607 men, including 1890 officers. The uniform resembles that of Denmark. The eight battalions of the Εἰζωνοὶ (*éizōni*), riflemen, who guard the frontier, still wear the Albanian dress.

The *Fleet* comprises seven ironclad vessels, fifteen steamers and three sailing ships of different kinds, and twenty torpedo boats. It is manned by 3040 men, and has about 250 guns.

Agriculture. The bulk of the population of Greek is occupied in tilling the soil. The land, though generally hilly, also comprises many fine plains and fertile valleys. Only about 20 per cent of the surface, however, has been brought under the plough, large tracts still lying uncultivated. The system of husbandry is still very imperfect. In most districts the plough is of so primitive a form as almost to carry us back to the days of Hesiod. A regular feature in the inventory of the farm is the βούκεντρον (*Boúkentron*), or oxgoad, a long pointed staff exactly resembling the goads represented on ancient vases.

Large properties form a vanishing minority in comparison with small holdings. In the mountainous districts and in the Archipelago there are farms of 1-1½ acre and even less. The farms in the plains generally run to from 12 to 50 acres, and farms exceeding 250 acres are rare. Many of the last are in the hands of the government.

The chief cereals cultivated in Greece are *Wheat* (σῖτος, σιτάρι), *Barley* (κριθή, κριθάρι; chiefly used as fodder for horses), a mixture of *Wheat* and *Barley* (σμιγμός, σιτοκριθή), and *Maize* (ἀραποστόν, ἀραποστόρι, καλαμπόκι), the last forming the only crop in many districts (wheaten bread ψωμί, maize-bread μπουμπότα). *Beans* (φασόλια) are also cultivated extensively, generally with the aid of the plough; they are usually eaten uncooked. *Large Garden Beans* (χουχνιά, Lat. *Vicia Faba major*) are a favourite vegetable in a green state, and when dry are an important article of diet for the country-people. *Rice* is grown in the eparchy of Mesolonghi, but elsewhere to a very small extent. The *Potatoes* (πατάτα, γεώμηλον) thrives only in the higher regions and is not yet a common article of food.

Tobacco (καπνός) is cultivated over a wide area in Greece, though only in distinct territories. It is an important crop in the eparchies of Nauplia, Argos, Phthiotis, Trichonia, and Mesolonghi; the most widely-known brand comes from Lamia and from Agrinion. About 15 sq. M. are under tobacco.

Cotton (βαμβάκι) now occupies about 24 sq. M., chiefly in the province of Livadiá.

Vineyards (vine-plant ἀμπέλι) cover an area of about 490 sq. M. and produce fruit and wine to the value of 30-40,000,000 dr. annually. Wine is exported from *Corinth*, *Patras*, *Kephallenia*, *Euboea*, etc., and the island-wines of *Santorini* or *Thera* (see p. 146), *Tenos*, and *Nazos* are also favourably known.

The varieties of grapes grown in Greece are very numerous. Among the best for table use are ὁ ροδῆτης (*roditis*), the round, light-red berries of which are particularly popular; τὸ μοςχάτο (*moschato*), the Muscatel grape; and ἡ σουλτανίνα (*soultanina*), long white seedless grapes, somewhat larger than the currant-grapes. The last, which ripen as early as August, are well-known in England in the form of *Sultana raisins*. The must (μούστος), boiled in starch and clarified by the addition of an oily white clay (*asprochoma*), forms a sweet paste or jelly (*moustaleoid*), which is very popular among all classes of Greeks. The tender vine-leaves (*klimatophylla*) are also cooked and eaten as the envelope of a mixture of rice and minced mutton served in the form of balls or patés (*doimades*). The stems are used as fuel and as winter-fodder for asses. The lees of the wine (*tzipoura*) are used in the manufacture of brandy (*raki*) and spirits of wine (*spirto*).

In Attica, Argolis, Arcadia, and some other districts the wine is mixed with the resin of the Aleppo or coast pine (*Pinus Alepensis*). The wine-presses of the peasants still retain their ancient forms almost unchanged.

The area (180 sq. M.) occupied by the *Currant Fields* is smaller than that occupied by the other vineyards, as this variety of dwarf grape (not to be confounded with the English currant, which is an entirely different fruit) is too delicate even for N. Greece. The name of currant (Κορινθιακή σταφίς) is derived from Corinth, the first place in Greece to export this fruit in large quantities to other parts of Europe. The chief seats of its cultivation are Eleia, Patras, Triphylia, Ægialeia, Corinth, the S. slopes of Kephallenia, and Zante. In 1891 167,000 tons worth 70,000,000 dr. were exported.

The *Mulberry Tree*, cultivated as food for the silk-worms, occurs in Greece in its two forms of *Morus alba* and *Morus nigra* (in Attica the former only). The area (now 30 sq. M.) under these trees has decreased of late years, as the silk-culture is gradually giving place to the more profitable cultivation of the currant (comp. p. 347). The berries of the white mulberry (*mouro*) are of an insipid flavour, but the black mulberries (*xinomoura*) are juicy and refreshing, with a pleasant bitter-sweet taste; a kind of brandy is prepared from the latter.

The chief masses of colour in a Greek landscape, especially in Attica and Corfu, are generally formed by the silvery, grey-green foliage of the gnarled *Olive Trees* (some many centuries old), which cover an area of 675 sq. M. Olive oil is exported to England, Austria, Italy, Turkey, Roumania, and Russia; the oil made from the kernels is sent mainly to Marseilles. Preserved olives, eaten with bread, form one of the chief articles of the food of the lower classes. On an average the olive-tree yields a good crop every 3-6 years.

Figs are especially cultivated in the eparchies of Kalamæ and Messene, where the groves of fig-trees (συκιάς), set in long straight lines, cover about 12 sq. M. of ground (over a third of the entire

area so occupied in Greece). The figs, dried partly in the sun and partly by artificial heat, are little inferior to those of Smyrna and form an important article of export.

Almond Trees (ἀμυγδαλιαῖς) occupy an area of about 1200 acres. — *Orange Trees* (πορτοκαλιαῖς), occupying 3700 acres, grow throughout the whole of Greece, except in the bleaker mountain-districts, and are best in Poros, Karystos, Naxos, Andros, and Sparta.

Among the other fruit-trees of Greece may be mentioned the *Carob Tree* (ξύλοκερατὶς), the *Agave* (ἀθάνατος), and the *Fig Cactus* (φραγκοσυκιά).

Industry. The industry of Greece, in nearly every branch, is still in the embryo stage. The existing factories, including steam flour-mills, spinning-mills, oil-presses, and a few machine-shops, are all in private hands; the most important are in the Piræus and Athens. The attempts of the government to encourage larger industrial enterprises, by granting important privileges, have hitherto been unsuccessful. A government school of wood-carving, under a German manager, has existed for some years at Vytina, near Magούlyana in Arcadia (p. 304).

MINING. The chief metals are *Silver*, *Lead*, and *Zinc*, which are generally found together. In the mines of Laurion (p. 130) 2-22 lbs. of silver are obtained from a ton of lead. *Copper* is found chiefly in Seriphos and recently at Laurion also. *Iron* is found in many places; it is now, however, little worked. — Large deposits of *Sulphur* occur in the S.E. part of Melos and elsewhere.

Among the non-metallic minerals the first place is taken by *Marble*, in which no land is richer than Greece; without this costly material neither architecture nor sculpture would have reached the height they did. Attica, the Peloponnesus, Eubœa, and several of the other islands contain marble quarries, nearly all of which were worked by the ancients and which seem practically inexhaustible. The most beautiful of all the Greek marbles is the fine-grained and spotlessly white *Parian* marble, found in the island of Paros; the finest variety was called 'Lychnites' by the ancients, because it was quarried by the light of the miner's lamp. The most valuable quarries in Attica are those of *Mt. Pentelikon* or *Pentelicus*; the Pentelic marble is as dazzlingly white as the Parian, but is somewhat coarser in grain. All the most important buildings of ancient Athens are of this material. The quarries of Kokkinará, about 1¼ M. farther to the N., produce a somewhat darker variety, which has been freely used in the modern buildings of Athens. The numerous quarries of *Mt. Hymettos* yield a greyish-blue marble, sometimes veined with darker streaks, which does not seem to have been so highly prized by the Greeks (most of the simple tombstones of the poor being of this material). but appealed strongly to the Roman fondness for colour. The quarries of *Karystos* and other places in the S. of Eubœa yield large monolithic blocks of greyish marble,

with green veinings (cipollino). This also was a favourite with the Romans. The marbles of *Skyros* are of various colours; that of Colonnæs, the so-called 'marmo freddo', is snow-white, that of Trisbounæs red or yellow, that of Valaxa (an islet to the S.W. of Skyros) variegated. The quarries of *Tenos*, old and new, yield fine-grained white marble, white marble with dark patches, black marble, and dark-green marble (Panormos). The marble of *Naxos* is also white and finely grained. The marble of the *Peloponnesus*, which is found only on Parnon (chiefly near Dolyanà) and Taygetos, is less valuable. The ancient quarries of black Tænaran marble (or limestone) have not yet been re-discovered.

The *Emery Mines* of Naxos, which belong to the government, are valuable. Emery is also found in Paros and Sikinos and at Thebes.

The *Potter's Clay* of Greece was of as great importance in the minor arts as its marble in architecture and sculpture. The clay from which the Athenians moulded their delicate, light, and yet comparatively strong vases was partly found near Cape Kolias on the Bay of Pháleron; the modern potters of Athens procure their material from the neighbourhood of Ampelokipi, Kalogréza, and Koukouvónæs. The red clay from which the heads of Turkish pipes are made is found at Dolyanà in the Peloponnesus and in Seriphos.

Commerce and Navigation are the favourite pursuits of the modern Greeks. The Greek mercantile fleet in 1892 consisted of 1334 sailing-vessels of 281,024 tons' burden and 88 steamers of 60,376 tons. — The chief *Imports* (140,400,000 dr. in 1891) are grain, yarn and textiles, minerals and metals, timber, drugs and chemicals, metal wares, fish, hides and bones, animals, coffee, sugar, rice, paper, and glass; the chief *Exports* (107,500,000 dr. in 1891) are currants (60⁰/₀), ore (15⁰/₀), olive oil (8-9⁰/₀), wine (6⁰/₀), tobacco, sponges, figs, etc. England is the foreign country mainly interested in both branches of Greek trade, the countries next in order being Austria, Turkey, Russia, France, and the Danubian Principalities. — The *Internal Trade* is mainly concentrated in the fairs connected with the principal church-festivals. Such an *Em-poriké Panégyris* lasts from three to twelve days.

IV. The Greek People.

The historian *Jacob Philip Fallmerayer*, in the introduction to his 'History of the Morea during the Middle Ages' (Vol. I., 1830), passed, as it were, a formal sentence of death on the newly-created Greek nation so far as regarded its claim to a genuine Hellenic descent by ascribing to it a purely Slavonic origin. In the eyes of the Greeks themselves and of many enthusiastic Philhellenes this attack was regarded as little else than a political assassination. Now, when heads and hearts are cooler, careful sifting has left unshaken the accuracy of many of the results of Fallmerayer's investigations,

while at the same time it has pointed out many weaknesses and gaps in his chain of evidence. The study of language, customs, and history has gradually confirmed the belief that the expenditure in blood and money demanded by the Greek War of Independence was not sacrificed to a mere phantom†.

It has been established by indisputable historical evidence that at certain periods of history, particularly in the course of the 8th cent. of our era, the *Slavs* overran and populated, not only Thessaly, but also the Peloponnesus and considerable districts in Northern Greece. Even before the 6th cent. Greece had been exposed to the plundering inroads of the northern barbarians, but these inroads were mere forays, leading to no permanent settlement in Hellas proper and never crossing the Isthmus of Corinth. In 577, however, the Slavs ravaged the whole of Hellas, Thessaly, and Macedonia, remaining in the country at least seven or eight years. Emperor Justinus II. called in the aid of the *Avars*, who, however, attacked the Slavs merely to carry on their work themselves. The later inroads made by the Slavs, Avars, and Bulgarians in the following century affected the northern provinces only.

One of the results of the terrible plague of 746-47, which desolated Greece and the islands, was the settlement of large tracts of depopulated open country by colonies of Slavs. The number of Hellenes in the towns, however remained so large, that many of them found it expedient to migrate to Constantinople, which had also been decimated by the plague. The repeated attempts made from Constantinople to drive the Slavs out of Greece were more successful in the northern provinces, where the Slavs had paid tribute since 783, than in the southern. In the Peloponnesus especially the Slavs made their footing secure, and it required the miraculous intervention of St. Andrew to save the town of Patras from them in 807 (see p. 29). The vanquished became, by a decree of Emp. Nicephorus I., serfs of the bishopric of Patras, and colonists were sent from all parts of the empire to the recovered territory. Patras, Corinth, and the islands of the Ægean Sea (Dodekanesos) remained free from all mixture with the Barbarians.

While the Slavs thus acquired considerable territory in the Peloponnesus, and even on the S. slopes of Mt. Taygetos, the record of Central or Northern Greece is more favourable. Athens and Attica seem to have been spared the taint of Barbaric blood, while traces of Slavonic race are found in Bœotia, the Opuntian Locris, Phocis, and (to a less extent) in the western provinces. That, however, the Hellenes or Romans (*Ῥωμαῖοι*), as they called themselves, were even numerically predominant is evident from the fact that the Slavonic element has been completely absorbed by the Greek. 'The names

† The chief writers who have taken part in this controversy, besides Fallmerayer, are Ross, Ellissen, Karl Mendelssohn-Bartholdy, Hopf, and Hertzberg; see also Finlay's *History*.

of a few hamlets, the present inhabitants of which can scarcely, however, trace their descent from the Slavs of the 9th cent., and an occasional unmistakably Slavonic type of face are all that now remind us of the union of Hellenic blood with Slavonic' (*Hopf*).

A much more important element in the population of Greece is formed by the ALBANIANS, called *Arvanitai* (*Arnauts*) by the Greeks, while they name themselves *Shkypetars* or *Skipetars* (i.e. Highlanders) and their language (τὰ Ἀρβανίτικα) *Shkyp*. They are probably the genuine representatives of the ancient Illyrians, who were perhaps of the same stock as the Macedonians. The first appearance of the name in history dates from the 11th cent., on the occasion of the war of extermination carried on against the Bulgarians by Emp. Basil II., who compelled the Albanians to acknowledge him instead of their former Bulgarian masters. In the latter half of the 14th cent. the able despot, Manuel Cantacuzenus of Misithra, second son of the Byzantine emperor John Cantacuzenus (1347-55), led large numbers of Albanians to permanent settlements in the Peloponnesus. Previous to this, some isolated bands of Albanian had exchanged their wild mountain fastnesses for the plains and pastures of Thessaly, S. Epirus, and the banks of the Achelous, while many of them had entered the service of the Greek archons as 'Acarnanian' mercenaries; and it was largely from this division of the race that Cantacuzenus drew his colonists. The migration of the Albanians once begun continued in an unbroken stream, extending to Bœotia, Attica, and even to Eubœa and other islands. This extension of the Albanian element was naturally carried out at the expense of the Greek element. In 1453 about 30,000 Albanians rose in rebellion under Peter Bua against the rule of the Palæologi. The Turkish general Toura Khan was called to the aid of the Palæologi, entered the Peloponnesus, and completely crushed the insurrection in 1454. The conditions of peace were favourable to the Albanians; they were allowed to retain all their landed possessions, even those they had taken from the Greeks, on condition of paying a rent to the former legitimate owners. On the conquest of Constantinople by the Turks the leading families in Albania adopted Islam from political reasons, but the Albanians who had emigrated to Greece, like most of the Greeks themselves, remained faithful to Christianity. An exception to this rule was formed by the inhabitants of the plateau of Pholoë, near Olympia, and of the Bardounochoria in Laconia, who became fanatic Moslems and the most bitter and dangerous enemies of the Greeks.

The second great Albanian settlement in Greece, of a much more stormy character than the first, was one of the consequences of the first unfortunate rising against the Turks in 1770, which the Greeks undertook on the encouragement of Russia. The Sublime Porte employed the fanatic Albanians of Epirus to suppress the insurrection, and the latter, after completing this task, refused to quit the land

and settled there in spite of the obstinate resistance of the Greeks. The fresh, healthy, and somewhat tempestuous element they introduced into Greece offered a strong contrast to the partly Slavicised Greeks, whose national character had become tinged with a Byzantine hue and had lost much of its enterprise and endurance. The welding together of the two races was a slow process, but community of religious faith and still more a common danger proved in the long run a secure bond of union. To the Greeks, it is true, belongs the credit of having begun the War of Independence and thereby laid the foundation stone of liberty, but the final triumph over the difficulties that stood in the way belongs in a great degree to the Albanians. It was the latter who produced the most brilliant leaders and the strongest hands in the new Greece, and their ready self-sacrifice for the common fatherland has given them the fullest right to a share in the liberty so hardly won and in the sacred name of Greek.

The Albanian costume has been adopted as the GREEK NATIONAL DRESS and is still extensively worn by men, though not so much by women. It consists of a red fez with a long blue tassel, pressed down on one side, a richly embroidered blue or red jacket with open sleeves, a vest of a similar cut, a white shirt with full sleeves, a leathern girdle, with a banderole for the weapons, a white fustanella or kilt, short breeches, high red gaiters, and red shoes with turned up toes. Artisans and labourers, especially in the islands, wear a costume originally borrowed from the Turks, with local peculiarities. This consists of a short, dark-coloured jacket, a red vest, and baggy trousers of dark-green or dark-blue cotton descending to below the knees; the lower part of the leg is either bare or clad in stockings, and the feet are encased in buckled shoes; the fez is worn upright. In cold or rainy weather all alike envelop themselves in a large and rough capote (χατζα) made of goat's hair. — The women of Athens and other towns have generally adopted the dress of the Franks, though those of the middle and lower orders retain the fez, which they adorn with a long tassel intertwined with gold thread. The Albanian peasant-women still adhere to their national dress, consisting of a long shirt, embroidered at the sleeves and kept in place by a leathern girdle; above this is a short white woollen jacket. In their hair and round their necks they wear strings of coins. The dress of the women in the Ionian Islands resembles that of the Italian contadine.

The WALLACHIANS, or, as they call themselves, *Roumanians*, who form the third element in the population of Greece, lead a nomadic shepherd life on Olympos, in the district of Agrapha, and in Acarnania, wandering sometimes to Mt. Eta or even farther to the N. They are of the same stock as the Roumanians on the Danube, and probably spring from an intermingling of Dacian, Mæssian, and Thracian races with the Roman colonists. They possess only a few permanent settlements or villages (*Stani*) and for the rest lead a genuinely nomadic life under hereditary leaders named *Chélingas* (in modern Greek, Ἀρχιποιμήν). The Chélingas is the representative of the settlement, which generally bears his name. He hires from the state or the commune the rights of pasture, collects the taxes due to the state, and accounts for them to the heads of families assembled in his dwelling. The Wallachs cling to their own manners and customs and scrupulously avoid intermarriage with

Greeks or Albanians. The Greeks speak slightly of these nomads, and attribute to them, probably not without ground, most of the acts of brigandage which for a time brought discredit on the Greek name.

The language of the Wallachians still shows a few traces of its Latin origin. As a rule the men understand both Albanian and modern Greek. Their state of culture is a low one. Many of the Wallachians are rich, but instead of making a show of their wealth they do their best to conceal it. Men, animals, and implements are all crowded together in their dirty tents. The men spend the night either in a small uncovered yard in front of the hut or on the mountains beside their flocks.

The *Jews, Turks, Franks, Gipsies*, and other inhabitants of Greece are so few in number, that their presence in the country has no ethnographical bearing.

The wonderful power of assimilation which the ancient Greeks showed is still possessed by their successors. And it is this power, which in earlier periods proved of the utmost importance in preserving the Hellenic element under the pressure of foreign invasions, that the friends of Greece look to with hope for the future of the nation.

A superficial survey of the people, as seen in Athens, Syra, and other large towns of the new kingdom, detects, it is true, much that is the reverse of encouraging; one feels almost as if he were regarding a caricature of French life and manner. Everything seems swallowed up in the bottomless gulf of politics. Keen political discussions are constantly going on at the cafés; the newspapers, which are extraordinarily numerous and generally of little value, are literally devoured; every measure of the government is violently criticised and ascribed to interested motives. The results of this continual political fever are nowhere more conspicuous than in the numerous parties of the Chamber of Deputies, none of which has a definite programme in the ordinary sense of the term. Every Greek is permeated by a strongly democratic instinct, which is illustrated in the constitution by the abolition of all degrees and titles of nobility.

One of the most promising symptoms of the Greeks is their insatiable desire of learning, in pursuing which, it is true, they sometimes show more talent than perseverance. The recognition by Greeks of all classes, that their great need, alongside of political maturity, is general education, is shown by the rapid development of their system of instruction. In addition to the University (p. 93), the Polytechnic School (p. 94) at Athens, and several other technical institutions, the kingdom of Greece now possesses 40 gymnasia, 1 modern or commercial school (at Athens), 278 so-called Hellenic or grammar schools, 2000 national schools, and 16-1700 elementary schools. This list is exclusive of private schools, which are also numerous. Instruction at nearly all the public schools is gratuitous. As one result of this, an unnecessarily large proportion of the

Greek youths qualify themselves for medicine, law, and the other liberal professions. These superfluous members of society, who might doubtless be very serviceable in a humbler capacity, are compelled to make a living by extra-professional activity, and it is not surprising that this sometimes takes a disagreeable form. Complaints are made, not only by foreigners but also by natives, that avarice and a desire for ill-gotten gain are rife and that the unsuspecting too often fall a prey to the wiles of the deceiver.

The Greeks in foreign countries show their patriotism as strongly as those at home. It is a common occurrence for Greeks who have made fortunes abroad to bequeath or present their wealth to their native country for the erection of churches, schools, or orphanages, the endowment of libraries, or some similar object. Anonymous gifts also flow richly into these channels.

In character the Greek is cheerful and lively. He is fond of society and dancing, but a foe to anything approaching licence or 'fastness'; even his dancing has something ceremonial, almost religious about it. The countryman's wants are surprisingly few and simple. A handful of olives, a piece of poor bread, and a glass of resined wine form his meal. Coffee and tobacco are his only luxuries. Divorce is granted only for adultery, which is extremely rare. The many curious observances at births, christenings, weddings, and funerals have lately busied the historical investigator, as they frequently betray remarkable resemblance to similar customs in antiquity. The same is true of the popular legends and traditions.

Among the best works dealing with these subjects are *Douglas's* 'Essay on certain points of resemblance between the Ancient and Modern Greeks' (London, 1818); *Wachsmuth's* 'Das alte Griechenland im neuen' (Bonn, 1884); *Bernhard Schmidt's* 'Volksleben der Neugriechen und das Hellenische Alterthum' (Leipzig, 1871), and the same author's 'Griechische Märchen, Sagen und Volkslieder' (Leipzig, 1877); *Tozer's* 'Highlands of Turkey' (chaps. 21, 29, & 30); and *Beni's* 'Cyclades'.

In their INTERCOURSE WITH STRANGERS the Greeks are friendly, civil, and, as a rule, not officious or importunate, though the male inhabitants of a village, old and young, may sometimes show their curiosity by clustering round the traveller. Offers of service, such as are common in Italy, are rare. The tourist therefore pursues his way without molestation, though, when his time is limited, he may miss the sharp little Italian ragazzi, who seem to divine the stranger's intentions by instinct and conduct him to the wished for spots for a fee of a few soldi. The inordinate idea of the importance of travellers that prevails in S. Italy is also found in Greece; and the lower classes cherish a firm conviction that every foreigner (Λορδος, 'lord') is enormously rich.

On arriving at nightfall at a place for which he has no introductions, the traveller should apply to the *Demarch* or to the *Páredros* (the representative of the Demarch in the smaller villages). Those who wish to avoid the restraints inseparable from this reliance

on hospitality (comp. p. xiii) may procure lodgings through the keeper of a café or eating-house.

When two or more persons drink wine or coffee together, it is the invariable custom of the country that one member of the company pays for all. The stranger will thus often find himself the recipient of hospitality from a native, which can scarcely be refused. He must therefore postpone his 'revenge' to a similar opportunity, or order wine for the company and give the price to the waiter as soon as he brings it.

The strings of wooden beads carried by men of all classes are not rosaries for religious purposes, but simply supply a mechanical occupation for the hands during conversation, etc.

Church and Clergy. † The supreme authority of the Church of Greece is the *Synod* at Athens, consisting of five clerical and two lay members. The former dependence on the Patriarch of Constantinople has now shrunk, since 1833 and the 'Synodal Tome' of 1850, to a few external rights and honours reserved to the patriarch (the preparation of the anointing oil, etc.). The normal number of *Bishoprics* is 35, but more than a half are vacant. Those bishops whose seat is the chief town of a province bear the title of *Archbishop*. Celibacy is obligatory for the bishops, but not for the ordinary clergy, who, however, are forbidden to marry a second time. When a priest is made a bishop, he must renounce his wife and children, the former frequently entering a nunnery.

The chief representatives of the lower clergy, who include abbots and archimandrites, are the *Papâdes* or parish priests in the country. Every one who travels in the interior is sure to come into more or less intimate relations with this class, who regard their sacred office as binding them to represent the hospitality of their villages. Mentally and socially they are little superior to their parishioners, who frequently excel them in mother wit and material prosperity. The difference between them consists mainly in externals, such as the long hair and beard of the *Papás*, his black cap, and the high conical cap and black or dark gown he wears when engaged in the services of the church. In his non-professional hours the village priest, assisted by his wife, the *Papadiá*, has to carry on the same agricultural labours as the peasants. The lower clergy receive no payment from the state, and the scantiness of their fees from other sources generally makes it necessary for them to eke out their income by some other occupation. The parish priest thus often keeps a small shop or even a tavern, in which he not only helps the *Papadiá* to serve the guests but is ready to make up the required number

† Comp. *Dean Stanley's* 'Lectures on the History of the Eastern Church' (new ed., 1883) and *Tozer's* 'The Church and the Eastern Empire', in the 'Epochs of Church History Series' (1883).

for a game of cards. All this, however, does not diminish the respect in which the clergy are held by their flocks.

Most travellers will take an interest in the Greek CONVENTS, if for no other reason than that they must often depend upon their hospitality. Some of them, such as the *Megaspēlæon* (p. 300) in the Peloponnesus, resemble inns in their treatment of travellers, except that as a rule no one is admitted after sundown. The convents of Greece, 199 in number, all belong to the order of St. Basil. The monk (*Kalógeroi*, i.e. good old men), about 1650 in number, are divided into two main classes, the *Coenobitic* (*κοινοβιταί*, those living in common) and the *Idiorrhhythmic* (*ιδιόρρυθμοι*). In the *Cænobia* the monks have everything in common. On entering the convent they generally present to it all their worldly possessions, receiving in exchange their board and lodging. The common meals are eaten under the presidency of the abbot (*ἡγούμενος*) in the refectory, which is generally a long and low-roofed apartment, adorned with paintings from sacred history; at table they sit on wooden benches without backs. The abbot, who is elected for a limited period, is by no means invariably the oldest, but is usually the most learned of the community. His power is almost unlimited, and the prosperity or decay of the convent is wholly in his hands. — In the *Idiorrhhythmic* Convents each monk owns a certain share of the conventual property, and in particular a special piece of land which he cultivates himself or causes to be cultivated. The disposal of the produce falling to him is at his own discretion. Each monk has usually a 'famulus' assigned to him, who inherits his possessions and position. The convent is directed by a governing body, chosen every five years, consisting of a *Hegoumenos*, or abbot, and two *Symbouloi*. — There are 6 nunneries (ca. 260 nuns) in Greece, chiefly on the islands.

The contrast between the Greek Orthodox or National Church and the ROMAN CATHOLIC CHURCH is very marked. The Roman Catholics of Greece, 25-30,000 in number (chiefly in the Cyclades), have three archbishops (at Athens, Naxos, and Corfu) and five bishops (Tenos, Santorini, Syra, Zante, and Kephallenia). At the head stands the archbishop of Athens, as *ἀποστολικὸς ἐπίσκοπος*.

Probably no other country contains so many PLACES OF WORSHIP as Greece, in the form of churches, chapels, or 'Erimoklisia' (ruined chapels). No matter how scanty the ruins of a chapel may be, the name of the saint to whom it was dedicated still clings to the spot; the priest probably conducts a service here on the name-day of the saint, while a small lamp or wooden cross reminds the wayfarer that a house of God once stood here. To remove the ruins and to drive a plough over a sacred site would be considered a crime now, just as it was by the ancient Greeks.

The best-preserved examples of mediæval (mainly Byzantine) churches and chapels are, at Athens, the so-called *Small Metrop.*

(p. 80), the *Kapnikaræa* (p. 81), and the *Church of Hagia Theodora*; near Athens, the *Convent of Daphni* (p. 115); and in the rest of Greece, the *Convent Church of Hag. Loukas Stiritis* (p. 159), the *Panagia-Church of Skripou* (p. 193), the basilica of the Hag. Paraskeve at *Chalkis* (p. 205); and numerous churches and chapels at *Mistra* (p. 281) and *Monemvasia* (p. 262).

With the exception of a few large churches the ground-plan and internal arrangements of all these sacred edifices are similar. Through the *Narthex*, or vestibule, we enter the main body of the church, which is separated from the semicircular *Conché* (i.e. shell), or apse, by the *Templon*, a partition of wood or masonry pierced by three doors. The larger edifices are lighted by side-windows, the smaller only by the narrow opening of the Conché and by the door. In the Conché, behind the Templon, stands the 'Holy Table', or altar, covered with an altar-cloth and bearing the Gospels, the service book, tablets with paintings of saints, and (generally) a crucifix. The richest ornamentation and the finest paintings are used to adorn the Templon. [Statues or images in relief are considered heretical by the Greek church.] The central door, through which the priest and the king are alone allowed to enter the sanctuary, is usually covered by a movable painting of *Christos Pantokrator*; and the other pictures generally include representations of the *Panagia*, or Virgin and Child, and *Hagios Johannes Pródromos* (John the Baptist). The service, which is carried on by the light of numerous wax candles, consists in the chanting of the liturgy and in various acts of ritual. The laymen partake of both the bread and wine in the Holy Communion, leavened wheaten bread (*ἄρτος*) being soaked in a mixture of wine and water and offered to the communicant in a spoon.

V. Chronological Survey of Greek History.

Neither in ancient nor in mediæval times is it possible to speak of a general history of Greece; we have only the separate records of different towns and districts. The attempts at a Panhellenic policy which are associated with the name of Perikles were of a purely ephemeral character; the political importance of the *Amphictyonies* was slight and much inferior to their religious importance; and the struggle of the Macedonian dynasty to win the hegemony of Greece had only an apparent success in Greece itself and finally led to the intervention of the Romans and the dissolution of the Greek union. Not till the present century were the Greeks able to regain their independence and establish a united kingdom.

More detailed accounts will be found in the historical summaries under the names of the more important towns, such as Athens, Sparta, Thebes, Corinth, Argos, Mycenæ, and Messene.

I. From the Earliest Times to the Persian Wars.

- ca. 2000. The Pelasgians, the earliest (Semitic?) inhabitants of Greece.
- ca. 1500. The Hellenes (*Æolians* or *Achæans*, *Ionians*, and *Dorians*).

- ca. 1194-84. Trojan War.
- ca. 1104. Doric Migrations: the Dorians under the Herakleidæ conquer the Peloponnesus.
1068. The Dorians threaten Athens; death of Kodros, last King of Athens.
1000. Æolic, Ionic, and Doric colonies on the coast of Asia Minor and on the islands. Homer and the Cyclic Poets.
- ca. 820. Legislation of Lykourgos at Sparta.
776. Commencement of the Olympiads.
- 743-24. First Messenian War. Aristodemos. Destruction of Ithome.
734. Syracuse founded by the Corinthians.
707. Tarentum (Taras) founded by the Spartans.
- 645-28. Second Messenian War. Aristomenes. Contests at Ira. Tyrtæos encourages the Spartans by his martial songs.
621. Legislation of Draco at Athens.
612. Rebellion of Kylon at Athens; his murder; expulsion of the Alkmæonidæ.
- 600-590. Sacred War; Krissa and Kîrrha attacked and destroyed by Athens and Sikyon.
594. Legislation of Solon at Athens.
560. Peisistratos becomes tyrant of Athens. The Grecian colonies in Asia Minor become dependent on the Persians.
527. Peisistratos dies. His sons Hippias and Hipparchos succeed to the tyranny.
514. Hipparchos slain by Harmodios and Aristogeiton.
510. Expulsion of Hippias (d. 490) from Athens. Reform of Solon's code by Kleisthenes, the Alkmæonid.

II. From the Persian Wars to Alexander the Great.

- 500-494. Insurrection of the Ionic Greeks under Histæos of Miletos and Aristagoras.
492. First Persian Expedition against Greece. The Persian fleet under Mardonios is wrecked near Mt. Athos.
490. Second Persian Expedition, under Datis and Artaphernes. Battle of Marathon (Miltiades).
489. Unsuccessful campaign of Miltiades against Paros. Death of Miltiades.
480. Third Persian Expedition, under Xerxes. Battle of Thermopylæ (Leonidas). Naval battles of Artemision and Salamis (Eurybiades of Sparta, Themistokles of Athens). Pindar's Odes. Tragedies of Æschylus (d. 456).
479. Struggle with the Persians left in Greece, under Mardonios. Battle of Platæa (Pausanias of Sparta, Aristides of Athens). — Naval battle of Mykale (Leotychides of Sparta, Xanthippos of Athens).
478. Hegemony of Greece transferred to Athens. Foundation of a Hellenic Symmachia.

462. Banishment of Themistokles (d. 448). — ca. 467. Death of Pausanias.
460. Kimon victorious by sea and land at the river Eurymedon. Conquest of the Chersonesus.
- 459-450. Third Messenian War. Athenian auxiliaries sent back by the Spartans. League of the Athenians with the Argives (457).
- 456-450. Unsuccessful campaign of the Athenians in Egypt.
456. Athenians defeated in Argolis; victorious at sea against the united fleet of the Corinthians, Epidaurians, and Æginetans.
455. Banishment of Kimon from Athens.
- 455-451. War between Athens and Sparta and Bœotia. Defeat of the Athenians by the Spartans at Tanagra (457). Victory of the Athenians over the Bœotians (456) at Æmophyta. Conquest of Ægina. Recall of Kimon (454). Truce between Athens and Sparta (451).
449. Naval war with Persia. Death of Kimon during the siege of Kitium in Cyprus. Athenian fleet victorious at Salamis in Cyprus. End of the Persian wars.
446. Thirty Years' Peace between the Athenian and Peloponnesian Leagues. Age of Perikles. Polygnotos, the painter; Phidias, the sculptor; Iktinos and Mnesikles, the architects. History of Herodotus. Tragedies of Sophocles (d. 406).
- 431-404. Peloponnesian War. Thucydides, the historian. Tragedies of Euripides (d. 406). Comedies of Aristophanes. Hippokrates, the physician; Polykleitos, the sculptor. Socrates and the Sophists.
431. Plataea surprised by the Thebans. Invasion of Attica by the Spartans.
430. The plague at Athens. — 429. Death of Perikles.
428. The island of Lesbos revolts from Athens, but is recaptured (427).
427. Fall of Plataea. Prosperous expedition of Demosthenes to Acarnania.
425. Demosthenes lands in Messenia and fortifies Pylos. Brasidas the Spartan occupies the island of Sphakteria. Kleon, the Athenian, captures Sphakteria.
424. Kythera occupied by the Athenians. Invasion of Bœotia. The Athenians defeated at Delion.
422. Battle of Amphipolis. The victorious Brasidas dies of his wounds, Kleon falls in the flight.
421. Peace of Nikias.
418. Battle of Mantinea. The united Athenians and Argives defeated by the Spartans.
416. Capture of Melos by the Athenians.

- 415-413. Athenian expedition to Sicily, under Alkibiades, Nikias, and Lamachos. Alkibiades, prosecuted for impiety, flees to the Spartans. Destruction of the Athenian army and fleet near Syracuse (413).
413. The Spartans, on the advice of Alkibiades, occupy Dekeleia and form a league with the Persians against Athens. Revolt of the allies of Athens.
412. Victory of the Athenian fleet at Miletos.
411. Overthrow of the Athenian democratic constitution. Council of Four Hundred. Recall of Alkibiades. Naval victory of the Athenians at Abydos.
410. Victory of Alkibiades over the Spartan fleet at Kyzikos. Athens recovers her naval supremacy.
407. Lysander the Spartan defeats the Athenian fleet at Notion. Alkibiades deposed (d. 404).
406. Victory of the Athenian fleet off the Arginussæ Islands.
405. Lysander overthrows the naval power of Athens at the battle of Ægospotami.
404. Athens surrenders to Lysander. The Thirty Tyrants.
403. Thrasybulos restores the Democracy.
401. Campaign of Cyrus the younger against his brother Artaxerxes Mnemon. Battle of Kunaxa. Retreat of the Ten Thousand under Xenophon.
400. Painting at its zenith under Zeuxis and Parrhasios.
399. Death of Socrates.
- 396-394. War of Sparta against the Persians. Agesilaos, the Spartan, victorious in Asia (396).
- 395-387. Corinthian War. Confederation of Corinth, Thebes, Argos, and Athens against Sparta.
395. Battle of Haliartos. Death of Lysander, the Spartan.
394. Battle of Knidos. The Spartan fleet defeated by Konon of Athens and Pharnabazos the Persian. — Battle of Koroneia. Defeat of the allies by Agesilaos.
387. Antalkidas, the Spartan, concludes peace with the Persians. — Plato (d. 347). Isokrates (d. 338).
- 379-362. War between Sparta and Thebes. Thebes freed by Pelopidas.
377. Foundation of a naval league by the Athenian generals Chabrias, Iphikrates, and Timotheos.
371. Battle of Leuktra. Epaminondas defeats the Spartans. Hegemony of Thebes.
370. The Thebans enter the Peloponnesus. Messenia recovers its independence. Megalopolis is founded as the capital of Arcadia.
364. Battle of Kynoskephalæ. Death of the victorious Pelopidas.
362. Battle of Mantinea. Death of the victorious Epaminondas.

- 359. Philip II. of Macedon. — Agesilaos supports the insurrection in Egypt. Dies on his voyage home (358). Demosthenes (d. 322). Praxiteles, the sculptor.
- 357-355. War of the allies against Athens. Contests of the Athenians with Philip for Amphipolis.
- 355-346. Sacred War against Phocis.
- 352. Philip, victorious in Thessaly, checked by the Athenians at Thermopylæ.
- 348. Olynthos is destroyed by Philip.
- 346. Peace between Philip and Athens. Æschines.
- 340. Philip conquers Thrace and besieges Byzantium. Athens declares war against him and forces him to raise the siege.
- 339, 338. Sacred War against Amphissa.
- 338. Battle of Chæronea. The victorious Philip is chosen leader of the Hellenes against the Persians.

III. From Alexander the Great to the Destruction of Corinth.

- 336. Murder of Philip II. Alexander ascends the Macedonian throne. — Aristotle. Diogenes. Lysippos, the sculptor. Apelles and Protogenes, the painters.
- 336. Alexander destroys Thebes.
- 334. Alexander in Asia. Battle of the Granikos.
- 333. Battle of Issos. — 332. Siege of Tyre. Foundation of Alexandria. — 331. Battle of Arbela.
- 330. Murder of Darius Kodomannos. — Revolt of the Spartans. Death of King Agis II. at Megalopolis.
- 327. Alexander's expedition to India.
- 323. Death of Alexander. War breaks out among his successors (the 'Diadochi').
- 323, 322. The Lamiæ War.
- 321. Murder of Perdikkas. — 319. Death of Antipater.
- 306. Antigonos and Demetrios Poliorketes assume the royal title.
- 301. Battle of Ipsos. Death of Antigonos. — The Ætolian League.
- 300. Epicurus and Zeno, the philosophers. The comedies of Menander.
- 296. Death of Kassander.
- 280. The Achæan League.
- 287-275. Pyrrhos, King of Epirus (d. 272), in Italy. — The Gauls invade Macedonia and Greece.
- 278. Antigonos Gonatas rules in Macedonia.
- 272. Death of Pyrrhos of Epirus.
- 261. Aratos, general of the Achæan League, delivers Sikyon.
- 241. Agis IV., King of Sparta, endeavours to reform the state.
- 226. Kleomenes III., of Sparta, overthrows the Ephors.

- 221. Battle of Sellasia. The Achæans and Macedonians defeat Kleomenes (d. 219).
- 220-217. Social War, between the Ætolian and Achæan Leagues.
- 215. Alliance of Philip IV. of Macedon with Hannibal, and of the Ætolian League with the Romans (First Macedonian War).
- 207. Philopœmen (the 'Last of the Greeks'), general of the Achæan League, defeats the Spartans at Mantinea.
- 206. Peace between Philip V. and the Ætolians.
- 200. War between Philip V. and the Romans (Second Macedonian War).
- 197. Battle of Kynoskephalæ: defeat of the Macedonians by Flamininus, the Roman Consul. Flamininus declares the Greek states free.
- 190. Battle of Magnesia. Victory of the Romans over Antiochos of Syria. Close of the Ætolian League.
- 171-168. War between Perseus of Macedonia and the Romans (Third Macedonian War).
- 168. Æmilius Paulus defeats Perseus at Pydna.
- 148. War between the Achæan League and the Romans. Victory of the Romans at Skarpheia.
- 146. Destruction of Corinth. Close of the Achæan League. Greece and Macedonia united to form the Roman province of Macedonia.

IV. Greece under the Romans and Byzantines.

- ca. 133. Revolt of the slaves in Attica.
- 88-87. The Greeks take part in the Mithridatic War.
- 86. Athens captured by Sulla. — Sulla's victory at Chæronea.
- 85. Sulla's victory at Orchomenos.
- 48. Cæsar defeats Pompey at the battle of Pharsalos. — 42. Antony and Octavianus defeat Brutus and Cassius at Philippi. — 31. Octavianus defeats Antony at Actium.
- 31 B.C.-14. A.D. Augustus emperor. Greece a Roman province under the name of Achæa. Revival of the leagues among the districts of Greece.
- 117-138. Hadrian. Buildings erected at Athens and other parts of Greece. Herodes Atticus, the sophist, in Athens.
- ca. 170. Pausanias writes his description of Greece.
- 249-251. Decius. First appearance of the Goths on the borders of Greece.
- 253-260. Valerian. Fortification of Athens.
- 260-268. The Goths in Attica. Defence of Athens by Dexippos.
- 323-337. Constantine the Great. — Triumph of Christianity.
- 361-363. The Emperor Julian favours the Greeks. Unsuccessful efforts to rehabilitate paganism.

- 379-395. Theodosius I. The Olympian Games celebrated for the last time (393). Alaric and his Goths destroy Eleusis, occupy Athens (395), and ravage the Peloponnesus.
395. Partition of the Roman empire.
- 467-477. Invasions of the Vandals.
- 527-566. Justinian I. emperor.
529. Justinian closes the Schools of Philosophy at Athens.
540. Slavonic invasion of Hellas.
588. Avars and Slavs in the Peloponnesus.
- 717-741. Leo III. emperor. — 727. Revolt of the Greeks, and unsuccessful naval expedition against Constantinople.
- 746, 747. Greece devastated by the plague. Spread of the Slavonic element in the Peloponnesus.
- 805.? Defeat of the Slavs at Patras.
- 867-886. Basil I. emperor. Conversion of the Slavs in the Peloponnesus. Photios becomes patriarch. Beginning of the ecclesiastical schism between the Roman and Eastern churches, which came to a head in 1054.
1019. Emperor Basil II. defeats the Bulgarian invaders of Greece at Thermopylæ and Athens. The Albanians make their first appearance.
1040. The Norwegian Varangians under Harold Haardrada enter Athens.
1084. The Normans in Thessaly. Victorious defence of Larissa.
1204. Constantinople taken by the Crusaders. Latin empire founded at Constantinople. Boniface de Montferrat (d. 1207), King of Thessalonica, conquers Bœotia and Attica. Otho de la Roche becomes ruler of Athens and Bœotia ('Megaskyr' or Arch-Lord of Athens in 1205). — Geoffrey de Villehardouin conquers the W. coasts of the Peloponnesus but is embarrassed by a native revolt.
1205. Guillaume de Champlitte assists Villehardouin and becomes first Prince of the Morea.
1206. Modon and Koron occupied by the Venetians.
- 1207-1222. Demetrius, King of Thessalonica.
1209. Guillaume de Champlitte returns to France, leaving Villehardouin as over-lord.
1210. Geoffrey I. de Villehardouin becomes second Prince of the Morea. Capture of Corinth.
- 1211, 1212. Villehardouin captures Nauplia and Argos.
1218. Death of Villehardouin. His son Geoffrey II. (d. 1245), third Prince of the Morea, is recognized as Duke of Achæa by the Latin emperor Peter de Courtenay.
1222. Theodore Angelos Comnenos conquers Thessalonica and is crowned as emperor.
1245. Guillaume II. succeeds his brother Geoffrey as fourth Prince of the Morea (d. 1278).

1246. The Emperor John III. Vatatzes of Nicæa reunites Thessalonica with the Byzantine empire.
1248. Monemvasia is conquered by Guillaume II. of Achæa.
- 1256-1259. Guillaume's contests with Guy I. of Athens, the Margrave of Boudonitza, and the Dynast of Negroponte.
- 1259-1282. Michael VIII. Palæologus, Byzantine emperor.
1260. Guy I. made Duke of Athens.
1261. Michael conquers Constantinople. Fall of the Latin dynasty.
1262. Guillaume II. of the Morea, taken prisoner in 1259 by Michael, purchases his freedom by surrendering Monemvasia, the Maina, and Mistra.
1267. Baldwin II., the last Latin emperor, cedes the feudal superiority of the Morea to Charles of Anjou.
1308. The duchy of Athens falls to Gautier de Brienne.
1311. Overthrow of the Frankish knights by the Catalan mercenaries. Gautier is killed.
1312. Roger Deslaur becomes Duke of Athens.
1364. Death of Robert of Tarentum, last Prince of Achæa.
1380. Jacques de Baux (d. 1383), nephew of Robert, conquers the Morea.
1389. Nauplia is taken by the Venetians.
1394. Rainerio Acciajuoli, Lord of Corinth, becomes Duke of Athens. — Argos is taken by the Venetians.
1395. Theodore I. Palæologus (1383-1407) recovers Corinth.
1396. Pierre Bordeaux de Saint-Supéran (d. 1402) is recognized as Prince of the Morea by King Ladislaus of Naples.
1404. Centurione Zaccaria of Genoa becomes Prince of the Morea (d. 1432).
1430. The Morea is recovered by the Palæologi.
1435. Thebes is taken by the Turks.
1453. Mohammed II. conquers Constantinople. Fall of the Byzantine Empire.

V. Greece under the Ottomans.

1456. Athens is captured by the Turks under Omar.
1460. The Turks conquer the Peloponnesus, with the exception of the Venetian possessions.
1462. Omar attacks Modon and Koron.
1463. Argos is betrayed to the Turks but recaptured by the Venetians.
1464. The Venetian general Capello seizes Eubœa and temporarily occupies Athens.
1470. Eubœa taken from the Venetians by the Turks.
- 1499-1501. Sultan Bajazet II. drives the Venetians out of Lepanto, Modon, Koron, and Navarino, and besieges Nauplia and Monemvasia unsuccessfully.

- 1503. Peace between the Turks and Venetians.
- 1540. Nauplia and Monemvasia captured by the Turks.
- 1573. Peace concluded by the Venetians and Turks, leaving the latter in possession of the whole of Greece.
- 1645-1669. Unsuccessful war of the Venetians against the Turks.
- 1685-1699. Conquest of the Morea by the Venetians.
- 1715. The Morea again taken by the Turks.
- 1718. Peace of Passarowitz, confirming the Turks in the possession of the Morea.
- 1770. Landing of the Russians under Orloff in Laconia. Revolt of the Greeks, suppressed by the Porte with the aid of the Albanians.
- 1779. Hassan Pasha defeats the insurgent Albanians at Tripolitza.
- 1814. The Hetæria Philiké ('association of friends') founded at Odessa (headquarters removed to Constantinople in 1818).
- 1815. The British take possession of the Ionian Islands.
- 1821. Alexander Ypsilantis, general of the Hetæria, crosses the Pruth and summons the Hellenes to the War of Independence. Successful rising in the Morea.
- 1822. Defeat of Dramalis by Kolokotronis and Nikitas. Defeat of the Greeks at Peta by Kourshid Pasha. Athens is taken by the Greeks.
- 1823. Defeat of Omer Vrionis at Karpenisi by the Greeks.
- 1824. Party-strifes among the Greeks.
- 1825. Ibrahim Pasha reduces the Morea.
- 1826. Fall of Mesolonghi. The Turks under Kioutagi capture Athens.
- 1827. Johannes Kapodistrias elected regent. Naval battle of Navarino. Capitulation of the Greek garrison in the Acropolis at Athens.
- 1828. Ibrahim Pasha quits the Morea. Landing of the French.
- 1829. Protocol of London. Greece declared a hereditary monarchy but tributary to the Porte.
- 1830. Second Protocol of London. Greece declared an independent and sovereign kingdom.
- 1831. Assassination of Johannes Kapodistrias. His brother Augustine is elected president.
- 1832. Augustine Kapodistrias resigns. Prince Otho of Bavaria is proclaimed king.

VI. The Kingdom of Greece.

- 1833. King Otho lands in Greece. Regency appointed.
- 1835. The king comes of age. Armanseperg, the Bavarian, appointed chancellor.
- 1836. Armanseperg is dismissed.

- 1843. Insurrection in Athens. A constitution is granted.
- 1850. The British fleet blockades the Piræus.
- 1854. The French take possession of the Piræus and of the Greek fleet (until 1857).
- 1862. Insurrections in Greece. Departure of the king.
- 1863. Prince William of Sonderburg-Glücksburg, son of the King of Denmark and brother of the Princess of Wales, is elected king and ascends the throne as Georgios I.
- 1864. Great Britain cedes the Ionian Islands to Greece. A new constitution is promulgated.
- 1881. Conference of Constantinople. Turkey cedes Thessaly and part of Epirus to Greece.
- 1886. Blockade of the Piræus by the European Powers.

VI. History of Greek Art.

By Prof. Reinhard Kekulé.

'Ancient Art', or the art of classical antiquity, is usually contrasted with later Christian art, as though it were one homogeneous whole, whereas in reality it embraces the changes and transformations of more than a thousand years. It was affected by all the modifying influences of the successive leadership of different races, by wide oscillations in the position of the political and intellectual centres of gravity, and by the antagonistic principles which must inevitably make themselves felt in the course of a national development. Perikles and Alexander, Cæsar and Constantine are landmarks in artistic as well as in political history. At Athens, under Perikles, Greek art attained not only perfect independence and freedom, but also its highest and noblest expression. Under Alexander Grecian culture and art overflowed into Asia, whence its earliest germs had been derived. Rome herself was Hellenistic, and the ruins and broken forms of paganism became the foundation on which was erected the entire framework of Christian art and culture and of the Christian reorganisation of society. The inherited influence of the Græco-Roman forms is potent even at the present day, while the germs of the same forms may be detected in ages anterior to the existence of the Greeks themselves. Regions far removed from Athens return echoes of the Attic spirit; there are reliefs at Trèves, on the Rhine, and in Austria, the design of which may be retraced to the Hermes of Praxiteles. But such extended limits of space and time can be assigned to Greek art and its developments only when the term is used in its most comprehensive sense. What we must consider as its kernel and essence, as its peculiar content and true characteristic, — *viz.* the fresh and momentous achievement of the national Hellenic spirit, and the gain to humanity which resulted from it, — was accomplished within a comparatively short time and within the narrow limits of Greece proper.

The first Olympiad was 1100 years before the time of Constantine, 732 years before Cæsar's death, and 440 years before Alexander ascended the throne; the battle of Leuktra was fought 119 years after Marathon. The 'Age of Perikles', an expression synonymous with an undisturbed period of the highest artistic attainment, was restricted, if we define it sharply, to a period as short as that which comprised the life and works of Raphael; and its marvellous achievements were far more exclusively confined to the mother-city of Perikles and Phidias than was at one time supposed.

Modern science, art, and culture owe their first acquaintance with Greek art, as well as with Greek antiquity generally, to Rome, who, as mistress of the world, collected within her walls all the elements of ancient culture and preserved them for posterity. Imperial Rome was full of art-treasures, new and old. Victorious campaigns and the schemes of politicians, private taste and artistic perception, liberality and avarice, delight in æsthetic ornament and the fashion of the hour, riches, luxury, the lust of the eye and the pride of life, all combined to heap up new treasures. The most highly prized works of the best Greek masters were copied again and again; of some of the most admired statues more than a dozen facsimiles have been found. It is hardly possible that there were not also original works among the inexhaustible supplies of statues at Rome. But the most costly objects are the most exposed to destruction. The Roman patricians would hardly have removed archaic works from Greece in great numbers unless there were some personal, historical, or other interest connected with them. The productions of the most famous masters were, if attainable at all, always costly. In any case they were but a handful compared with the universal demand, to meet which, therefore, a flourishing trade in copies of works of the best period sprang up. The splendid marbles of the Roman museums thus do not always faithfully represent the epochs to which they actually owe their origin; and in examining them we must carefully and laboriously discriminate the conception of the original inventor from what has been intentionally or unintentionally added by the copyist or remodeller. The importance of the large detached sculptures which originated in Rome itself is comparatively slight; the most striking and the most nationally Roman are those on buildings and monuments of victory, like the Arch of Titus and Trajan's Column. The Roman spirit expressed itself most potently in extensive buildings.

It was from the material thus afforded by Rome that WINCKELMANN formed the views which he published in 1764 in his *History of Ancient Art*, the first classic representation of ancient art-history. Enthusiastically admired by the greatest among its author's countrymen of last century (Goethe, Schiller, Lessing, Herder), this work may still claim to lay down the general principles of its subject, although it is no longer regarded as a final authority.

Winckelmann contrasts the limited subjects and treatment of Egyptian art with the free diversity of Greek art. The former appeared to him so uniform that he compares it to a carefully cultivated tree, suddenly checked and stopped in its growth by the canker-worm or by some accident, while the unfettered life of the latter, obeying the laws of all life, grows, blossoms, fades, and dies. 'For as every action or event has five parts, and as it were, five stages, — namely beginning, progress, state of rest, decrease, and end, — in which lies the ground of the five scenes or acts in dramatic pieces, — so it is with the succession of time in art; but since the close of art is beyond its bounds, so there are properly only four periods in it for consideration here. The more ancient style lasted until Phidias; through him and the artists of his time art attained its greatness. This style may be called the great and lofty. From the time of Praxiteles to that of Lysippus and Apelles, art acquired more grace and pleasingness; this style should be named the beautiful. Some little time subsequent to these artists and their school, art began to decline among their imitators; and we might now add a third style, that of the imitators, until art gradually bowed itself to its fall' (Lodge's Translation). — Of this early style he says: — 'the drawing was vigorous but hard; powerful but without grace; and the strength of expression detracted from beauty. But as the art of the earliest ages was devoted only to gods and heroes, whose praise, as Horace says, accords not with the soft lyre, this very hardness probably co-operated to give grandeur to the figures. Art, like justice in those days, which inflicted death for the smallest offence, was severe and hard. As we comprehend under the older style the longer period of Greek art, this description is to be understood with some reservations, depending on the different stages of progress during that period, in which the later works must have been very unlike the earlier'.

Truth and beauty of form were attained by practice in masculine, although somewhat hard and sharply marked, outlines. 'Finally at the time when Greece attained its highest degree of refinement and freedom, art also became more unfettered and lofty; for the older style was constructed upon a system composed of rules which, though originally derived from nature, had afterwards departed from it and become ideal. The artist wrought more in conformity to these rules than to nature, the object of imitation, for art had created for itself a nature of its own. The improvers of art elevated themselves above this adopted system, and drew nearer to the truth of nature, by which they were taught to throw aside, for flowing outlines, the hardness of the older style, with its prominent and abruptly ending parts of the figure, to make the violent positions and actions more refined and becoming, and to display in their works less science, and more beauty, loftiness, and grandeur'. 'Now, if the fundamental principle of the grand style, was, as it appears,

to represent the countenance and attitude of the gods and heroes as free from emotion, and not agitated by inward perturbation, in an equilibrium of feeling, and with a peaceful, always even, state of mind, we see why a certain grace was wanting; no attempt even was made to introduce it'.

Winckelmann's antithesis between the lofty style and the beautiful style culminates in his famous description of the Two Graces. "One is like the heavenly Venus, of higher birth, the daughter of harmony; she is constant and unchangeable, even as the laws of harmony. The other Grace is, like the Venus, daughter of Dione, more subject to the influence of matter. She is a daughter of Time, and only a follower of the former, or the heavenly Grace, whom she announces to those who are not devoted to her service. She descends from her loftiness and reveals herself kindly, without humiliation, to those who turn their eyes upon her; though not eager to please, she is not willing to remain unknown. But the former Grace, an associate of all the deities, appears to be sufficient to herself. She does not offer herself unsolicited, she wishes to be sought; she is too elevated ever to be much an object of sense; for, as Plato says, 'there is no form capable of expressing the highest'. She converses only with the wise; to the mass she appears forbidding and unamiable. She conceals the emotions of her soul, and brings herself near to the blissful serenity of the divine nature, of which the great artists, as the ancients write, sought to delineate an image".

These characteristics are written for all time with an iron pen. The division into periods is also indispensable for a well-ordered and comprehensive view of the subject. But Winckelmann's formulas are too simple; they do not exhaust the fulness of life in nature and art. The various periods, the different schools, each within its own limits, show growth, blossom, and decay. Nor is decay always death. Even in Greece itself it is sometimes only a transformation, producing new but not less marvellous forms as embodiments of the reviving conceptions of the mind. We are now forced to recognise a Titanic boldness and finished creative mastership in periods, which, according to Winckelmann's great scheme, should show only feebleness and prettiness as the successors of the preceding loftiness and beauty. Fortunately for us Winckelmann had no adequate idea of the fragmentary nature of the materials out of which he reared his imposing edifice; for had he known it, bold as he was, he would perhaps have hesitated before his task. Since his time many objects casting light on the history of art have been found even on Roman soil. But the greatest flood of light has been shed from the mother-country of Greek art, from Greece itself, the source which he himself presaged when the idea of excavations at Olympia occurred to him. The original Greek works are indeed, to a large extent, no longer in their native home. Most of the Parthenon

sculptures, the frieze from Phigaleia, and the objects discovered at Knidos and Halikarnassos are in London, which has long possessed the finest collections of both the larger and smaller works of art from Greece and Asia Minor; the Æginetan marbles are at Munich; the Samothrakian Nike and various sculptures from Olympia are among the numerous other examples of Greek art in Paris; and the museum of Berlin has attained an undreamed of importance through the possession of the Pergamene sculptures. Nevertheless the traveller in Greece is not reduced to merely recalling the museums of Italy and the northern nations: —

*'Who would a poet understand
'Must visit first the poet's land.'*

Greek art more than any other seems to have sucked in its strength from the soil on which it grew. Lord Elgin could not carry off Homer's sun, nor the rocks and sea, nor the ancient citadels, nor the temples, which even in their ruins inspire admiration and awe. Greece abounds in beautiful and instructive monuments and remains; and every step made in the ordering of the new state is fraught with hope for its ancient possessions. Lord Elgin, in removing the sculptures of the Parthenon to London at the beginning of this century, may almost be considered as their saviour. But when the German government began the excavations at Olympia in 1874 it had already become a matter of course that what was found in Grecian soil must remain in Greece. The extremely rich yield of the Olympic excavations, the small independent museums that are fast springing up in all the provincial capitals of the kingdom, and the large public collections at Athens (in the National Museum, on the Acropolis, and in the Polytechnic) all unite the peculiar features of local collections with the universal interest arising from the fact that the variations and local peculiarities which they illustrate are those of classic art. No science can draw certain conclusions from isolated specimens; all require a long series of examples. In all that concerns the greatest artists and the highest art, the materials at the command of the archæologist are nothing like so abundant or so authentic as those at the disposal of the historian of modern art. And on this account he must all the more zealously pursue the manifestations of the artistic spirit as these now lie before him in a thousand examples forming a series intervening between art and handicraft. And by virtue of the force and unity of the artistic sense which permeated every ancient representation of life to the last fibre, and by virtue of the close natural bond which existed betwixt the artist and the craftsman, we often succeed in winning from an unpromising witness some conclusion as to great works of art or some determination as to the prevalent type of special epochs and districts. Full insight into the nature of this wholesale production is inseparable from the soil. Our minds and senses are best prepared to receive the impressions of Phidias's wonderful

works not by London fogs, but by the bright scenery of the Ilissos, where on its elevated site, as of old, the Parthenon, in its ruined magnificence, is outlined against the deep blue sky.

Early Stages.

The lions which keep watch and ward above the acropolis-gate of MYCENÆ have long been regarded also as the sentinels at the entrance to the history of Greek art. They may keep their post of honour, although they are really monuments of a foreign epoch, long past and forgotten ere the dawn of any truly Greek art.

The discoveries of Dr. Schliemann, supplemented by those of almost every succeeding year, have delivered the lions of Mycenæ from their artistic isolation, and have assigned to them, and to all the other antiquities of Mycenæ, a place in a great historic sequence, the links of which, however, are still incomplete. Dr. Schliemann's discoveries at Mycenæ, Tiryns, and Orhomenos do not stand alone; similar discoveries have been made not only in the Peloponnesus, Attica, Bœotia, Thessaly, on the Greek islands, in Crete and Rhodes, but also beyond the limits of Greece, in Sicily; at Troy, in Caria, and even in Egypt — in a word, in nearly all the countries bordering on the E. Mediterranean.

Hitherto the largest and the most homogeneous mass of sculptures, gold ornaments and utensils, ivory carvings, terracotta vessels, and other domestic furniture, has been found at Mycenæ, though not always the finest specimens of the so-called 'Mycenian' articles. But even in these Mycenian discoveries, in the stricter sense of the term, we are able not only to discriminate between good and bad specimens, but also as our investigations proceed, to distinguish more and more clearly the existence of distinct groups of articles that must have been made by different hands, at different places, and at different dates.

The whole appearance of '*Mycenian Art*' presupposes the existence of some mature and completed art (e.g. the Egyptian), whence it has directly and indirectly sprung. Here and there among these antiquities, at Mycenæ as well as elsewhere, genuine and imitated works of Egyptian art have been found, such as scarabæi and pottery bearing the names of Amenophis III. and his consort Ti. We are thus constrained to refer the importation of these articles, and as a consequence the zenith of the Mycenian princes, to the period of the 18th Egyptian dynasty, i.e. to somewhere between 1600 and 1400 B.C.

It is scarcely likely that the petty tyrants of Mycenæ, Tiryns, and elsewhere were permitted for any very long period to enjoy in peace and security the treasures they had amassed by violence, robbery, or craft. The period during which they wielded their ill-gotten power, and within which they built their castles with the aid

of foreign workmen from beyond the sea and acquired the rich equipment of their halls and tomb from foreign merchants, must have been very limited. However difficult it is to imagine the state of society in these dark prehistoric ages, unilluminated by any written documents, it is hardly conceivable that 2000 years before Christ a pre-Homeric Agamemnon exported Mycenaean vases to a pre-Homeric Priam in Troy, to Egypt, and to Sicily, and that the remote corner of Mycenæ was the seat of flourishing studios and factories that deluged the shores of the Mediterranean with their products. The idea is contradicted by all we know of the intercourse of nations at that period, and by all we know of the progress of history which began in Asia and Africa and only slowly and gradually included the young Greece in its sphere. Two thousand years before Christ absolutely nothing existed that could be called a national Greek art or style; it would be absurd to look for Greek ideas or Greek feeling in the Mycenaean antiquities. Nothing but the simplest utensils could have been produced by native workmen, except under the harsh constraint of foreign taskmasters. The best and finest specimens are no more 'Mycenaean' in the proper sense of the word than the Greek vases found at Vulci are Etruscan. They are foreign importations, though their source has not yet been determined. We may, however, hazard the guess that the most important factories were in Syria, or at no great distance from Syria and Egypt.

The closest analogies to the stone-sculptures of Mycenæ are offered by the N. Assyrian sculptures from Sinjerli, now in Berlin and Constantinople, which are much older, more original, and cruder than the better known Assyrian works, with which hitherto the lions of Mycenæ have usually been compared. But a comparison with the latter is still instructive. In its representations of human beings and animals *Assyrian Art* degenerated from a high degree of skill in perception and reproduction into a superficially learned and conventional system. If only the muscles that were known to exist were distinctly enough indicated, it mattered not to the artist whether they looked like strings. Neither eye nor hand perceived the necessity of observation and sympathetic feeling in handling the more delicate lines or the swelling curves of the larger figures, and this deficiency was even more evident in the smaller details. Breadth and fulness in all forms was lost in empty and inert size; conventional ornament, which the Assyrian artists had used with masterly skill in its appropriate sphere, was illegitimately extended to organic life; eyes, ears, and muscles were arbitrarily arranged like lifeless material on principles of at best but approximate suitability; the human hair and beard, and the furs and tails of animals came to be arranged with trivial formality in tufts, ringlets, and curls. In spite of their antique quaintness the lions of Mycenæ are positively surprising in their fresh and direct appreciation and life-like reproduction of living nature, and in the understanding of feline

motion and form that speaks from the extended bodies. Their life-like appearance was originally enhanced by colour. The artist who first sketched the outline on the hard Mycenaean stone, boring holes at the chief points, is unknown; but to whatever race he belonged, there certainly breathes in the hoary monument some of that spirit of artistic honesty, which never lost sight of nature behind the traditions of a handicraft, and never mechanically repeated the forms that had been invented by others, but by constant reference to the standard of renewed and accurate observation of nature tested and re-created them.

But the lions of Mycenæ do not mark a farther development, an advance upon the Assyrian sculptures. Rather the Assyrian sculptures exhibit a falling-off from the art-level attained in the Mycenaean lions. These lions mark the close of a course of development, the beginning of which we find in the sculptures of N. Assyria, with their rough and crude but still faithful representations of nature.

In the course of time, the factories that had in the earliest ages exported their wares to the coasts of Greece, were superseded by others, whose wares were decorated in a different style. But the latter belonged to the same art-development as the former, some of them perhaps were in the same places. The Greeks themselves were well aware of the original indebtedness of their nation to foreigners. Their legends and poems attest this; and even their historical traditions are full of the ascendancy and power of the Phœnicians. The *Shield of Achilles* in Homer is the miraculous work of a god; it was hardly possible in listening to its description to remember accurately the various scenes which Hephæstos forged in bronze, much less to group them into an articulate, artistically arranged mental picture. But the actual works of art which inspired the imagination of the poet were not Greek. The details of the scenes on the shield find their closest parallels in the representations on Egyptian and Assyrian monuments, and in the metal dishes, which the *Phœnicians* carried from their native land far and wide through the Mediterranean. The silver bowl with a golden rim which belonged to Menelaos was the work of Hephæstos, but a gift from Phœdimos, King of Sidon; the silver bowl offered by Achilles as a prize for racing was made by the cunning Sidonians, and brought across the sea by Phœnician mariners; Hekuba had store of garments wrought by the hands of the women of Sidon, and brought thence by Paris himself; Agamemnon's armour was forged in Cyprus; the tripod and silver basins, the golden spindles and spinning-basket in the house of Menelaos and Helen came from Egypt.

Long before the first Greek carver made his childish essays, Egyptian Art stood full-grown and self-contained. In the struggle to master nature — a struggle that begins at the beginning of all art-history and continually renews itself in its course — great artists

had discovered fixed principles of proportion and of design; the mighty buildings of the Pharaohs arose in obedience to approved rules, which included and encouraged an immense variety of form and ornament. The Art of the Babylonian Assyrian Empire, the dominion of which stretched to the shores of Asia Minor, stood beside Egyptian art; from which it had derived its stimulus; after many transformations it became self-centred and almost rigid. Greek art arose and grew at first under the tuition of earlier peoples, then in contrast to them; but its first independent manifestations date not 2000 years but only 1000 years B.C. At first the Greeks certainly attempted nothing more than simply to make for themselves the little figures of the gods, amulets, ornaments, and utensils for which they had previously been dependent on foreign merchants. From the previously existing art they borrowed not only technical knowledge, tools, mechanical devices and contrivances, but also settled forms and types, fixed conventionalities in representation and arrangement, and not unfrequently even the subject of its representations. Greek *Architecture* itself is the blossoming of a germ imported from abroad. What appears to us now as a settled and perfected system, was only gradually evolved by a prolonged series of tentative gropings. The idea of the column with base and capital was early-Egyptian, and so, too, the entasis and taper, the supplementary use of vegetable forms in exterior decoration, and the artistic device of fluting columns and pillars. Forms in which the elements of the Ionic capital are unmistakeably evident occur not only in Egyptian and Assyrian ornamentation, but also in Assyrian columns. Phœnician and Persian monuments attest the wide spread of all these individual constituents, and the universal acquaintance with them at the period of the rise of Greek art. But from the far narrower field known to them, the Greeks selected but sparingly, taking only what was appropriate to their peculiar genius. There is an inexhaustible opulence of fantastic capital-forms in Egyptian art; the Greek spirit contents itself with the development and refinement of two principal orders. The Greeks did not borrow everything, and they never borrowed a whole; they rejected the outworn, and developed the living germs to an undreamed of beauty. The Greek idea of a temple as a peripteros had as little a direct model among the pre-Hellenic peoples, as the Doric and Ionic orders. For the wonderful architectural skill of the Greeks (to the first development of which the Doric and Ionic races, as the nomenclature indicates, contributed most influentially) was not the sudden invention of a logical mind, deducing the forms at the first attempt from the construction of the building, and finding at once in nature the appropriate ornaments and symbols. The elements of form, which received their full development from the creative power of Greek genius, had been introduced to it from the first as architectonic; their transference from nature and handiwork had taken place before the Greeks were

acquainted with them, and nowhere had the old forms discovered by their teachers caught the stormy pulse-beat, the sound fresh life of the youthfully vigorous Greek folk, with its myths of heaven and earth, its sense of form, and its worship of beauty.

Development and Zenith of Archaic Art.

As a people the Greeks were approximately contemporaneous with the Persians, against whom they were afterwards to measure their strength, in attaining real independence and consequence. Greek art reached its earliest period of florescence, worthily so called, at the courts of the Greek tyrants, who flourished at about the same time as the Lydian monarchy. The earliest art-centres of which the names have come down to us are the islands of CRETE, SAMOS, CHIOS, and NAXOS, with which PAROS was closely connected; the earliest buildings of universal renown were the *Heracon* in *Samos* and the *Artemision* at *Ephesus*. *Samos* was the home of *Workers in Bronze* and of *Architects*; *Chios* and *Naxos* were renowned for *Sculpture in Marble*, and the Cretan artists excelled in *Sculpture* and *Architecture*. Four generations of *Chian Sculptors* have left names behind them: — *Melas*, his son *Mikkiades*, his grandson *Archermos*, and his great-grandsons *Boupalos* and *Athenis*, the last two flourishing about 540 B.C. The Cretan sculptors *Skyllis* and *Dipoinos* introduced their art to the PELOPONNESUS. Several Spartans and *Tektæos* and *Angelion* are named among their scholars. The last two executed at Delos a statue of Apollo bearing the Graces on his hand, and they are said to have been the teachers of *Kallon of Egina*. Tradition loves to trace back such series of master and pupil to the utmost verge of possibility. Thus the sculptor Endoios, who worked in Asia Minor and Athens, and to whose labours a few extant inscriptions bear witness, is said to have been a comrade of the mythical Daedalos.

It is only natural that attempts should be repeatedly made to connect the remains of antique Greek sculpture with persons named in literary history, or at least with their studios and schools. Such attempts are rarely so successful as they have been in the case of the *Nike of Archermos*. The French excavations in Delos exhumed a female figure in the act of running, with wings on her back and shoulders, and her brow bound with a fillet. As seen from the front, the face and the body are turned towards the spectator, while the legs are in profile. The left arm, held in an angular position at the left hip, expressed the exertion of running, while the outstretched right hand probably grasped a wreath as the symbol of victory. The expressive attitude and the delicate precision of design in the slender figure and its robe reveal not only the hand of a Greek, but of a Greek who had already reached a certain degree of artistic culture. The arrangement and design of the figure, thus represented as running towards the spectator, are evidently based

to some extent on the principles which prevailed in the relief and decorative style; and we are thus justified in concluding that the mode of representing the human form in active motion was introduced from the traditions of the early relief or decorative style at a time when, as the Nike itself shows, sculpture in the round had already attained considerable development in separate representations of heads, and doubtless of the human body at rest. We are told that Archermos of Chios was the first sculptor to represent Nike with wings. The tradition in this precise form is certainly not correct; but there must have been a Nike by Archermos which gave colour to the assertion. We may not only suppose that it was like the Nike found at Delos, but we have good grounds for believing that statue to be the very work of Archermos in question; for close beside it was found a pedestal corresponding to it in size and bearing the names of the famous Chian artists Mikkiades and Archermos. None of the works yet found can be attributed with any certainty to Dipoinos or Skyllis. A whole series of archaic nude youthful figures has been discovered, the best-known example being the *Apollo of Tenea*, now at Munich. They agree in design with an early type of Apollo, who must have been represented in the same or a similar style; but some at least of the figures we now possess must have been intended for statues of human youths, and were used for sepulchral monuments. They show very different degrees of skill and illustrate very different degrees of development, owing probably to local as well as to chronological and stylistic variations; but their common features are more striking than their differences, and we may perhaps take this youthful nude type for a development of the early *Cretan* school. The difficulty of arriving at such conclusions is due to the fact that frequently we have only isolated specimens found at different places to go upon, whereas no absolutely satisfactory decision can be come to except after the examination of a comprehensive and connected series. Such a series is fortunately to be found in the case of Athens, and only in Athens itself can an adequate idea be formed of the development of Athenian art during the 6th cent. B.C.

The earliest attempts of mankind in plastic creation have everywhere been made with the easiest materials at hand — with clay, wood, or easily-worked stone. The use of the more beautiful and more durable, but also more refractory, marble indicates an advance in the art. In the treatment of the lines and surfaces in very early works in marble, traces of the peculiarities of an earlier technique seem to present themselves; some of the marbles almost look as though they were moulded in clay, still more look as though they were carved in wood or in some soft stone. The marble figure of a youth carrying a calf (on the Acropolis at Athens) is a celebrated example of this last class; forms that owe their character to the habit of working in a softer material are especially distinctly seen

in the treatment of the eyes and mouth. But apart from these, a very considerable number of sculptures actually in a softer stone (viz. Poros-stone) have been recently discovered. Five groups in relief have been pieced together from these, of which four were evidently intended for the decoration of the pediment of a temple. The two largest, representing Zeus in combat with a triple-bodied monster, supposed to be Typhon, and Hercules in combat with Triton, probably belong to the same temple. A smaller relief of Triton seems to be similarly connected with a larger relief of the contest of Hercules with the Hydra. The natural colour of the yellowish-grey, soft, porous stone was left only in the background; the figures are all painted in bright hues. The beard of Typhon is blue, his hair also blue (in one case white), his eyes green, the nude portions flesh-coloured; the wings and snaky body are covered with red, white, and blue patterns. The fifth relief, not belonging to a temple-pediment, represents with admirable animation a blue bull being overcome and devoured by two lions. These Poros-sculptures are thus only in part coloured in deliberate imitation of nature; the rest of the colouring is fantastic to correspond with their fantastic mythological subjects, and, whether conventional or arbitrary, is inspired by keen delight in crude and brilliant hues.

While the native artists of Athens were still working in Poros-stone, the art of carving in marble had long been developed and brought to a high pitch of technical and mechanical skill on the Ionian coast of Asia Minor and the adjacent islands. Indeed, the artists of these districts, starting from the method of form-representation illustrated in the above-mentioned Niké of Archermos, had already passed to a more superficial mode of work, in which the effect produced by the beauty of the material, smoothness, elegance, and adroit hollowing and undercutting, was so much relied upon, that the animated shapes of the natural forms were either forgotten or suffered to sink into the second place. From about the middle of the 6th cent. B.C. Athens began to be practically invaded by these elegant but affected creations of the island-sculptors. Proofs of this invasion are to be seen in the numerous female statues, now on the Acropolis at Athens, that stand in stiff and dignified attitudes, with elaborate artificial coiffures, grasping with one hand their rich and gaily ornamented robes, and seeming to gaze from their obliquely-placed eyes upon the beholder, with a half-smile upon their lips. It was from these works and their creators that the Attic sculptors first learned the charm of works in marble and also their bold and skilful technique, though at the same time they also copied some of their mannerisms and faults. But in no long time the attempts inspired by foreign example and precept gave birth to a charming, though still limited, native style of art, of which a high idea is conveyed by the female figures from the votive offering of Euthydikos and the works most closely allied with these.

The rule of Peisistratos and his sons was a period of the greatest importance in the development of Attic art. These tyrants assembled foreign poets and artists at their court, and prescribed noble tasks to be performed by art. On the Acropolis arose the Doric temple, with its huge cella 100 ft. in length, our acquaintance with which we owe to Prof. Dörpfeld's brilliant investigations. One of its pediments seems to have been occupied by a representation of the battle of the gods and giants, the extant fragments of which are characterized by a workmanship admirably calculated for effect. The head of Athene which belongs to these is not 'mannered' like the undoubted island-sculptures, though it is probably the work of a non-Attic chisel. It would be difficult to exaggerate the amount of the artistic intercourse among different parts of Greece in those days. The stone-cutters and sculptors of Paros seem to have played in Athens the rôle nowadays played in Rome by the natives of Carrara. Artists from Asia Minor, from the Ionian islands, from Ægina, and from the Peloponnesus worked at Athens, while Athenians travelled abroad both to learn and to practice their art. The steles of *Lyseas* and *Aristion*, with portraits of the deceased, are among the extant monuments dating from this earlier tyranny. The portrait of the former was in colours only, that of the latter in coloured sculpture in low relief. Lyseas was represented in solemn tranquillity, like a priest making ready for a libation, with the lustration branch in his left hand and a goblet in his right; Aristion appears in all the glory of full armour, shirt of mail, helmet, and greaves, with a lance in his hand. Under the life-size main scene on the stele of Lyseas was placed a smaller picture, representing a rider galloping towards the right and leading a riderless horse by his left hand — recalling doubtless some race won by the deceased when a boy. The corresponding space on the stele of Aristion is now vacant, but doubtless it originally held a similar painting. Sculpture and painting were thus not hostile to each other, nor mutually exclusive; but, on the contrary, as the portrait of Aristion itself indicates, colour was the natural finish to all sculpture in archaic works of this kind. The ingenious *Aristokles*, who made the monument, was certainly as proud (and probably prouder) of the careful painting on the figure of Aristion, as of the plastic modelling below the colouring. When the rule of the Peisistratidæ was brought to an end by the expulsion of Hippias in B.C. 510, among the most famous sculptors in Athens was *Anatenor*, for to him was entrusted the execution of the bronze statues of *Harmodios* and *Aristogotton*, the much-lauded pair of friends who slew the tyrant Hipparchos. This group was erected on a conspicuous site in the market-place, but when Xerxes made himself master of Athens, he carried off this symbol of Athenian freedom to Persia, where it remained till the time of Alexander the Great or one of his successors. The Athenians had replaced the stolen group as quickly as possible by another from the hands

of *Kritios* and *Nesiotes*, which must have been, of course, a close replica of the older one. It has been found possible to reconstruct its composition from the various references and imitations, plastic and otherwise, which we now possess. The two assailants were represented in the act of rushing forward side by side, — *Harmodios*, the younger and more impetuous, brandishing a sword aloft in his right hand, while *Aristogeiton*, holding his sheath before him in his left hand, had the sword in his lowered right, equally ready to parry, to thrust, or to strike. The violent action and exertion were expressed by the archaic constraint of position and attitude, and the archaic and severe treatment of the forms, while in grouping the two figures were not organically connected. But the energy with which the inventive artist entered into the impulse and mood of the deed, the graphic animation of the action, the truth and sincerity of the perception and reproduction of the nude bodies, and the decision with which he emphasized what appeared to him essential and significant, are still reflected in the two marble statues at Naples. We may rely upon the fidelity of these statues to the original, for they correspond very closely in head and body with a remarkable marble statue of a youth on the Acropolis at Athens. It is still a disputed point whether the Naples statues are replicas of the work of Antenor or of *Kritias* and *Nesiotes*; but the probability is that they are modelled after the earlier group.

The ancient art of the Doric island of *Ægina*, which reached a peculiarly high level, was of quite a different character from that shewn in this celebrated example of early Athenian sculpture. And although the independent importance of this neighbouring but hostile island was terminated by the victory of the Athenians in 458 B.C., we still have some original *Æginetan* sculptures, in the famous figures from the pediments of the Temple of *Athena*, which now form the most valuable treasure of the *Glyptothek* at Munich. Both pediments were occupied with combats between *Æginetan* heroes and Trojans; perhaps in the W. were *Ajax* and *Teucer* and other Greek heroes defending the body of *Achilles*, in the E. were *Telamon* and *Hercules*, while *Athena* was placed beside both the fathers and the sons. In all their main features the two compositions corresponded closely to each other. There was no abrupt transition from the base-angles to the middle of the triangular pediments; the intervening spaces were not left empty, but were filled in with combats of various kinds as elaborately and beautifully as was consistent with the distinctness of the groups projecting like reliefs from the background, and with the conventionalism which had already begun to reign in the representations of the contests betwixt two parties over the body of a fallen warrior. When these *Æginetan* marbles were discovered (1811) they presented an inexplicable riddle to the art-critics of the day; the long-limbed, short-bodied figures, with their stereotyped smiling faces showed such a

singular combination of beauty, strangeness, and (in some details) imperfection in their reproduction of nature, that they appeared to be anything but Greek, according to the then current ideas of Greek art. Subsequent discoveries of early Greek antiquities have rescued the Æginetans from their supposed isolation, and observation, gradually sharpened by experience, has been able to detect, amid all the apparent uniformity, differences between the gods and men, the victors and vanquished, the unwounded and the dying. The celebrated 'Æginetan smile' was an attempt to express life, emotion, and feeling, and it was not the only such attempt in archaic sculpture. In these compositions it is employed for different purposes and with various effect in the different figures; as, for example, in the recumbent and mortally wounded warrior from the E. pediment, where the effect is most impressive. Despite all their involuntary or intentional resemblances to the W. sculptures, the E. groups belong to a freer stage of art-development. In architecture the temple closely resembles the first Hekatompedos on the Acropolis at Athens. The building and its sculptures may be referred to between 540 and 530 B.C. The Æginetan school of sculpture seems never to have advanced much beyond the archaic maturity and finish displayed in these statues. The excavations on the Acropolis at Athens have brought to light but few works in the Æginetan style, which are still conspicuous for their rarity. Yet that Æginetan art as illustrated by these pediment-groups must have for some time been well-known and much admired at Athens, is proved by the red-figured Attic vases dating from the period of the Peisistratidæ.

The Æginetans were Dorians; but style of art is no more determined by ethnological considerations alone than the style of a particular artist is dictated exclusively by his birth-place. Another variety of Doric art is what may perhaps be called the *Megarean*, inasmuch as the only examples as yet known of it are the reliefs from the pediment of the *Treasury of the Megareans at Olympia*, and the *Metope Reliefs of Temple F in Selinous (Sicily)*. All these examples date from the end of the 6th cent. B.C., and deal, with genuine strength and boldness, with the same theme of the combat of giants, depicting the straits and dangers of battle, the fall and the agonies of the wounded with an uncompromising realism, that wields the newly-won mastery over the material of expression with unmeasured and even exaggerated force. But just as the earlier metopes in Selinous indicate a previous stage of art, which it is impossible to suppose was entirely without connection with the reliefs of Temple F, so also the *Metopes of the Heraeum* in the same place reveal traces not only of that original unreflecting wildness (referred to above) but also of a quiet, cheerful, and naïve charm, which might almost be described as rustic. From this we learn that the artistic impulse and development, included under the term 'Megarean Style', extended in various directions and sought expression in various

ways, while even yet its boundaries cannot definitely be laid down. But our conception of *Pythagoras* of Rhegium, who flourished in the first half of the 5th cent. B.C., and carved a number of statues of Olympic victors, attains some degree of actuality, if we use the light afforded by the agonised giant on the metope of Temple F, the pediment-reliefs of the treasury of the Megareans, and the later Selinuntian metopes, as a guide in conjuring up his *Philoktetes*, 'a cripple the very sight of whom seemed to affect the gazer with the pain of his wound', and his group of *Eteokles* and *Polyneikes*, the brothers who fell by each other's hand.

The latest development of archaic art also includes the whole *Plastic Ornamentation of the Temple of Zeus at Olympia*, the metopes and the two pedimental groups, which *Pausanias*, probably erroneously, ascribed to *Alkamenes*, a reputed pupil of *Phidias*, and to *Paonios* of Mende. A *Nike* by *Paonios*, attested by an inscription, has been discovered at Olympia. The general effect produced by this work is one of great boldness and dignity. The goddess, sent by Zeus to bring victory to the side which finds favour in his eyes, flies rapidly through the air in an eagle-like flight, with her drapery floating on the breeze. The technical skill by which, through a clever arrangement and balance of parts, the figure appears as if actually detached, is also admirable. It is usually assumed that this statue was erected by the Messenians about 420 B.C. But even if it be older (a view for which much might be said), it displays a style of art entirely distinct from that of the E. pediment.

From time immemorial Olympia was full of votive offerings from far and near; it was a museum of the productions of artists of probably every school of Hellenic art, and doubtless also of foreign artists, who executed their works on the spot. But no independent native school of art ever flourished at Olympia. When the Eleians resolved to build a new and splendid temple to Zeus, during the period of enthusiasm which flushed the Greek genius immediately after the Persian wars, they found, it is true, in *Libon* a native architect who could direct the building; but there is no doubt that the Eleians were dependent upon foreigners for their practical designers and masons; and this was still more decidedly the case as regards all the sculptured work. If, as has been supposed, it was a N. Greek school of art that supplied Elis with masters, we are naturally inclined to identify this with the Argive school of *Ageladas*; and indeed it would be difficult to suppose that neither masters nor men came from a place so near. But Olympia looks towards the W.; the most brilliant aspirants in the games and the most magnificent votive offerings came from *Magna Græcia* and Sicily. The sculptures of the Temple of Zeus offer more points of resemblance to the sculptures of Selinous and the W. than to those of any other school; and possibly an actual connection may hereafter be established. The general appearance of these sculptures is rich

and varied, but at the same time they produce a somewhat strange impression, an impression that would be intensified if we could see them in their original coloured state. For that they were coloured is proved not only by the abundant and unmistakeable traces of pigments still to be seen upon them, but also by the consideration that the entire method of representation is unintelligible on any other hypothesis. Each of the compositions occupying the triangles of the tympanon has a prominent figure exactly in the middle. In the E. pediment, where the preparations of *Ænomaos* and *Pelops* for the race were depicted, two other erect forms support the central one, followed on each side by a stationary chariot and four, surrounded by sitting, stooping, and kneeling figures, while the angles are occupied by recumbent river-gods. In the W. pediment the central figure is contrasted with wildly agitated groups of Centaurs, which increase in violence as they approach the angles, where the composition ends in figures falling forwards and in prone forms supporting themselves on their elbows. The one pediment is occupied by somewhat stiff and uniform figures, placed side by side as best might be, the other by the wild conceptions of a primitive and extravagant genius, which cannot sufficiently exhaust itself in the energy of the most forcible movements and contortions, in its rude enthusiasm for animal life and the accompanying realism of representation. In the one case we see the embarrassment and inexperience of archaic art, in the other its defiance of discipline. These groups are not the products of different and opposed styles of art; they illustrate merely different aspects of the same art. Every comparison of motive, type, and workmanship makes it more and more clear that the two pediments are to be regarded from the same point of view. The metopes also, which from their position in the structure are necessarily older than the pedimental figures, display so many stylistic relationships with the latter that they must be referred to the same school, although in some cases they show individual nuances of style. In the E. metope representing *Atlas* and *Hercules*, where the body of *Hercules* is elaborated with a delicacy that in the circumstances is surprising, the head of the *Hesperid*, for example, is of the same type as the head of the sitting nymph in the W. metope of *Hercules* and the *Stymphalian* birds; and the arrangement of the drapery corresponds to a somewhat conventional motive which is elsewhere repeated to satiety. The representation of the *Hesperid* assisting the hero to bear his burden, by lightly grasping the cushion which eases the pressure of his load, has justly been pointed out as one instance of the naïve popular humour, which pervades the whole conception of the adventure in which *Hercules* and *Atlas* alternately outwit each other; it is the same popular humour that breaks out somewhat broadly in the early *Selinuntian* metope of *Hercules* and the *Kerkopes*, and that breathes with an airier charm in the later *Selinuntian* relief

of Zeus and Hera on Mt. Ida. The tempestuous vigour of the W. pediment finds its closest parallel in the relief of Hercules subduing with strenuous exertion the rampant bull behind him, though in the metope the composition is naturally more concentrated.

The date of the temple of Zeus and the origin of the sculptors that worked upon it are still matters of dispute. But the temple with all its external subsidiary details was certainly finished not later than 457 B.C., and perhaps a decade or two earlier. For the most important of all the temple sculptures, the image of Zeus himself, the Eleians turned to an Attic master, to Phidias.

Phidias and his Contemporaries.

Both native and foreign artists had found a rich field of activity and many inducements in the ATHENS which had so distinguished itself during the Persian Wars, and which had subsequently secured the hegemony among the Ionic Greeks. But their position was incomparably superior when the city of Theseus rose to the head of the Attic-Delian League, the island-empire of which stretched along the coast of Asia Minor from Lycia on the S. to Byzantium and Astakos on the Propontis, and along the Thracian shores on the N. Riches, power, and talent poured into the capital of the League, and the great undertakings which presented themselves to Athens were no less gloriously executed than nobly conceived. The tradition that when Æschylus fought at Salamis, Euripides was born, and that Sophocles danced at the festival of victory is at least symbolically true. The citizens of Attica, boldly and resolutely staking their very existence, had won victory and power; and it was the enthusiastic contemplation of this same glorious era, in which their fathers had fought, that inspired the great men who gave the Athens of Perikles its character and fame. Among those who as children or youths had witnessed the contest was *Phidias*, born in the year of Marathon or a little earlier. His father was named *Charmides*, and his teachers are said to have been *Hegias*, the Attic sculptor, and *Ageladas*, the head of the Argive school. His most conspicuous artistic contemporaries were *Polygnotos*, the painter, and *Myron*, the sculptor, who was especially noted for his castings in bronze. *Polygnotos*, who seems to have been somewhat older than *Phidias*, came from the island of Thasos; he was the scion of a family of painters, and scorned all payment for his works, receiving instead honours at Delphi and citizenship at Athens. His most celebrated works were two frieze-like series of frescoes in a hall (*Lesche*) at the former city, representing Hades and the Destruction of Troy. The central picture in the Trojan series depicted the Greek heroes assembled to judge the outrage of Ajax upon *Kassandra*. *Kassandra* was depicted as sitting on the ground, still holding in her hands the image of *Athena* to which she had fled for protection; *Jax* was taking the oath; and *Agamemnon*, *Menelaos*, *Ulysses*,

Akamas, and Polypœtes, the son of Peirithoos, were grouped around. Troy appeared in the background; the head of the wooden horse rising above the walls, which were being demolished by Epeios, the artificer of the horse. To the right and left of this central picture were represented wild scenes of destruction. The aged Nestor was here seen wearily beginning to retire, while there the wild Neoptolemos pursued alone his murderous career. The dead and dying lay around, or were being conveyed to burial; women and children clung to the altars; the captive Trojan women lamented with Andromache, who clasped her child to her bosom, and with Medesikasta and Polyxena, the daughters of Priam. Priam himself and Agenor were represented seated in gloomy despair, while Helen, on the other hand, surrounded by her maidens, received like a haughty princess the prayers of Demophon, son of Theseus, to free his grandmother Æthra, who was one of her slaves. The beautiful slaves Briseis and Diomedê gaze with amazement upon Helen, whose fateful beauty had been the unhappy cause of the war. Antenor alone of the Trojans found mercy; and a scene at one end of the large painting represented his departure with his family from their former home, which was distinguished by a panther-skin. The corresponding scene at the other end represented the striking of Menelaos's tent and the preparation of his ship for the homeward voyage. There was thus a contrast of sea and land at the different sides of the fresco. — The scene in Hades represented the reedy Acheron, with Charon's wherry, and the patient Ulysses offering up his sacrifice. The hero, sitting in a stooping posture as he conjured up the shades of the departed, stretched his sword across the chasm to which the spectre of the seer Teiresias approached, while Ulysses's mother Antikleia remained sitting on a stone behind. Hades was filled with the shades of famous heroes and expiators: — Tityos, Tantalos, Sisyphos, Agamemnon, Patroklos, Achilles, Meleager, and many more. A spirit of horror, coloured like a blue-bottle fly and viciously showing its teeth, squatted on a vulture's skin, recalling with pitiless emphasis the horrors of decay. Besides the well-known figures of Tantalos and the others, the painter had added various typical representations of punishments for the most deadly sins, such as dishonour of parents, simony, and necromancy. Those who had despised the Mysteries exhausted themselves in fruitless toil, while on the other hand Kleobœa, the priestess of Demeter, had, as we may suppose, no such expiation. But the Greeks, in their representations of the existence led by the shades in the under-world, paid but little attention to the promises held out by the Mysteries. In the picture of Polygnotos there was no difference made betwixt the good and the evil, except that indicated above. Whatever the soul had experienced in the light of day, and whatever moulded its character there, remained to it in the realm of shades. Paris gazes after women; Thamyris is blind and his lyre is broken; Aktæon,

who was torn to pieces by his hounds, sits, as in life, with Autonoë; Marsyas, whom Apollo so cruelly punished, teaches the young Olympos to play the flute; Eriphyle possesses the necklace, which when alive she purchased with the basest treachery, but she suffers no punishment; Thersites plays at dice with the heroes, just as the innocent daughters of Pandareos play with astragali. The noblest heroes reap no harvest of bliss for their deeds. The joy and misery, the guilt and innocence, of the upper world, obey the same law in the realm of shades; there is indeed absolution, but absolution that is ignorant of hope and joy:

‘I had rather live
 ‘The servile hind for hire, and eat the bread
 ‘Of some man scantily himself sustain’d,
 ‘Than sovereign empire hold o’er all the shades’.
 (Od. xi. 489-491, Cowper’s Translation.)

These are the words of Achilles to Ulysses in Hades; and there is no myth more characteristically Greek than that of Admetos and Alkestis. Polygnotos collected the materials for his great works from various sources: from the poetic traditions of the epos, from popular conceptions, and even from popular jests, as well as from the already existing store of artistic types and themes. But he contributed original matter also; and he ennobled and vivified all that he borrowed with his own rich and exalted personal genius. So lofty a strain of earnestness runs through his works, that Aristotle recommended a contemplation of them as the best lesson for the rising generation. The technical means by which Polygnotos produced so lofty an effect were of the most limited description, in fact so old-fashioned and simple, that in Roman times, admiration for his pictures was ridiculed as pedantic affectation. He was the only master of reputation in later times that drew the bodies of his figures as visible through their garments; and critics were naïve enough to consider this and some other peculiarities as ‘inventions’ of Polygnotos, and as advances which he had been the first to make. One of the advances which he really did make in this direction consists rather in the fact, that, starting from a conventional and, to a certain extent, systematic representation of drapery, he succeeded in imparting to it a freer and more expressive motion. Polygnotos painted the Stoa Poikile at Athens, built by Peisianax, brother-in-law of Kimon, and the Anakeion and probably the Theseion also contained pictures by him; while the Pinakotheka of the Propylæa on the Acropolis may also later have had works from his brush. But at Athens *Mikon*, a sculptor as well as a painter, seems soon to have been more popular than Polygnotos, who may be regarded as his master and older contemporary. Mikon depicted the contests of the Athenians with the Amazons and other scenes from the life of Theseus; and in partnership with *Panaenos* he painted the battle of Marathon, with portraits of Miltiades, Callimachos, and Kynægiros.

Even under the rule of Kimon *Phidias* was entrusted with important tasks. He designed the huge bronze colossus of *Athena Promachos*, which, on its widely conspicuous site on the *Acropolis*, celebrated the victory over the Persians; and the group of 13 bronze figures, which the Athenians dedicated at *Delphi* as a share of the booty at *Marathon*, was likewise from his chisel. This latter group represented the victorious general *Miltiades*, surrounded by *Athena* and *Apollo*, who had granted the victory, and the ten ancestral heroes of *Attica*, who had preserved their country. *Phidias* was already famous when he accepted an invitation to *Olympia*, where, with the help of his pupils, he executed the work that won him most renown among the ancients. This was his *Zeus*, 'with which no other artist can compete'; a statue of such huge proportions that even the lofty and spacious shrine destined for it seemed hardly large enough. The god, carved in gold and ivory, materials which the Greeks deemed especially suited for sacred images, was represented sitting upon a throne, holding on his right hand a figure of *Victory*, and in his left the sceptre crowned by an eagle. The garment which covered the entire figure, including the arms and breast, was worked with figures and lilies; the throne, footstool, pedestal, and barriers round it, were all adorned with an inexhaustible variety of mythological forms and scenes in relief, in the round, or in colours; *Victories* were represented in relief dancing round the legs of the throne; the footstool rested on golden lions. The destruction of *Theban* youths by the *Sphinx*, the death of the *Niobidæ*, the exploits and contests of heroes like *Hercules* and *Theseus* — in fact the whole carved ornament — reminded the intelligent beholder of the justice and mercy meted out by the ruler of gods and men. But the representation of these myths, to which poetry and art gave form, was also in itself a votive offering to the god and an exaltation of his majesty. The head of the *Phidian Zeus* showed none of the passionately powerful traits, with leonine brow and hair rising like a lion's mane from the head, which have become familiar from the *Zeus Otricoli* in the Vatican, and which are still mistakenly attributed to the *Phidian Zeus* by belated critics. The head of the *Phidian* statue exhibited simple and powerful forms; and the hair, crowned with a golden wreath of olive, fell in luxuriant tresses on each side of the brow and face, without, however, mingling with the soft full beard. The expression of the face was majestic and kingly, yet peaceful and mild. Such is the description left us by ancient writers, who heap inexhaustible praise on the work. The artist set his signature on his noble creation; and his descendants were ever held in high honour at *Elis*.

A new and important task next detained *Phidias* for some years in his native *Athens*. *Perikles* was then at the zenith of his power. The treasure of the *Attic-Delian* league had, six years before, passed

from the protection of the Delian Apollo under that of the patron-goddess of Athens. But the splendid new temple destined to house the treasure, including the magnificent statue of Athena, which formed so precious a part of it, had not yet been built. Kimon had indeed begun it but left it unfinished. The Greeks of Asia Minor and the Ægean Sea had gazed with mingled admiration and envy on the inexhaustible gold of the Persian monarchs, and on the splendour and opulence of the Orient. This seduction was to be conquered and superseded by an influence of a nobler kind at Athens. The national antipathy to 'barbarians', of which the Greeks had been but feebly conscious before the Persian wars, had been awakened and strengthened during that contest, and it was encouraged and inflamed by Athenian statesmen. Athens had resolved that mere wealth was no longer to fetter and dazzle men's hearts and eyes; but that forms of the most perfect artistic beauty — for which the most costly materials would seem only right and proper — should chain all admiration to themselves. Friend and foe should have proof that the Acropolis with its temples and statues, that Athens itself was in every respect the worthy capital of Hellas, and the true eye of Greece. 'In the erection of these works', says Plutarch, 'of so extraordinary a size, and inimitable in their indwelling grace and beauty because the artificers strove, as if in competition, to dignify and perfect their artistic powers, the most wonderful feature was the rapidity with which they sprang up. All these works, each of which seemed in itself to demand the labour of generations, were completed during the tenure of a single government. Their beauty soon became widely recognised, and their influence is still fresh and new. The freshness of youth hovers over them, and through long years has preserved their bloom as though there dwelt in them a mighty breath and soul, not subject to age. The initiator and the overseer of all was Phidias, though famous architects and artists worked under him'. The Periclean *Parthenon* was begun in B.C. 447 and was completed in B.C. 434. *Kallikrates* and *Iktinos* were the chief architects. The special and most serious task of Phidias was the preparation of the *Colossal Statue of Athena Parthenos*, in gold and ivory, for the interior. Of this statue, the height of which (39 ft.) was only limited by the capacity of the cella, not a splinter remains. But by a painstaking use of descriptions and casual references, and through fortunate discoveries of more or less faithful copies and replicas of the whole or of parts, it has gradually become possible to indicate the general features of the composition, and in some few points even to attain considerable exactness. In sculpture the loftiest sublimity and majesty can be expressed only by simplicity and moderation, not by vehemence and agitation. This law is the more imperative the larger the statue; for details which may escape notice in a statuette, become intolerable when magnified in a colossus. On

the other hand, a large figure possesses in its very size a certain power of impressing, provided only that its proportions be just, and its forms simple and moderate. And this simplicity is all the more indispensable when the statue is destined to stand, as the Parthenos of Phidias was, amid the strict and regular details, the perpendicular and horizontal lines, of a Doric cella. The goddess was represented as standing erect, clad in a simple armless mantle (*chiton*), falling in long stiff folds and fastened in the middle by a girdle. The main weight of the body rested upon the right foot, which was planted firmly on the ground; the left foot was slightly in the rear. The right arm from the shoulder to the elbow was held close to the body, but the fore-arm was advanced, supporting on its open palm a winged Nike, the inseparable companion, messenger, and attendant of Athena as of Zeus. The left arm hung by her side, the hand grasping a lance and holding the upper rim of the round shield, which rested on the ground. Within the hollow of the shield, on the ground, was coiled the sacred snake, the emblem of Erichthonios. The lofty helmet, the *ægis* with its border of smaller snakes and the Gorgon's head on her breast completed the goddess's costume. In the case of the Olympian Zeus Phidias had followed the traditions of earlier art in lavishly surrounding the god with mythological scenes. In the case of Athena he was more sparing. But the surfaces offered by the simple broad treatment of the statue were here also modestly occupied with ornamental detail. A chryselephantine relief on the pedestal represented the creation of Pandora; on the edges of the thick soles of the sandals was the contest of the Centaurs and the Lapithæ; and on the inner border of the shield the battle of the Gods with the Giants. The exterior surface of the shield had a Gorgon's head of gold as a boss, surrounded by a design depicting a contest between the Amazons and the Athenians. Among the figures of the latter, Phidias introduced portraits of himself (a bald-headed figure raising a stone with both hands) and of Perikles, whose uplifted arm with the lance, partly covered, but did not entirely conceal his face. No magic, however, can recall even in imagination the general effect of the colouring, in which the contrast of gold and ivory gave the dominating key. In spite of all theoretical admissions and all fortunate discoveries, we have been too long unaccustomed to the presence of colour in sculpture, to be able adequately to realize the effect of a gold and ivory colossus like the Parthenos. The ancients, whose power of judging we have often to acknowledge with astonishment, were entirely satisfied with this and with similar works. Our wisest plan is not to traverse this judgment. And finally we must not take exception to the fact that the extended right hand of the Athena, on which stood the Nike, was supported by a column — a technical necessity to which Phidias bowed, and which had precedents in archaic images of a similar character. The statue of the Parthenos

was completed and consecrated in 438. It at once compelled universal admiration and impressed itself on every soul. Henceforth whenever an Athenian thought of the Goddess, whenever a stonemason carved her image on some small relief, both thought and carving took the form of Phidias's statue.

The plastic adornment which was lavished on the Parthenon, the metopes, the pediment-groups, and the frieze which encircled the cella on the outside like an ornamental fillet, have come down to us in ruins. But enough has been preserved to awaken our admiring astonishment and to permit of a reverential and careful examination of these great revelations, in which we may for a moment forget ourselves. Formerly the whole of these sculptures were attributed to Phidias, who was supposed to have designed them all and to have executed them with the help of his pupils and assistants. But this view has been rendered untenable by the discovery of a tolerably faithful though small copy of the Parthenon. That proves that Phidias had much more in common with the sculptures of the temple of Zeus at Olympia than with the sculptures of the Parthenon. The latter are not homogeneous. The earliest portions are the metopes, or at least by far the greater number of them; and these have the greatest affinity with the art of Phidias. But they differentiate themselves so clearly from the frieze and the pediment groups, that it has been suggested that they were originally destined for Kimon's temple and had been partly executed for it. The pediment figures and the frieze belong to a different and more advanced stage of art.

Phidias represents at once the close and the perfection of archaic art. His fame rests upon the skill he displayed in dealing with the troublesome and difficult materials he used in the chryselephantine colossi of Zeus and Athene. *Myron* appears as the representative of a new era, bursting the old fetters and directing art in a new course. One cannot help feeling that his activity, or at least the effect of his activity, must date between the creation of the Parthenon metopes and the Parthenon frieze. The Discus-Thrower, one of his most famous works, is known to us from an admirable copy and several other replicas.

The pediment-groups are in too poor a state of preservation to give any adequate notion of the effect of the whole; but even the little we can still see or supply by conjecture excites unflinching admiration. The constraint imposed by the triangular field is skillfully dealt with in the tympanon groups of *Ægina*, but the sense of constraint is still perceptible. It is no less evident in the pediments of the temple of Zeus at Olympia, where, indeed, the meeting of stiffness and uniformity with wild daring and agitation makes the limitations more felt than elsewhere. The daily contemplation of the latter groups must undoubtedly have led Phidias to ponder over the problem of what was the good and great element in them, and what merely distorted and inartistic. In the

case of the Parthenon the sculptured groups appear as if they had been designed first and independently; and the lines of the pediment seem to be only the natural and appropriate frame for them. Both of the earlier Æginetan and Olympian groups consisted of figures, sculptured indeed in the round and detached from the background, but treated as if in relief and producing the effect of reliefs. In the case of the Parthenon, the point of view from which the sculptures were to be seen — *viz.* the ground — was certainly taken into account, but the effect produced both by the group as a whole and by the individual figures was that of work in the round. The careful finish of the figures of the Parthenon, not only where the workmanship could be seen, but also on the backs and on the unseen parts, sprang, as *Rietschel*, the great German sculptor expressed it, from the truly divine creative impulse, which impelled Phidias to make whatever he called into existence, perfect and self-contained. The sculptures are 'the love-offerings of a true artist-soul', now revealed to us after long concealment, but the finish is also, as it were, a visible finger-post, pointing to the fact that the pediments were occupied with figures, sculptured in the round, and conceived as being in the round. These wonderful groups seem as if they belonged to a higher sphere of existence, so amazing are their truthfulness and perspicuity, whether in motion or at rest, so great their dignified simplicity, so striking the depth and delicacy of conception shown in their forms. To *Canova* they came as a new revelation; *Dannecker* exclaimed, 'they bear the very stamp of nature, though I never had the good fortune to see such nature'; and other great sculptors of every land have shared in this feeling of ecstatic admiration. The sculptors, who are thus absorbed in admiration, pay little heed to the proper explanation and naming of the groups; and probably there are many others, not calling themselves artists, who will also find their admiration too deeply engaged to permit them to feel exercised about the solution of the now scarcely soluble problem. But we must not forget that it was otherwise when the figures were executed. The delight in pure beauty of form — and we know how keen this was among the best Athenians and how widespread among them generally — was accompanied in all the beholders by the strongest and most enthusiastic interest in the subjects represented. The belief in the gods and in the sacred legends was still alive. It was as an inspired bard that Phidias announced to his countrymen the miraculous birth of Athena and told them how Poseidon and Athena strove for the possession of their dear native land, and how the goddess, with whom the Athenians felt themselves and their city identified, was the victor in the noble strife. Thus alone can we form an idea of what the artistic undertakings of Pericles, what Phidias and his comrades were to his fellow-citizens. But such a unanimous popular enthusiasm as this, in which the present is seen

through a haze of ideality, could, from the very nature of the case, scarcely be of long duration. The existence of nations, like the existence of individuals, is a struggle, even when the loftiest aims and the noblest motives are in question. The age of Perikles and its artistic creations did not escape this strife. The *Propylææ*, the grand entrance to the fortified Acropolis, were erected in 437-432 B.C., after the splendid plans of *Mnesikles*. But the erection did not fully correspond with the plans. Disturbances took place while the building was going on, which compelled limitation and alterations. The bastion in front of the S. wing, with the *Temple and Balustrade of Athena Nike*, stood in connection with the *Propylææ*; and here also the whole arrangement suggests exterior constraint and sudden change. The *Temple Frieze* does not attain the artistic style or perfection of the sculptures of the Parthenon, but among all the remaining works of antiquity none approach the latter so nearly or resemble them so much in revealing the refined Greek or, so to speak, Attic character, as the beautiful fragments of the *Balustrade Relief*, with its rapid-moving and charming Victories. The frieze and metopes of the so-called *Temple of Theseus*, though more archaic, possess a distinct affinity with the sculptures of the Parthenon. The erection and adornment of this temple perhaps took place during the slower building of the Parthenon; for the frieze seems to stand midway between the metopes and the frieze of the more famous temple. Though true artistic genius often makes its appearance suddenly and without warning, the development of such a technique as is shown in the Parthenon-frieze is the result of a slow growth. Even the Parthenon-frieze was thus not unheralded; and around it there fall to be grouped a large number of reliefs, some as shortly anterior, some as contemporaneous, and some as slightly posterior to it. To the first group probably belongs the large and fine relief from Eleusis, representing Demeter and Kora with a boy between them, in whose hand Demeter is placing something significant (perhaps golden ears of corn) while Kora crowns him with a wreath. Influenced by the art of the Parthenon-frieze are the fine *Attic Tomb-Reliefs*, which, though imperfect in details and in point of finish, are in their general effect also witnesses to the Greek feeling for beauty — that 'noble simplicity and calm grandeur' which *Winckelmann* extols. The oft-recurring representations of combats of horsemen are particularly striking. In a fine large relief of this kind at the Villa Albani in Rome, a youth has sprung from his steed, which rears behind him, and while he holds the bridle in his left hand, he raises the right to aim a blow at his opponent who is falling backwards to the ground. This relief is quite in the style of the Parthenon reliefs, between the metope and the frieze in character. The tomb of Dexileos, who fell in his twentieth year, in the Corinthian War (B.C. 394), which is still *in situ* at Athens, represents him aiming a blow from horseback at his conquered op-

ponent on the ground. Most of the reliefs, however, are of domestic scenes, which appeal to every beholder; and in many of them the sorrowful feelings attending departure from life are unmistakably expressed. A lofty idea of Attic art and its traditions is also afforded by the *Votive Reliefs*, which were found in great numbers beside the *Asklepion*, and the small *Reliefs*, which frequently adorn the beginnings of *Inscriptions* carved in stone. Among the monumental sculptures of the same period is the *Frieze of the Temple of Apollo at Bassae* in Arcadia. *Iktinos*, the architect of the Parthenon, built this temple also; and it is almost a matter of course that the sculpture was entrusted to artists trained in Attica. With the attainment of artistic perfection and with the possibility of absolutely unfettered activity, comes the danger of an unbridled and impetuous advance; and tender melting grace is often enough elbowed by Titanic audacity. The artist of the frieze at Phigaleia deserves no such reproach, even although his work has not retained the fine finish, which so ennobles the sculptures of the Parthenon and the best parts of the Balustrade of Athena Nike, and although he does not approach the refined elegance, the simple naturalness, the finished inspiration of all the forms of the former. He has carried the suggestions of Phidian art in the battle of the Centaurs into a rushing life. But the stormy enthusiasm which there makes itself felt moves in harmonious lines. In the battle of the Amazons, the episodes of the unnatural combat are interspersed in the most masterly manner with incidents expressive of good-will and kindness. Another important work was undertaken on the Acropolis at Athens itself, after the completion of the Parthenon, the Propylæa, and the Temple of Athena Nike. This was the restoration and rebuilding of the *Erechtheion* or ancient temple of Athena Polias, a beautiful Ionic building, remarkable for the complicated ground-plan demanded by the requirements of the ancient legend, for the wonderful doorway on the N. side, for the beautiful capitals of the columns, and for the Portico of the Virgins, with its entablature borne by Attic maidens — the lovely classical predecessors of the generally unsuccessful modern Caryatides. Retarded by fires and other hindrances the work dragged on for a long period. It was in course of erection at the end of the 5th cent. and also in the 4th cent. B.C.

One of the most famous *Statues* produced by the Attic school beginning with Myron is the *Standing Diskobolos*, or quoit-thrower, which is familiar to us from numerous replicas. This is one of the most beautiful antique figures extant, and is especially extolled by artists. In the *Stooping Diskobolos* of Myron the whole of the effort, both of mind and body, is concentrated upon an exacting feat of bodily strength. The unusual pose and movement of the body, the obvious preparation for a vigorous and impending throw and forward leap, are so marvellous, that it is easy to forget in their contempla-

tion the spiritual element which is present in this as in every other work of genius. The Standing Diskobolos marks a step in advance. Here also the 'motif' is a physical action, viz. the attainment of the exact attitude and poise on which the success of the throw will depend. But the spiritual element, the psychological interest predominates. It is not the mere adoption of a certain attitude that determines the scope of the work, but the meaning which that action expresses. Myron's Diskobolos seizes and fixes the culminating point of a physical action, the critical moment in a motion or series of motions dependent on strict rules of art. But the culmination of the mental effort and will, the decision which conditions the act, lies in the moment of preparation represented in the erect figure.

A similar course of development, a similar experience, to that met with by the higher branches of art, may also be traced in the history of the cognate handicrafts and art-industries. This is especially the case with the *Painted Vases*, the development of which was largely influenced by facility of importation and exportation, as is the case with all light articles that can be easily transported in large quantities.

The early 'Mycenian' terracotta vessels have already been mentioned. The next leading variety, with many subdivisions, consists of the vases of the *Geometric Style*, i.e. vases ornamented exclusively or essentially with designs consisting of lines and points and their combinations. This variety also was non-Greek in its origin, although it was afterwards adopted by the Greek factories. Of the earliest truly Greek varieties the most important are the *Chalkidian* and *Corinthian*. Among the very earliest Corinthian vases occur specimens distinguished alike for the careful excellence of their actual manufacture and for the uncommon delicacy and accuracy displayed in their ornamental designs. The Athenian vase-painters learned to compete successfully with those of Chalkis and Corinth, and finally far excelled them. In the 6th and 5th cent. B.C. incredible quantities of painted vases were produced in Athens and exported thence, especially to Etruria and other countries lying to the W.

In the earliest style of *Athenian Vases* the figures of the designs are painted in black, like shadow-pictures, upon a light red ground. But this method changed as early as the period of the Peisistratids, perhaps in connection with the development of the art of painting marble reliefs and statues; the figures were then painted in red upon a black ground. Occasionally polychrome figures appear upon a white ground; sometimes both styles appear on the same vase. The shapes of the vases are very diverse and beautiful. Large shallow vases are very common, on which not infrequently the potter or the painter has signed his name. From these we learn that Euphronios was one of the most renowned vase-painters, though he had many admirable contemporaries. In these works we are struck not only

with the artists' pleasure in the mythological or genre scenes depicted, but also, apart altogether from the subject of the designs, with their delight in representing the nude figure in new attitudes and movements, in bold and difficult poses. The interest of the vase-painters seems often identical with the ideals of the Æginetan sculptors, often also with these of Myron. But they can have learned only from the Æginetans, not from Myron who flourished later. The most beautiful specimens of polychrome painting upon a white ground are to be seen on the tall and slender *Lekythi*, which were filled with fragrant perfumes and used at funereal ceremonies in Attica and its immediate vicinity. Very early specimens of this kind of vase have been discovered, but the variety remained in use down to a comparatively late period. The collections in the Athenian museums are especially fine. In the middle of the scene painted on these *lekynthi* there frequently stands a stele or tombstone, behind which the grave-mound is often added. Round the tomb are grouped the mourners, lamenting and offering votive gifts. Frequently a passing wayfarer is introduced, asking whom this lamentation concerns. Bodiless souls are sometimes seen hovering round the tomb; less frequently Charon is introduced, or the dead body on a bier. These paintings are simple but full of expression. They are seldom carefully finished; intended as the fleeting products of the moment, to be used once and then forgotten, they are often hastily and carelessly, though seldom coarsely executed. Some of the profiles and hands have a beauty and grace recalling the works of Raphael; the feeling for nobility of form and for tender and sympathetic expression of grief is everywhere manifest. We stand before these modest productions with a feeling of envy and wonder for a period in which so much of the genius of the great artist could overflow into the work of the mere artisan.

Polykleitos and his School.

At the time when the Parthenon was being completed and the Propylæa erected in Athens, the most prominent sculptor and recognised head of the renowned school of Argos and Sikyon, in which the art of casting in bronze was practised with especial success, was the popular master *Polykleitos*, who carried on his professional activity till after B.C. 423. *Polykleitos* was an architect as well as a sculptor, and certain theoretic treatises current at a later period were ascribed to him. One of his statues, the *Doryphoros*, or spear-bearer, was so celebrated for the justness of its proportions, that it received the name of the '*Canon*' and was regarded as a practical manual and model of art. We possess copies both of this statue and of his *Diadumenos* and *Amazon*. The *Doryphoros* represents a manly youth leaning his weight on the right foot, with the left foot a little in the rear; the head is slightly to one side, as if intent on some object; the right

arm hangs down, while the left holds a spear resting on the shoulder. The Diadumenos is in a similar attitude, but the head is more to one side; the hands are raised and in the act of fastening a fillet round the head. The proportions of the two statues are harmonious and attractive, but scarcely so slender as those afterwards in vogue, and it is easy to understand how the following generations found them a little heavy. We are also at no loss to understand what the ancient writers on art mean when they speak of the special attitude which Polykleitos is said to have invented or of the sameness with which his statues are charged. The attitude is evidently that of the Doryphoros and the Diadumenos, which also recurs in his fine figure of an Amazon. In each of these figures the action is one of forward motion, the weight resting mainly on one foot, while the quiet, well-considered, and harmonious movement of the body serves to throw into prominence the powerful beauty of the frame, its carefully calculated symmetry, and the normal proportions of the whole and of the individual parts, and also allows the most delicate and equally finished execution of details. To our modern taste the beauty of these statues seems, indeed, of a somewhat over-muscular and even coarse type, and we are better able to sympathise with the moderate criticism passed upon them by writers of a little later date than with unstinted praise of their delicacy of execution and attractive beauty. But it is precisely in such works as this that the desired effect demands that supreme finish, which Polykleitos is said to have declared was the real secret of art. We have to think of his statues, not as breathing the fine poetic charm which was peculiar to Attic art, but as glorious in physical beauty and finish, and as having attained a delicacy and harmony of line in each individual feature, such as our fancy can scarcely grasp because no specimens have ever come within our vision.

Among the statues referred to Polykleitos, that which appeals most strongly to our feelings through the poetry of its subject is the sad and weary Amazon, resting after a vain and hopeless combat, which is familiar to us from reproductions in the Berlin Museum and in the Braccio Nuovo of the Vatican. This was evidently modelled after the creation of the wounded Amazon leaning on a spear, which belongs to the Attic school. The so-called Mattei Amazon is, on the other hand, evidently a modification of this work of Polykleitos. Our failure to realize the quality of the work of Polykleitos is most complete in regard to the *Chryselephantine Statue of Hera* at Argos. We know, indeed, that the art-critics of antiquity considered that this statue marked an advance on the technical skill with which Phidias had previously employed gold and ivory in the famous *Athena Parthenos*; and we may also assume, with tolerable certainty, not only that the type of the head of the *Hera* of Polykleitos, which resembled his other work, but also that a statue of this kind in so celebrated a centre of the na-

tional worship must have exercised great influence upon subsequent art. We are also informed of the general arrangement of the statue. Hera sat on a throne, clothed in a long and rich garment, which, however, left bare the arms of the 'white-armed' goddess. In one hand she held a pomegranate, in the other the sceptre, terminating in a cuckoo. The head was encircled by a crown, adorned with figures of the Graces and the Hours. As yet, however, we have not been fortunate enough to find any adequate reproduction of the statue or any direct copy of the head. Adjoining the Hera of Polykleitos stood a chryselephantine figure of *Hebe* by his brother *Naukydes*, who also executed a *Hermes*, a *Phrixos* offering the ram, a *Diskobolos*, and numerous other statues. The school of Argos and Sikyon also produced many *Statues of Victors in the Games*, which were apparently intrusted to them in preference to Attic artists.

Family of Praxiteles. Skopas.

The family of *Praxiteles*, the creator of the Cnidian Venus and the Olympian *Hermes*, was active and celebrated in art several generations before the birth of its most eminent member, and the ancestral calling was worthily carried on after him by his sons. A *Praxiteles the Elder*, probably the grandfather of the great *Praxiteles*, flourished at Athens in the 5th cent. B.C. His son (probably) and the father of the great *Praxiteles* was *Kephisodotos*, who executed the beautiful *Group of Eirene with the child Ploutos in her arms*, a copy of which, formerly known as *Leukothea*, is preserved in the Glyptothek at Munich. The goddess of peace, clad in a long and rich Attic peplos, stands in an attitude of quiet and simple dignity, bearing the little *Ploutos* with his cornucopia on her left arm, while her right hand grasps a long sceptre, the lower end of which rests on the ground. She bends her head, which is covered with a profusion of wavy locks falling on her neck and shoulders, to her little nursing, who stretches out his hand towards her chin. Attitude and expression betoken a tender friendliness, which, however, is represented with the moderation and reserve characteristic of the earlier Attic art; the face is of well-marked Attic type, and the same influence is evident in the simplicity of pose, the majestic, full, and healthy figure. We may imagine, without being too venturesome, that the contemporary representations of *Demeter* were of a similar type and furnished the model for this incarnation of the blessings of peace and plenty. As heads of *Bacchus* of a closely related character have also been found, we may perhaps conclude that this type of countenance was traditional in the Praxitelian family. The most popular work of the great son of *Kephisodotos* was the *Aphrodite of Knidos* (Cnidus), of which a fine statue in the Glyptothek of Munich may give an approximate idea. Another work of which the original execution dates back to *Praxiteles* is the well-

known *Apollo Sauroktonos*, or youthful Apollo, about to slay with a dart a lizard climbing the tree on which he leans. But the insufficiency of such reproductions to give an adequate idea of the original has lately been most strikingly illustrated by the wonderful discovery of the *Hermes of Olympia*, an original work of Praxiteles, which has in the most unexpected manner enlarged our conception of his art, of ancient art, and, perhaps it is not too much to add, of art in general. A complete revolution in our views of sculpture was effected at the beginning of the present century through the study of the Parthenon marbles. The new light shed upon the same field has neither so extensive nor so inexhaustible an influence. But the fact remains that, as high water-marks of past and standards for future art, the Parthenon sculptures have now to share their honours with the Samothrakian Victory in the Louvre, the Pergamenian groups at Berlin, and the Hermes of Praxiteles. An artistic career such as that of *Praxiteles* must have been characterised by a wonderful process of development. As a boy and as a youth he doubtless surrendered loyally and unreservedly to the influence of his father and master. It would be a rare pleasure to trace the budding, blossoming, and full perfection of his own genius, watching his upward progress, step by step and work by work. But the material for such a study is wanting. We may suppose that the Cnidian Venus was the first production of his emancipated genius; with greater certainty we can affirm that the Hermes was no youthful work but an example of the full maturity of his powers of conception and execution. The resemblance of the Hermes to the Eirene of Kephisodotos is, after all, little more than superficial. In both cases an erect adult form is depicted, holding a child in its arms. In both cases the right arm is uplifted and the head bent lovingly towards the child; in both the child is adjoined by an attribute, the cornucopia of Ploutos, the caduceus of Hermes. The gentle and kindly affection indicated by the bending head is similar in both; but how much more lively and penetrating is this feeling in the Hermes, how much more finished, delicate, and attractive are the general effect and every single detail in the group of the younger master! This difference is not to be explained solely by the fact that we possess but a copy of the work of Kephisodotos, and the original of Praxiteles. Whatever allowance we may make on this account for the Eirene, we must still confess that its whole scheme implies a straightforward and simple mode of execution; in the Hermes we feel that the effect is dependent on the utmost delicacy and finish of rendering, and that the slightest flaw or weakening in this marvellous finish would produce a falling off from the effect aimed at such as the inferiority of the Eirene at Munich to the original work of Kephisodotos can but faintly reflect. We obtain a striking illustration of the progress of time and of technical perfection in art if we observe the simple folds and the mere indication of

material in the drapery of the Eirene of Kephisodotos as contrasted with the easy mastery and finished handling of the folds and texture of the garment hung from the tree in the work of Praxiteles. If, finally we compare the two heads, in the calm and placid features of the Eirene we seem to see intelligence and sensibility buried, as it were, in a prophetic sleep, while in the Hermes we see an exuberant intelligence and a vital energy and sensibility which are only half concealed by the veil of gentle grace and beauty enveloping the whole. The two types are certainly different in essence, not merely in handling and execution. The female heads of Praxiteles, like every product of his chisel, must also have exemplified this delicately spiritualised and vital perfection of form, which seems to vie with the inexhaustible resources of nature. The head of Hermes has, as has been justly observed, some points of resemblance to the head of the *Apoxyomenos* of Lysippos, but this comparison must not be driven too far. Praxiteles was older than Lysippos, but the two masters were involved in the same spiritual current and to some extent followed similar ideals. Lysippos belongs to the bronze school of Argos and Sikyon, Praxiteles to the marble sculptors of Athens; the head of the *Apoxyomenos* of Lysippos is a development of the Doryphoros of Polykleitos, the Praxitelian head of Hermes is based on an early Attic type, which may be traced back as far as the *Diskobolos* of Myron. The fame and admiration which Praxiteles enjoyed among the ancients can perhaps be paralleled in modern times only by such a circumstance as the extravagant popularity of *Correggio* in the 17-18th centuries. Certainly his influence upon following artists was as great, if not greater. We doubtless often stand in the presence of reflections of Praxitellian works, even in cases where we have no suspicion of the fact. For we can scarcely exaggerate the wealth of his artistic power, inherited and acquired, and the ways in which the quickening sparks of genius awaken new life are innumerable. We can trace this in mighty forms and in bloodless shadows, in copies and echoes, in suggestions and traditions, in modifications and exaggerations, in weakening and misunderstanding. And when we compare with the Hermes the statues hitherto accepted as copies of works by Praxiteles, we see clearly how completely they are destitute of the true breath of life that inspires the actual work of the great master himself. A remarkable original work of the time of Praxiteles has been found at Eleusis and has been attributed to Praxiteles; this is the long-haired youth's head known as Eubuleus. The son of Praxiteles, who is described as the 'heir' of his art, was named *Kephisodotos*, like his grandfather; another son was called *Timarchos*. The portrait-statue of *Menander* in the theatre of Athens was a joint work of the two brothers. The two seated figures of *Menander* and *Posidippos* in the Vatican, which are evidently intended as pendants, have been supposed to be

original works of Kephisodotos and Timarchos, executed for the Athenian theatre; and their simple but masterly workmanship would not be unworthy of these great names.

The name of Praxiteles naturally suggests that of Skopas, a much admired contemporary in the same walk of art. Among his works we often meet the same subjects as we have seen treated by Praxiteles; in the time of Pliny the Romans were unable to decide whether the large group of *Niobe and her Children* was to be assigned to Praxiteles or to Skopas. At that period the most admired work of Skopas was an extensive group, representing *Poseidon, Thetis, Achilles, Nereids, Tritons*, and all kinds of *Sea Monsters*, the subject of which was presumably the Nereids with the arms of Achilles. Of the *Pediment Groups of the Temple of Athena at Tegea*, of which Skopas was architect as well as sculptor, we have unfortunately but very scanty remains. But with their assistance we have obtained some insight into the expressive and effectively energetic style of Skopas in some of his other works, such as the beautiful female head from the S. slope of the Acropolis. Skopas was also very active in IONIA and CARIA in Asia Minor. From the earliest period the Greeks on the coast of Asia Minor had taken a prominent, in some cases a decisive, part in the development of Greek art, the first home of which was in the islands of the Grecian sea. The remains of the ancient Artemision at Ephesus and the archaic seated figures from the Sacred Way at Miletos bear, like the sculptures of Athens, to which they are closely akin, and the more recent discoveries in the islands themselves, important testimony to the earliest steps and traits of Ionic art. The reliefs from the tomb at XANTHOS in LYCIA, generally known as the Harpy Monument (now in the British Museum), and the sculptured epistyle blocks from the Temple of Assos supplement our conception of the blossoming of archaic art. The great epoch of Phidias sent its waves over every Hellenic or semi-Hellenic district in Asia Minor. In the time of Skopas (second half of the 4th cent. B.C.) the *Temple of Artemis at Ephesus* and the *Mausoleum at Halikarnassos* attracted crowds of artists from all parts of the Greek world; and Skopas himself helped to adorn both. The most beautiful of the very unequal sculptures of the Mausoleum probably afford a fair idea of the art of Skopas, and a reference to the best of the columnar reliefs of Ephesus (now in London) may in the same way represent adequately enough the sculptured column which we know he contributed to that temple. The sculptors engaged upon the Mausoleum, who included, besides Skopas, Timotheos, Bryaxis, and Leochares, had a very different ideal from that of their predecessors a century before. The Amazon Reliefs possess a peculiarly pathetic beauty, with their slender, tall figures, in marked contrast to the more crowded composition of the Amazonian contests in the frieze of Phigaleia. A taste had grown up for reliefs in much more 'open order', with their fields

less closely filled, than was the case under the immediate influence of the Parthenon sculptures. Thus the figures in the very effective frieze of the beautiful *Monument of Lysikrates at Athens* (B.C. 336) are separated by comparatively wide intervals. This revolution of taste is observed in every department of art. The same custom of wide-spacing of figures is evident in the narrow painted bands of ornamentation at Pompeii, which are often of so clear and tasteful an effect.

Just as the paintings on the Attic vases of the 6th and 5th cent. B.C. reflect the aims and the achievements of the contemporary sculptors and monumental painters, so the charming little *Terra-cotta Figures*, recently found in large numbers at TANAGRA and elsewhere, may help us to realise more distinctly and more vividly the world of forms which ministered to the taste of the epoch of Praxiteles. The marvellous grace and beauty of the attitude, motion, and form, the inexhaustible variety attained with an apparently small number of models, and the brilliancy of the colouring on the best-preserved specimens speedily called attention to these fragile little figures and have spread their fame world-wide. Our fathers could think of ancient sculpture only as diversified by light and shade or at most by difference of material. Theoretic knowledge works slowly and produces no lively realisation; in the large sculptures known to us, even in the most favourable instances, the original effect of colouring was imperfectly realized, if not unintelligible. Now at last we know just how Greek polychrome sculpture looked, at least in small figures of a certain kind, and can delight in the lively, brilliant, and yet harmonious colouring of these women and girls, with their rich and graceful drapery, their palm-leaf fans, and their broad-brimmed hats. Male figures are comparatively rare, but we have Cupids at play, boys with birds, the thirsty race of Silenus, and the humorous composition representing a worthy citizen in the hands of his barber. Almost all the female figures, whether they represent goddesses like Artemis, the Muses, and the Nymphs, or merely mortals, have a similar type of face, which the artists seemed to have tried again and again to improve till they attained a certain standard of perfection, which thenceforth became the stereotyped pattern. The recent discovery at Sidon of the so-called *Sarcophagus of Alexander*, now in Constantinople, has thrown additional light upon Greek polychrome sculpture.

Of the higher forms of painting proper in the 4th cent. B.C. we can, unfortunately, form no adequate idea; and the vases of this period, owing to the steadily growing divergency of art proper and the artistic handicrafts, are still less competent guides of our fancy than in earlier stages of development. We cannot but form a high opinion of the painter *Zeuxis*, not on account of the successful illusion of his paintings, a success ascribed by contemporaries to

artists of almost every rank, but on account of the fine description given by Lucian of his picture of Centaurs and the praise awarded to him by this experienced critic. Other celebrated painters of this period are *Parrhasios*, *Timanthes*, *Pamphilos*, *Pausias*, *Nikias* (who helped Praxiteles to colour his statues), and *Euphranor*, the heroic painter, who also has a great name as a sculptor.

Lysippos and Apelles.

Lysippos the sculptor, of Sikyon, and *Apelles* the painter, of Kolophon, are famous as the two artists whom Alexander the Great delighted to honour by sitting to them for his portrait, — as the two luminaries of art, whose rays blended with the brilliant radiance of the great conqueror's planet. The same ancient critics, who objected that the figures of Polykleitos showed a certain degree of monotony and heaviness, found the perfection of art and the standard of their judgment in Lysippos. They attributed to him the credit of having abandoned the muscular and thickset proportions, which had become habitual and even authoritative, for a more slender and graceful figure, of making the heads smaller and the whole figure taller — in a word, they credited him with supplanting the canon of Polykleitos by a completely new standard. In the same strain of comparison with Polykleitos (which, however, ignores the Attic School) they ascribed to Lysippos an important advance in the natural reproduction of the hair and praised his scrupulous attention to symmetry and the extreme delicacy of every detail. The fortunate discovery of a good copy of the *Apoxyomenos* of Lysippos in the Trastevere at Rome in 1849 and a comparison of this figure with the Doryphoros of Polykleitos enable us to understand this point of view. The proportions of the Doryphoros are handsome, full, and powerful, but neither tall nor slender. The head is of a normal size, but is not so small in proportion to the body as is sometimes found in nature, much less so small as to look unnatural. The pose is unaffected and quiet, based on the simple contrast between the supporting and the moving leg, which is so common and successful a feature in statuary; the right foot is firmly planted on the ground, the left foot (with which the next step is to be made) is slightly in the rear, the body is scarcely out of the perpendicular. The action of the head and right arm is measured and simple; the hair clings closely to the skull, the form of which it follows and reveals. The features are handsome and well-marked, but not striking; the forehead is smooth and low, the nose straight, the lower part of the face full. The *Apoxyomenos* of Lysippos, on the other hand, is an unusually tall and slender youth, with a small head poised on a long neck. The limbs do not show so marked a contrast of motion and rest, but the attitude, though in appearance more at ease, is really more artificial and temporary. The feet are farther apart, and almost suggest that the youth is about to sway backwards and forwards; the

right hip projects more beyond the straight line of the body. If we let our eye follow the contour of the figure from the feet to the head and then back again to the feet, we recognise that this attractive, vigorous, and self-sufficient outline is formed by a number of small and undulating lines of motion. The hair has a style and beauty of its own, though the form of the skull can also be traced. The forehead projects, and is made expressive and animated by cross-lines. The nose begins below the vault of the brow, not forming a straight line with it. The forms, both in figure and head, are more varied and more individual. The effect is no longer produced merely by forms and surfaces; lines and points become conspicuous as such; the strokes of the chisel run into each other and intersect; the fine and definite modelling produces an apparently independent play of light and shade, which is closely akin to a genuine pictorial effect. Whatever degree of fineness of execution we allow to the Doryphoros of Polykleitos, even if we could succeed in forming an adequate idea of it and consequently of the injustice of the above-mentioned criticism of the ancients, it would still be undeniable that the Apoxyomenos breathes the spirit of a new epoch, a spirit which is more closely akin to our own and for which there was no place in the wondrously chased vessel of Polykleitian art. The art of Lysippos was nevertheless based upon the art of Polykleitos, growing up partly in contemplation of it and partly in contrast to it, and Lysippos was right in calling the Doryphoros of Polykleitos his teacher. We may perhaps say that *Lysippos* stands in the same relation to *Polykleitos* as *Praxiteles* to *Phidias*. Just as on the one side we have the works of Phidias and Praxiteles resembling each other in the purity and charm with which they are covered as with a transparent veil, so on the other we see the creations of Polykleitos and Lysippos both characterised by that brilliant and incisive clearness of general effect and individual detail, which may possibly have arisen in part from the familiarity of these masters with the art of the bronze-founder. The resemblance in the archetypal forms of Phidias and Polykleitos is also obvious enough, and reference has been already made to the similarity of the ideal which Praxiteles and Lysippos aimed at in their execution. There are indeed many starting-points, from which we may trace the individuality of these great artists, as well as their inter-relations and contrasts. Lysippos is said to have produced 1500 works, including large groups, figures of gods and heroes, portrait-statues, chariots, hunts, lions, and bold personifications such as that of Kairos, or Passing Opportunity. Lysippos ranks with Praxiteles in determining the course of art after his time. The type of face with which we became acquainted in the Apoxyomenos frequently recurs, with more or less perfection and variation, but still unmistakeable; the ideal of divinity was altered to suit his type, and his treatment of form and attitude was not allowed to

sink into oblivion. So numerous, however, are the channels of transmission and the opportunities of influence, that in any given case it is difficult to say positively when the effect of the Lysippian model has been direct or indirect.

As Lysippos modelled the figure of Opportunity, so *Apelles* painted an ingenious and comprehensive picture of Calumny, the description of which has incited many modern artists to attempt a similar composition. Perhaps, however, his most celebrated works were *Artemis surrounded by her Nymphs* and the *Aphrodite Anadyomene*, or Venus rising from the sea. The figure of Artemis we may imagine to have resembled the Diana of Versailles. Venus, the foam-born goddess, was depicted rising from the waves, through which as through a veil her lower limbs were visible; with her hands she wrung the foam from her hair. Apelles is said to have been superior to all the painters of antiquity in the quality of 'Charis' or 'Grace'; and we may perhaps obtain some idea of what was meant by this term in the tender charm, the lively feeling for the poetry of motion, which we now and again find in the wall-paintings of Pompeii. But his works have perished, and with them all possibility of a true insight into his art. It is also narrated of Apelles that he succeeded in depicting subjects, such as thunder and lightning, which would seem to entirely transcend the painter's skill. Like Lysippos, he was believed to have attained the highest possible point of technical dexterity. And in fact these two artists probably felt no limitations except those they voluntarily laid on themselves. Gods and heroes, portraits of all kinds, wild groups of combatants, naïve genre scenes, clever allegorical compositions, all yielded easily to their chisel and brush. After Lysippos no new formal principle appeared in Greek art; there was no lack of new problems and new subjects, but even the greatest of these were easily fitted in to the old methods of execution. These methods became expanded, polished, and emphasised; but the way now opened up was wide enough to satisfy all needs, for in Lysippos and Apelles that conception of the material and spiritual world which dominated the subsequent development of art had already gained the upper hand.

Greek Art in the Time of the Diadochi. Pergamon. Rhodes. Rome.

In the palmy days of Grecian art, the leading place was taken by *Hellas* proper, and especially by *Athens*. The requirements of the new period, however, transcended both the material and the moral strength of the small communities of Greece, the disintegration of which had reduced it to the level of a mere shuttlecock tossed between the Macedonian and Egyptian interests. Athens and Sikyon, the old centres of art, continued, indeed, their activity; Greece remained full of treasures of art and Athens still excited the wonder and ad-

miration of successive generations; mighty princes, embued with a spirit of Philhellenism, vied with each other in adorning Athens with magnificent buildings and in thus securing an honourable connection of their names with hers. But none the less is it true that her intellectual supremacy fell with her political power and passed, like her commerce and her wealth, to new kingdoms and cities. Compared with *Alexandria* and *Antioch*, Athens seemed a mere provincial town, a retired and quiet retreat for the solitary student. After the close of the Peloponnesian War art ceased to be so exclusively connected with the religious and political life of the nation and became more and more universal and accessible. The Hellenic and Hellenised world was full of statues. Pliny asserts that it would be impossible to give a full list of the statues in his time. 'During the ædileship of M. Scaurus', he writes, '3000 Greek statues were erected in a temporary theatre. After the conquest of *Achæa* *Mummius* filled Rome with treasures of art, and the *Luculli* added largely to the stock. Nevertheless *Mucianus* assures us that there are still at least 3000 statues in Rhodes, and as many more at Athens, Olympia, and Delphi'. Art had become a necessity of ordinary life, and this enormous production of statues was looked upon as a matter of course.

The *Ptolemies*, *Lysimachus*, and the Macedonian rulers directed their homage towards the island of *ΣΑΜΟΘΡΑΚΗ*, long celebrated for its religious mysteries, and have left permanent records of their power by the gifts they lavished upon it. When *Demetrios Poliorketes*, son of *Antigonos*, defeated *Ptolemy* in the decisive naval battle of *Salamis* (Cyprus) in B.C. 306, in consequence of which his father assumed the royal title and assigned it also to his son, the triumph was announced to contemporary and future generations by the erection of a superb monument of victory in *Samothrake*. This consisted of a colossal marble *Nike*, represented as standing on the prow of a vessel, and stretching eagerly forward in the direction of the vessel's course, with streaming drapery and outspread wings. With her right hand she held to her mouth the long 'salpinx', as if to sound the pæan of victory, and in her left was a staff for use in the erection of the trophy. This statue is now in the *Louvre*, having been skilfully put together from a number of fragments found in *Samothrake* in 1863. It combines the most vigorous breadth of conception with the most complete mastery of detail, a full and generous ideal of beauty with a keen appreciation of finesse and elegance, a clear and definite effect in the main outlines with elaboration and delicacy of individual features. The problem of the contrast or unity of drapery and body, which so exercised the earlier Greek artists, is here solved with triumphant ease. The original solution of the sculptor of the *Parthenon* pediment-groups has been more fully developed; an almost modern interest in the representation of drapery has been attained. Before the *Nike* of *Samothrake*

thrake, as before the *Hermes* of Praxiteles, we stand in astonishment at the success of the ancients in treating drapery with dignity but without bringing it into undue prominence. The year in which the *Nike* was erected has not been definitely ascertained, but it may have been several years after the battle it commemorated (perhaps about B.C. 294). In any case, however, the important fact remains that such a work was executed about B.C. 300, showing to what a height Greek art could attain under the influence of the artistic taste and power developed since Praxiteles and Lysippos.

Nearly a century later *King Attalos I.* of PERGAMON erected a *Votive Memorial*, containing a great number of figures, on the Acropolis of Athens. In B.C. 229 he had gained a brilliant and decisive victory over the Celts, who were then threatening to overrun the Grecian world. This triumph he deemed worthy of comparison with the greatest achievements of Grecian legend and history, such as the Contest of the Gods and Giants, the Strife of Theseus and the Athenians with the Amazons, and the Battle of Marathon. These four contests were represented on his monument in detached figures with an average height of two cubits (about 3 ft.), a somewhat unusual size. A fortunate discovery of *Brunn* has revealed to us that we still possess several figures from these groups of Attalos, scattered throughout different museums. When and how they were carried to Italy is not clear; in the 4th cent. of the present era they still stood on the Acropolis. The figures hitherto discovered all belong to the vanquished parties; they are either Giants, Amazons, Persians, or Gauls. They are full of life and vigour; many of them are represented in attitudes of the most momentary character, falling back, kneeling and engaged in a vain contest with an opponent above them, and the like; others lie stretched upon the ground, either dead or dying. The workmanship is energetic and characteristic, showing a high degree of skill, but is sometimes unequal in finish. The kneeling Persian in the Vatican is one of the best, but some of the other figures have evidently been executed with greater haste and less care. In a work of such extent some inequality is only natural. The inequality in this case, however, coupled with the unusual scale, has led their discoverer to the conclusion that Attalos presented Athens only with a reduced copy of a larger monument erected at Pergamon itself. It is known, at any rate, that much larger and more elaborate monuments were erected at Pergamon to commemorate the victories of Attalos. The victories of Attalos I. and Eumenes II. over the Gauls were represented, as Pliny informs us, by the sculptors *Isigonos*, *Phyromachos*, *Stratonikos*, and *Antigonos*. The scanty traces of these works found at Pergamon, show that these really were bronze statues, and also that they celebrated victories over Antiochos as well as over the

Celts. The *Group of Gauls* in the Museo Boncompagni at Rome and the *Dying Gaul* in the Capitoline Museum, which evidently belong to the same composition, also closely resemble the statue of King Attalos and are now unreservedly ascribed to the Pergamene school. The 'motive' of one of the Attalos figures is indeed almost identical with that of the Dying Gaul. The last-named famous statue, long known as the 'Dying Gladiator' and celebrated by *Byron* in a familiar passage, is indeed a figure that cannot fail to deeply move a sympathetic beholder. The powerful and heroic warrior, recognisable as a Gaul by his features, short hair, moustache, and twisted collar, has preferred self-inflicted death to defeat or capture and has sunk down upon his large shield, the blood pouring from his wounded breast; he has previously broken the crooked war-horn beside him, which, like himself, he disdains to yield to the enemy. The figure is nude, true to the hardy boldness of the Celts in exposing themselves in battle without armour; the tall, firmly-knit, and hardened frame, with its muscles of steel, is clearly exhibited. The very skin, stretched tensely over the frame, gives an impression of elastic toughness and impenetrability. One feels irresistibly in gazing at this vigorous and well-seasoned body, enshrining so proud and invincible a will, that it would form a noble subject for the bronze-founder. This marble statue, however, is so full of life, so masterly in conception and execution, that we have no ground to doubt that it is an original work. The group in the Museo Boncompagni appeals, perhaps, even more powerfully to the feelings. The barbarian here has slain his wife to save her from captivity, and now plunges the liberating steel into his own breast. We may unhesitatingly assert that representations of this kind were impossible before the days of *Alexander* and *Aristotle*. The skill acquired in earlier art is now employed in producing a clearly defined and historically faithful genre-scene. The vanquished barbarian, with his wild and chivalric bravery and his indomitable preference of death to dishonour, appeared an attractive and noble subject to the Hellenic artist. In previous representations of Greek victories the conditions were different. The Amazons are after all of Hellenic race as well as the Gods and Heroes; the Persians are indeed differentiated, but only in general forms. Such a sympathetic absorption in the nature and customs of the outer Barbarian and enemy, as is here evinced by the faithful and dignified representation of his peculiarities of face, form, and garb, was impossible until the barriers shutting off the fair land of Greece from the rest of the world had begun to be broken down.

The accession of *Eumenes II.*, the successor of Attalos I., marks the culminating point of the kingdom of Pergamon. In his reign, which lasted from B.C. 197 to B.C. 169, was erected the huge *Altar*, the recent discovery of which by *Karl Humann* has enriched the Berlin Museum with a series of ancient sculptures of the high-

est value and importance. From an early period Greek art delighted to employ sculpture in its various forms as an ornament to sacred buildings. Not to speak of the figures and reliefs of the metopes, pediments, and friezes of the temples, we may refer to the balustrade which enclosed the temple of Athena Nike and to the figured reliefs on the columns of the Artemision at Ephesus. At Pergamon an altar was placed upon a huge platform approached by flights of steps, and was surrounded with architectural monuments, which were elaborately adorned with reliefs. It is usually assumed that the platform was surrounded by an Ionic colonnade, open on the outer side and adorned on the inner side (facing the altar) with a *Frieze*, representing scenes from the history of *Telephos*, son of Hercules, the mythical progenitor of the Pergamenes. At one point Hercules is depicted, leaning on his club and witnessing the miraculous nourishment of his infant son; at another, Telephos, sitting by the hearth, threatens the young Orestes, in order to compel Agamemnon's attention to his request. So far as their unfortunately very dilapidated condition allows us to judge, these reliefs were executed with care, skill, and taste. Of much greater interest is the large *Frieze of the Gigantomachia*, which ran round the outer face of the platform, below the columns of the above-mentioned colonnade forming a broad band of ornamentation between the strongly marked architectural features of the building. In mere point of extent this frieze is remarkable. The height of the relief is $7\frac{1}{2}$ ft., and the length of the frieze was about 400 ft. One homogeneous subject, the Battle of the Gods and Giants, occupied the whole of this immense surface, the size of which and the number of combatants may be considered to illustrate the tremendous exertions the Gods had to put forth to overcome their opponents. They have entered the contest in full force, attended by all the demons and sacred animals and furnished with all the terrors and weapons they can muster. Zeus shakes his ægis and hurls his thunderbolts; his eagle buries its talons in the snaky body of its master's antagonist. Athena rushes to the fray and seizes her enemy by the hair, while her sacred snake fights by her side; Nike flies towards her to crown the victorious goddess. Gæa rises from the earth and in vain implores mercy for her children. Dionysos with his satyrs and his panther, Poseidon in his chariot surrounded with sea-monsters, Amphitrite, Ares, Hephæstos, Artemis, and Apollo have all hurried into the thick of the battle. Even the triple-bodied Hecate, Cybele on her lion, and the mystic Cabir with his hammer have joined the wild mêlée of human and animal forms. For the shapes of the giants are as varied as those of the gods. One of them, at the last gasp of strangulation, has the head and paws of a lion and the body of a man, while his lower limbs end in snakes. Many of the other giants are also serpent-footed and several have wings. Wild and bestial sons of earth and youthful forms exciting

our compassion are alike overborne and crushed by the triumphant gods. They moan and wail, they writhe and turn in their pain and despair, the expression of their death-agony marking an extraordinary development in Greek art as compared with the gentle pained smiles of the dying warriors in the *Ægina Marbles*, which seem to imply that a brave man should accept death without much ado. And the difference between the stormy movement of this Pergamene work and the serene symmetry of the *Æginetan* figures is equally great. The earlier Pergamene works, such as the *Dying Gaul*, the *Boncompagni Group*, and the statues from the memorial of *Attalos*, in spite of their great expressiveness, still retain the entire inheritance of that measured severity which characterises Greek sculpture in the round. In the *Gigantomachia*, however, the relief is an aid to the extreme of boldness instead of a restraint. The freedom of the painter has been adopted in these reliefs; there is no trace of any limitation imposed by the material or by technical rules; they adapt themselves, as if it were the most natural thing in the world, to every idea, to every *nuance* of feeling. We cannot withhold our enthusiastic admiration from their incredible technical excellence, their marvellous innate force and originality, their wealth of invention, their delight in creation and power, their complete freedom from the servility to the past which complains that the older masters have left nothing more to do. Our idea of the standard of intellectual vigour and artistic eminence in Pergamon at this period must, indeed, be a much higher one than the classical formulæ of *Winckelmann* would allow.

As soon as the Pergamene sculptures became known, students of art were struck by the great similarity borne by some of their individual figures to celebrated works of ancient masters. The attitude of the *Farnese Hercules*, for instance, becomes at once more full of life and meaning if we suppose that the little *Telephos* is at his feet. From such an accumulation of wealth, it is but natural that posterity should borrow and remould. The correspondence of greatest interest in the history of art is that between the famous *Laokoon* and the giant in the Pergamene sculptures who is attacked by the serpent of *Athena*, while points of resemblance are also found in the figures of other giants. The age of the *Laokoon* group has long been a subject of dispute; it must now be admitted that it is later than the Pergamene sculptures, since it makes use of motives which are used with greater originality, definiteness, and weight in the *Gigantomachia*. It must, however, have been executed before, or at latest at the very beginning of, the Roman imperial period, for a painting at *Pompeii*, the composition of which is undoubtedly a reminiscence of the *Laokoon*, belongs to the style of mural decoration usual in the time of *Augustus* and his immediate successors. The date which must be assigned to the work is thus determined within 150 or at most 200 years, and it is probable that farther

comparative study of its style will show that the Laokoon was produced about 100 years before the beginning of the Christian era, or a few years earlier. Extant inscriptions with the name of the sculptor point to the same date. The group was, as we thus see, still a novelty in Rome, when Virgil composed his poetic counterpart of the wonderful plastic group. In any case, however, the Laokoon is a Greek work, not a Roman one. It does not begin a new era of art, but brings up the rear of a long series, just as other works of about the same period mark the close of other tendencies in Greek art. The Laokoon group is ascribed to *Agasander, Polydoros*, and *Athandoros* of Rhodes, that powerful and wealthy mercantile republic, which maintained its importance unimpaired throughout the contests of the Diadochi and continued to be a flourishing seat of commerce and art till late in the Roman period. After the successful repulse of the attack of Demetrios Poliorketes, art, which was cultivated at Rhodes with intelligence and taste, received a new and powerful impetus. At this period a Rhodian sculptor, *Chares* of Lindos, a pupil of Lysippos, finished after twelve years' labour, a *Colossal Bronze Statue of Helios*, the tutelary deity of Rhodes, 105 ft. high, which ranked as one of the wonders of the world. The widespread modern belief that this figure stood astride the entrance to the harbour of Rhodes is, however, one of those fantastic and obstinate errors, the origin of which is as difficult to explain as the belief itself is to eradicate. The Rhodians afterwards gradually erected more than a hundred other colossi, though none of them were so large as the first. Rhodian wealth, luxury, and love of display gave full employment to the artists who flocked to the island. The group of the so-called *Farnese Bull*, executed by *Apolonios* and *Tauriskos* of *Tralles*, stood at Rhodes before it was removed to Rome. This bold composition shows much more movement and is more picturesquely conceived than the Laokoon, which it is usual to praise as the 'most perfectly harmonious' work of ancient art. In its delineation of form it is, however, much earlier in style, much more closely allied to the Dying Gaul and other Pergamene sculptures. At this period, indeed, the various streams of art must often have intermingled. The artist had the command of such a wealth of inherited motives and modes of execution that he could use now this and now that, as a musician plays on different instruments. The imposing heroic genre alternated with the idyllic and delicate; celebrated works of all schools were copied; for every new task the artist could find an ancient model.

For **ROME**, i.e. for all architecture or sculpture of a *National Roman Character*, the models were naturally found in the most recent achievements of Greek art, which lay nearest not only in time but in similarity of circumstances and needs, in judgment and taste. Such were found in the sumptuous monuments of Alexandria, Antioch, Pergamon, and Rhodes, with their elaborate reliefs and

groups of sculpture. The *Reliefs on Trajan's Column*, which may be taken as marking the height of the sculptural expression of the feeling of Roman nationality, simply continue a process which had begun at Pergamon; and though the birthplace of the individual artist is of less importance in an epoch of universal monarchy, when all intellectual and artistic interest is focussed in one point, yet we cannot but remember that *Apollodoros*, the great architect who seems to have given his stamp to the art of Trajan's time, was a native of the East, having been born at *Damascus*. In the way of novelty of principle nothing remained to pagan art except the form of archaism that displays itself in an arbitrary return to long extinct stylistic forms, and the eclecticism that is closely related to archaism.

If we have rightly interpreted the traces of his influence, the sculptor *Pasiteles*, a native of Lower Italy, seems to have practised an eclectic and archaistic art in the last days of the Roman Republic and to have founded a school which carried on his methods. He was an artist of extraordinary versatility, diligence, and patience, who was skilful with the pen as well as with the chisel and wrote a treatise on the most celebrated works of art in different countries. The belief presses itself upon us, that this learned activity, a product of a certain definite tendency of the time, exercised an influence at once reactionary and progressive. All eclectics, the *Carracci* as well as *Raphael Mengs*, are connoisseurs of the art that preceded them. The same conflict that existed in the world of letters between the selection of models and the degree of originality preserved in presence of these models, must have existed in the sphere of art also; both the one and the other was a natural result of the political position of Rome. It appears as if *Pasiteles* were as dissatisfied with the restless boldness of the crowded Rhodian groups as he was weary of the smooth elegance and superficial idealism of the later Attic school. While he aimed at the most careful and independent imitation of nature, and wished to combine the merits and avoid the defects of all schools, he felt himself specially attracted by the simplicity, naïveté, and force of the earlier masters. In the same way a form of eclecticism in our own times has gone back, not like the *Carracci* and *Mengs* to Correggio, Titian, Raphael, or Michael Angelo, but to the *Pre-Raphaelite Painters*. The beautiful *Group of a Woman and Youth* in the Boncompagni Museum of which so many different explanations have been offered, shows that the school of *Pasiteles* did not content itself merely with the forms of archaic art but was also willing to take hints from a later and more perfect development. According to the inscription on the base it was executed by *Menelaos*, a pupil of *Stephanos*, who was himself a pupil of *Pasiteles*. Its general appearance is so attractive, its design and composition so carefully thought out, the drapery and the nude have been treated with such fidelity and in-

dustry, that we feel some remorse in laying bare its weaknesses. Much, however, as it retains of the true spirit of Greek beauty, this group is emphatically the work of an 'Epigonos' — an artist who has surrendered himself to the study of an ideal, which has its roots not in his own time but in previous centuries and has been evoked by knowledge of and reverence for the past. In spite of the evident effort at simple and perspicuous grouping, the meaning of the passing moment represented is not perfectly unambiguous; in spite of the richness of its plastic execution, the composition as a whole suggests a pictorial design rather than one thought out in the round. In the studios of men like Pasiteles and Stephanos, original works and copies and variations of older works were produced according to the requirements and wishes of customers. Probably many of the copies of the most celebrated Greek works that are now in the Roman museums come from such studios.

In the time of *Hadrian* eclecticism assumes wilder forms. Under the great ruler *Trajan*, a man of character though not of artistic tastes, art reflects the honourable, virtuous, and single-minded nature of the monarch it celebrates. Under the sway of his successor *Hadrian*, with his claims to connoisseurship and his personal intervention in artistic matters, the broad channel of art was divided into an infinity of tiny rivulets. Tastes became more complex, the artist became more and more pedantic, and stronger stimulants were demanded. The forms of the most widely separated countries and ages were reproduced side by side, just as modern Munich may be described as a museum of architectural styles. Archaism even went back to *Egypt* for its models, but reproduced them in weakened and diluted form. A mixture of Greek and Egyptian art was popular, *Hadrian* distinguished himself by introducing Greek forms into *Egypt*, and Egyptian forms into *Italy*. The highest mark reached during this period in elegance, technical skill, and invention is most clearly shown in the numerous *Statues and Reliefs of Antinous*. But a healthy taste will not find permanent satisfaction in this beautiful but melancholy ideal. The reign of *Hadrian* may have immensely encouraged the multiplication of works of art and even stimulated the skill of the artist, but in the history of art it can be regarded only as a last dying effort; after the attempt to introduce changes of ideal through eclecticism and archaism, the only possible outcome was decay.

Since the erection of the great memorial of *Attalos* on the *Acropolis*, *Athens* had frequently received tokens of the respect of foreign princes and patrons. It is melancholy to reflect that the city, which had once taken the lead in all that was best in poetry and art, which had imposed its rules of taste upon the whole of the Hellenic and part of the Barbaric world (down even to the stamps on the coins of the Persian satrapies) — that this city, during the last centuries of ancient art, had nothing to show but repro-

ductions and echoes of what had been created elsewhere. The descendants of the proud victors of Marathon had sunk so low as to welcome with delight the favours of any and every stranger and to acknowledge them with the most unmeasured expressions of gratitude. Eumenes II. and Attalos II. built here stoas and colonnades, a Syrian named *Andronikos* erected an octagonal clock-tower with a vane and the unpleasing gods of the winds in relief, *Caesar* and *Augustus* provided the Agora with a new gate, and *Agrippa* presented the citizens with a small theatre. The chief benefactor, however, was the *Emperor Hadrian*, though *Herodes Atticus*, a private citizen and native of Athens, vied with him in the magnificence of his donations. The *Olympieion*, or Temple of the Olympian Zeus, which had been begun by *Peisistratos* and continued (after centuries of repose) by the Roman architect *Cossutius* at the expense of *Antiochos IV. Epiphanes*, was finally completed by *Hadrian* with unexampled magnificence. A New Athens of Roman villas sprang up in the quarter near this temple. *Herodes Atticus* provided the *Panathenaic Stadion* with marble seats and built the *Odeion*, at the base of the Acropolis, not far from the great Theatre of *Dionysos*. In spite, however, of the beauty of the group of Corinthian columns at the *Olympieion*, in spite of the reflection that the buildings must have been of the greatest benefit to the citizens, in spite of their instructive nature and an inherent attractiveness which would delight us anywhere else — in spite, too, of the most conscientious effort to include them as necessary parts of the widest historical view, we cannot rid ourselves of the feeling that they are interlopers in Athens. The buildings and ruins of the age of *Perikles* alone harmonise with the noble natural scenery around Athens, to which indeed they add a fresh charm; they alone adapt themselves to the ideal Athens which forms the most costly treasure bequeathed to us by the glorious memories of ancient Greek history.

Those who wish to extend their studies in Greek Art will find ample material in the following works: —

Heinrich Brunn's 'Geschichte der griechischen Künstler' (1853-59); *Winckelmann's* 'History of Ancient Art' (Engl. trans. by G. H. Lodge; London, 1881); *A. S. Murray's* 'History of Greek Sculpture' (2 vols.; London, 1880-83); *Lübke's* 'History of Art' (Engl. trans. edited by C. Cook; New York, 1878) and 'History of Sculpture' (trans. by F. E. Bunnett; London, 1872); *Friederich's* 'Bausteine zur Geschichte der griechisch-römischen Plastik' (new ed. by Paul Wolters); *Mrs. Lucy M. Mitchell's* 'History of Ancient Sculpture' (London, 1883); *F. von Reber's* 'History of Ancient Art' (trans. by Dr. Joseph T. Clarke; London, 1883); *Sir C. T. Newton's* 'Essays on Art and Archaeology' (London, 1880); *M. Collignon's* 'Manuel d'Archéologie' (Engl. trans. by J. H. Wright; 1884); *Miss Jane Harrison's* 'Introductory Studies in Greek Art' (London, 1886); *J. Overbeck's* 'Geschichte der griechischen Plastik' (3rd ed.; Leipzig, 1880-83); *Durm's* 'Baukunst der Griechen' (1881).

VII. Books and Maps.

The testimony of the ancients does not afford us a complete picture of ancient Athens, but it supplies us with some features of it. In the great geographical work of *Strabo* (ca. 66 B.C. - ca. 24 A.D.) the section devoted to Athens and Attica, which he perhaps never visited, is short and unsatisfactory. Our chief source of information about Athens and the rest of Greece is the description (Περὶ ἡγεσις τῆς Ἑλλάδος) of *Pausanias*, who travelled in Greece in the second century of the present era. Scholars are still engaged in trying to ascertain the exact degree of originality in the ten books of this work and to determine how far *Pausanias* has trusted to other authorities. Among his predecessors were *Polemon*, a contemporary of *Ptolemy Epiphanes* (B.C. 206-181), who gives a description of the Pergamene votive memorial at Athens in his 'Universal Geography' (Περὶ ἡγεσις κοσμικῆ), and *Heliodoros*, who wrote a book about the Acropolis; all that is known of these works, however, is in the shape of citations by other authors.

The first traveller from the West, who endeavoured, after the revival of learning, to spread a detailed knowledge of the extant monuments of Greece, was *Cyriacus de' Pizzicolle*, generally known as *Cyriacus of Ancona*, who visited Athens in 1437 and 1448. His drawings of what seemed to him the most interesting monuments are known from the album of the architects *Antonio* and *Francesco da San Gallo* (after 1466), preserved in the *Barberini Library* at Rome, and from a number of unskilful copies made by *Hartmann Schedel* (1440-1514), a physician of *Nuremberg*. An original MS., describing his first journey, was discovered in that part of the *Hamilton Collection* which is now at Berlin.

The semi-scientific traditions current among the Greeks of the time in reference to the extant monuments of antiquity have been preserved in two MSS. of the 15th century, found in the public libraries of *Paris* and *Vienna*. The capture of Athens by the Turks in 1466 interrupted these studies for another century. In the second half of the 16th century, however, *Professor Martin Kraus* of *Tübingen* succeeded in eliciting some curious pieces of information about the vanished antiquities of Athens from the higher Greek clergy at *Constantinople*, and these are printed in his 'Turcogræcia'. In the first quarter of the 17th century *Meursius* published his collections of literary references to Greece, the comparative completeness of which renders them still useful.

The second half of the 17th century saw a considerable increase in the number of European travellers who endeavoured to connect the existing monuments of Athens with the passages referring to them in ancient writers. The Frenchman *Giraud*, long resident in Athens as British consul, was one of the most active in this work. The French Capuchins, who settled at Athens in 1668, made the

first plan of the city showing the ancient remains. A copy of this was published by *De Guillet* of Paris in his 'Athènes anciennes et nouvelles' (1675), with additions, which, however, were not based on personal investigation. About the same period (1674-76) the Prussian *J. G. Transfeldt* lived in Athens as a Turkish prisoner-of-war, and he has left several correct identifications of the monuments in his 'Examen reliquarum antiquitatum Atheniensium'.

Of greater importance are the drawings of Athens and its ruins made in 1674 by *Jacques Carrey*, who travelled in the suite of the *Marquis Noimtel*, ambassador of Louis XIV. in the Levant (see p. 71). The Abbé Pécoul, another companion of the Marquis, induced *Jacques Paul Babin*, a learned Athenian Jesuit, to compose a letter on the antiquities of Athens (1674).

The first scientific attempts at a systematic topographical description of Athens were made in the travels of *Spon* ('Voyage d'Italie, de Grèce, et du Levant'; Lyons, 1678) and *Wheler* ('Journey into Greece in company of Dr. Spon'; London, 1682). One result of the Venetian expedition against Athens in 1687 was the preparation of plans of the town and the Acropolis, which appeared in *Fanelli's* 'Atene attica' (1707). Of the same period are *Coronelli's* plan ('Antica e moderna città d'Atene') and some anonymous views. The most comprehensive work on Athens in the 15-17th cent. is 'Athènes aux xv, xvi, et xvii siècles', by *De Laborde* (Paris, 1864).

A description of the most important sculptures and buildings of Athens was published in 1751 by *Dalton*, the painter. All these publications, however, were much surpassed in scientific value by 'The Antiquities of Athens', a work in four large volumes, published by *James Stuart* and *Nicholas Revett* in 1762-1816.

In order to carry on Stuart's work the 'Society of Dilettanti' sent an expedition to Greece in 1765, the chief result of which was *Chandler's* 'Travels into Greece' (Oxford, 1776). Chandler was followed by *Dodwell*, with his 'Classical and Topographical Tour through Greece' (1819) and 'Views and Descriptions of Cyclopiian or Pelasgic Remains in Greece and Italy' (London, 1834); by *Gell*, with his 'Itinerary of Greece' (London, 1810 and 1819) and 'Narrative of a Journey in the Morea' (London, 1823); and by *Leake*, the most important of all the topographical writers upon Greece, with his 'Topography of Athens' (London, 1824), which was remodelled and republished in 1841 as the first volume of 'The Topography of Athens and the Demi' (London). The work of *K. S. Pittakis*, entitled 'L'ancienne Athènes ou la description des antiquités d'Athènes et de ses environs' (Athens, 1835), occupies a lower level. In the meantime had begun the excavations carried on in Athens in 1834-36 by *Ludwig Ross*, with the aid of *Schaubert* and *Hansen*, two German architects. At a later period successful excavations were carried on by the French scholar *Beulé*, the *Prussian Expedition* under *Bötticher*, *Curtius*, and *Strack* (1862),

the *Greek Archaeological Society* (p. 94); and others. — *Curtius's* 'Peloponnesos' (2 vols.; Gotha, 1851-52) is an admirable and skillful combination of antiquarian lore and geographical research. *Tozer's* 'Lectures on the Geography of Greece' (London, 1873) may also be mentioned.

Among the more recent comprehensive works on Athens may be mentioned *Forchhammer's* 'Topographie von Athen' (1841); *Curtius's* 'Attische Studien' (1862-65) and the text to the seven 'Karten zur Topographie Athens' (1868); *Wordsworth's* 'Athens and Attica' (4th ed., 1869); *Dyer's* 'Ancient Athens, its History, Topography, and Remains' (London, 1873); *Wachsmuth's* 'Die Stadt Athen im Alterthum' (Vol. I, 1874); and *Miss Jane E. Harrison's* and *Mrs. Verrall's* 'Mythology and Monuments of Ancient Athens' (London 1890).

Among the modern English works dealing with the existing remains of the ancient monuments, are: *Leake's* 'Travels in the Morea' (3 vols.; London, 1830), 'Peloponnesiaca' (London, 1846), a supplement to the last, and 'Travels in Northern Greece' (4 vols.; London, 1833); *W. G. Clark's* 'Peloponnesus' (London, 1858); *W. Mure's* 'Journal of a Tour in Greece' (1842); *J. P. Mahaffy's* 'Rambles and Studies in Greece' (3rd ed., 1887); 'Impressions of Greece', by *Sir Thomas Wyse*, late British Minister at Athens (London, 1871); *Miss Agnes Smith's* 'Glimpses of Greek Life and Scenery' (London, 1884); *J. T. Bent's* 'Cyclades' (London, 1885); 'An Easter Vacation in Greece, with Lists of Books on Greek Travel and Topography and Time-Tables of Greek Steamers and Railways', by *J. E. Sandys* (London, 1887). — The following are recent English works on the condition of modern Greece: 'The Greeks of To-day', by *Chas. K. Tuckerman*, late U.S. Minister in Athens (3rd ed., New York, 1886); 'New Greece', by *Lewis Sergeant* (London, 1878); *C. C. Felton's* 'Greece, Ancient and Modern' (Boston, U.S.A., 1867; second volume); 'Greece, its Condition and Resources', by *Edw. Strickland* (London, 1863); and *R. C. Jebb's* 'Modern Greece' (London, 1880).

Among the best histories of Ancient Greece are those of *Grote* and *Ernst Curtius* (Engl. trans. by A. W. Ward). A convenient manual is *Dr. Wm. Smith's* 'Student's History of Greece'. The standard English work on the mediæval and modern history of Greece is *George Finlay's* 'History of Greece from its Conquest by the Romans to the present time, B.C. 146 to A.D. 1864' (new ed., edited by H. F. Tozer; Oxford, 1877).

Maps. The German Archaeological Institute (p. 94) has published an admirable *Atlas of Attica*, on a scale of 1:25,000, prepared mainly by officers of the Prussian General Staff under the superintendence of *Curtius* and *Kaupert*; and also similar maps of Olympia and its environs (by *Kaupert*) and of Mycenæ and Tiryns (by *Capt. Steffens*). — The only map of the remainder of Greece based upon scientific survey is that prepared by the French General Staff on the *Expédition de Morée* in 1832; this consists of 20 sheets on a scale of 1:250,000 (1852), but it is now out of print and cannot be obtained except in impressions from worn plates. It forms the groundwork of the *Greek Ordnance Map* (χάρτης τοῦ βασιλείου τῆς Ελλάδος), prepared by *Konkides* and *Kiepert* on a scale of 1:300,000 (11 sheets; published by the Military Geographical Institute of Vienna, 1835). The Greek coasts and islands are excellently given in the *English Admiralty Charts*, which have appeared since 1829 and are constantly revised and improved. A catalogue may be obtained from E. Stanford, 26 Cockspur St., Charing Cross, London. — The fullest maps of Ancient Greece are contained in *H. Kiepert's* 'Neuer Atlas von Hellas und den Hellenischen Colonien' (15 plates; Berlin, 1872).

1. From Marseilles and Messina to the Piræus (*Athens*).

The STEAMERS of the following companies ply regularly to the Piræus. It is, however, desirable to compare the most recent time-tables and to make enquiry on the spot. — 1. *Messageries Maritimes de France*: CONSTANTINOPLE LINE, once fortnightly from Marseilles, starting on Sat. afternoon and arriving on Wed. afternoon (fares 1st cl. 225 fr.). In the alternate weeks another steamer of this company leaves Marseilles for Constantinople via Kalamata and Syra (Hermoupolis; p. 140), arriving at Syra on Thurs. forenoon (fare 1st cl. 190 fr.). — SYRIAN LINE, once fortnightly, starting on Sat. afternoon and arriving on Wed. forenoon (fares 1st cl. 225, 2nd cl. 150 fr.). — 2. *Fransinet & Co.*, every Thurs. forenoon from Marseilles via Genoa to the Piræus and Syra (1st class 200 or 215, 2nd class 120 or 140 fr.). — 3. *Navigazione generale italiana (Florio-Rubattino)*, from Palermo via Messina and Catania to the Piræus, weekly, leaving Messina on Tues. night (fares 1st cl. 135 fr. 60, 2nd cl. 94 fr. 60 c.). — 4. The Greek company *Panhellemos* (p. xx), from Marseilles to the Piræus, fortnightly, starting on Thurs. afternoon.

Marseilles, see *Baedeker's Northern Italy*. The voyage from Marseilles to Messina via Palermo takes 2½ days. — *Messina (Albergo Vittoria*, a large establishment; *Bellevue*), a town with 70,000 inhab., commanded by the dismantled forts of *Castellaccio* and *Gonsaga*, is beautifully situated, but presents few other inducements to linger.

As we leave Messina behind us, *Reggio*, backed by a range of fertile hills, appears to the left; other hills, of a more barren nature, are passed farther on. After 1½ hr. the steamer is off the *Capo dell' Armi*, the S.W. promontory of Calabria. The coast is now visible as far as the *Capo di Spartivento*, the *Promunturium Herculis* of the ancients. Mt. Aspromonte becomes more imposing as we recede from the coast. To the W. rise the mountains of Sicily, terminated apparently by the noble pyramid of *Ætna*.

On the second day the vessel is completely out of sight of land, but on the third the *Cape of Messenia* (now *Kavo Gallo*), with the *Oenussæ Islands* in front of it, becomes visible (comp. p. 322). Beyond the point the coast recedes rapidly and forms the *Gulf of Koron*, the *Messenian Gulf* of the ancients. The steamboat then approaches *Cape Taenaron*, now *Cape Matapán* (p. 264), the S. extremity of the peninsula of *Maina* (p. 263). To the N.E. appears the precipitous range of *Taygetos* (7900 ft.), the summit of which is covered with snow for three-fourths of the year. On the other side of Cape Matapan opens the broad *Laconian Gulf*, now the *Gulf of Marathonisi* (p. 263). The vessel next steers between *Cape Malea* and the island of *Kythera* (p. 262), and then suddenly changes its easterly course for a northerly one. The mountains of *Crete* are for a short time visible to the S.E. The bleak coast of the Peloponnesus is now gradually quitted, while to the right a few small is-

lands, belonging to the Cyclades, come into sight. *Spetsia*, *Hydra*, and the other islands lying in front of the peninsula of *Argolis* (comp. p. 249) are then passed on the left, and farther on are *Poros* (p. 247) and the pyramidal peak of *St. Elias*, the highest mountain in the island of *Ægina* (p. 139). On the right lies the island of *Belbina* (now *Hagios Geörgios*), and beyond it the hilly promontory of Attica, terminating in *Cape Sunion* (p. 132).

The steamer now holds a direct course for the Piræus and the coast of *Salamis*, with its numerous bays; on both sides the island looks as if it were connected with the mainland. The barren, rounded hill next visible in Attica is *Hymettos*; straight in front is *Parnes*, forming the N. boundary of the Attic plain. Over *Salamis* peeps the lofty summit of the *Geraneia* in Megaris (p. 149). A hill extending into the sea, behind which rise a number of masts, now becomes visible. This is the *Piræus*. The hill a short way inland is *Munichia* (p. 111), and in front of it lies the *Bay of Phaleron* (p. 108). Between *Hymettos* and *Parnes* the gable-shaped *Pentelikon* (p. 121) now appears. At this point the steamer commands a charming view of *Athens*; in the centre the Acropolis, to the right the monument of *Philóppappos*, to the left the Observatory. The large white building to the N. of the Acropolis is the Palace, beyond which rises the *Lykabettos* (p. 105). — As soon as the promontory of the Piræus has been rounded, the traveller perceives the rocky islet of *Psyttaleia* (p. 112), in the narrow strait between *Salamis* and the mainland. The steamer now steers slowly into the harbour.

Piræus (pronounced *Piræéus*), see p. 109.

As soon as the steamer halts it is surrounded by a crowd of small boats, and the hotel-touts push their way on board. Luggage had better be entrusted to the commissionnaire of the hotel at which the traveller means to stay, and that functionary will secure a boat and a carriage. Boat 1 dr., with luggage 2 dr.; carr. 5-6 dr. The drive to Athens takes 1¼ hr., but is preferable to the railway on account of the trouble and expense of transferring luggage from the steamer to the train and of the distance of the station at Athens from the hotels. Those who have fixed upon one of the smaller hotels should write beforehand to ensure the attendance of the commissionnaire.

THE CUSTOM HOUSE EXAMINATION is short and confined to the larger articles of luggage. — BRITISH AND AMERICAN CONSULATES, see p. 109.

THE ROAD FROM THE PIRÆUS TO ATHENS is at first uninteresting. As soon as the town is quitted, traces of the ancient walls of the Piræus are observed on the right. The road itself is constructed on the northernmost of the two long walls that anciently connected Athens with its harbour. Then, to the right, appears the *Monument of Karaïskakis* (p. 108), and beyond it the *Bay of Phaleron* (p. 108). The mountains to the left, now called *Skarmangá*, are the *Ægaleos* (p. 114) and *Korydallos* of antiquity. A stone bridge here crosses the generally dry bed of the *Kephisos*. Vineyards are then passed, and farther on the skirts of the ancient olive-grove that occupies the plain of the *Kephisos*. A halt is usually made at some tav-

erns halfway, and the traveller may here order a '*loukoumi*' or a '*masticá*' (10 lepta; see p. xxv). The olive-plantations are soon quitted, and a hill passed that conceals the Acropolis from view. Beyond the hill the well-preserved Temple of Theseus becomes visible, with the Acropolis above it; in the background is the monument of Philopappos, in front of the latter the Areopagus, and farther to the right the Observatory. The poor-looking houses of the Hermes Street soon exclude this view. — *Athens*, see p. 34.

The steamer for Syra (vessels of the Smyrna line of the Austrian Lloyd and of the Marseilles-Kalamata-Syra-Constantinople line of the Messageries Maritimes every fortnight, see pp. 1 and 4) steers a N.E. course after rounding Cape Malea (p. 1). On the right appear the volcanic island of *Melos* (where the Venus of Milo, now in the Louvre, was found in 1820) and the islands of *Antimēlos*, and *Ktīmōlos* or *Argentiera*, with its old silver-mines. Melos is also known for the cruel treatment of its inhabitants by the Athenians in B.C. 416. We then pass between *Siphnos* on the right and the iron-producing *Strīphos* on the left, and find ourselves in the heart of the compact group of islands in the Ægean Sea, known to the ancients as to us as the *Cyclades*, in contradistinction to the *Sporades*, or scattered islands, of the Archipelago. They now form a nomarchy (1040 sq. M.; 131,500 inhab.), the capital of which is Syra. To the right lie the small *Antiparos* and the mountainous *Paros*, famous for its marble, against the capital of which Miltiades conducted an unsuccessful expedition after the battle of Marathon. Behind *Paros* is *Naxos*, the largest and most fertile island of the group, with 18,000 inhab.; it is traversed by several ranges of mountains, including *Ozia* (3290 ft.), the highest peak in the Cyclades. With this island is connected the myth of Dionysos and Ariadne. The capital of the island, bearing the same name, lies on the N.W. coast and was subjugated by the Athenians in B.C. 466. From 1207 to 1566 it was the centre of a duchy under Venetian dynasties. Emery is found on the E. coast and exported in considerable quantities. To the left, farther on, is the small island of *Serphopoulo*, and in the distance *Thermia*, *Tzia* or *Kēa* (*Keos*), and *Gioura* (*Gyaros*). The S. point of Syra, *Cape Vilostasi*, is now seen straight ahead. The horizon on the N. and N.E. is bounded by the long and lofty outlines of *Andros* and *Tēnos*, while more to the right is *Mykonos* (p. 141), with *Rhēnēfa* (now *Megālē Dīlos*; p. 146) and *Delos* (now *Mikrá Dīlos*; p. 142). After passing the *Kavo Chodra*, the S.E. promontory of Syra, and the islets of *Aspronisi* and *Gaidaronisi* (on the right), we suddenly obtain a view of the capital of Syra, beautifully situated on two hills at the head of a small bay.

Hermoupolis or *Nēa-Syros*, see p. 140.

2. From Trieste and Brindisi to Corfù (and Athens).

The data below should be checked by the most recent time-tables. The prevalence of a cholera epidemic may cause much inconvenience to travellers. For the service between Corfù and Piræus viâ Patras and Corinth changes will probably take place by the opening of the Canal of Corinth (p. 236).

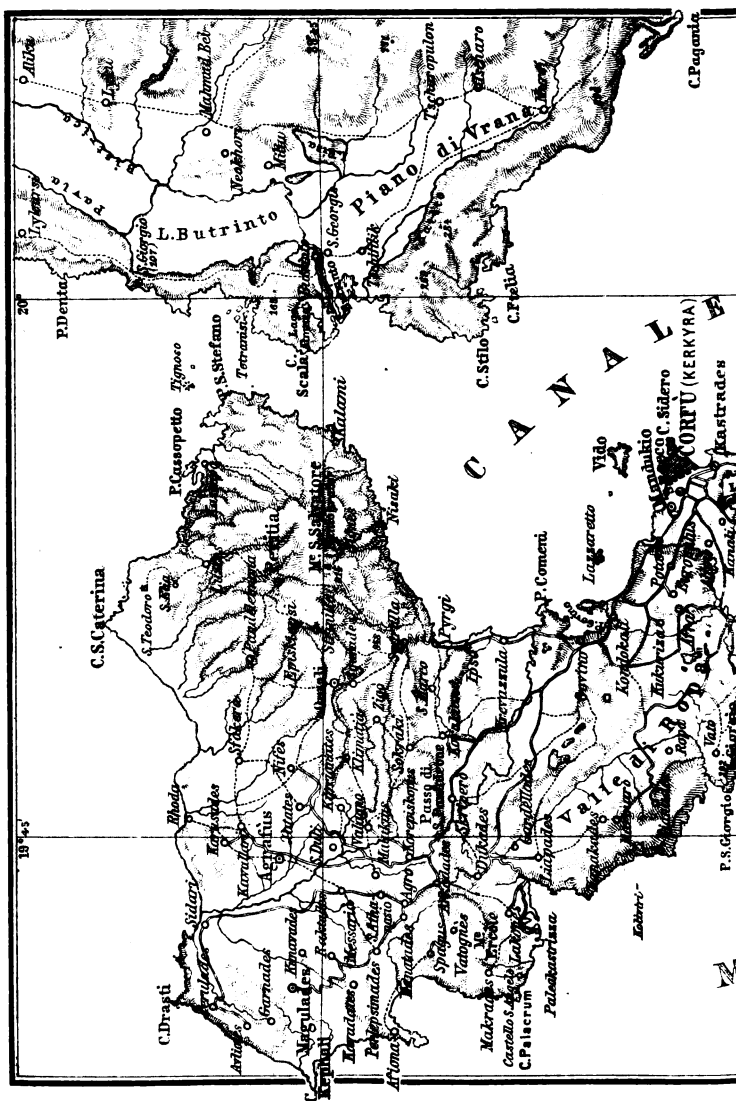
From Trieste. *Austrian Lloyd (Lloyd Austro-Ungarico).* 1. Steamers of the CONSTANTINOPLE LINE, once weekly, viâ Brindisi to Corfù in 50 hrs. (fares 54 fl. 25 kr., 37 fl. 25 kr., in gold), to Patras in 65 hrs. (fares 68 fl. 25 kr., 46 fl. 25 kr.); to the Piræus in 4 days (fares 98 fl. 25 kr., 67 fl. 25 kr., gold). The vessels leave Trieste on Sat. forenoon, *Brindisi* on Sun. night, and *Corfù* (after stopping for 3 hrs.) on Mon. afternoon, reaching *Patras* on Tues. morning, and the *Piræus* on Wed. forenoon. In the reverse direction they start on Wed. at noon, leave *Patras* on Thurs. evening, *Corfù* (after 3 hrs., halt) on Frid. at noon, *Brindisi* on Sat. morning, and reach Trieste on Sun. afternoon. The journey may be broken at intermediate harbours (tickets valid two months from date of issue), but the fact must be notified on the ticket by the captain. — 2. *SMYRNA LINE*, every Tues. afternoon, to Corfù in 72 hrs. (Frid. afternoon; fares 66 fl. 25 kr. or 63 fl. 25 kr., and 45 fl. 25 kr. or 43 fl. 25 kr.), alternately viâ *Fiume* and viâ *Medua*, *Durazzo*, *Valona*, and *S. Quaranta*; proceeding from Corfù alternately viâ *Patras* and viâ *Argostôli* to *Zante*, *Kythera*, *Kreta (Syra)*, the *Piræus*, *Chios*, and *Smyrna*. In the reverse direction the steamers leave Corfù on Mon. morning or Sun. forenoon, reaching Trieste on Thurs. morning or Wed. forenoon. — 3. *THESSALIAN LINE*, every Wed. afternoon to Corfù in 84 or 73 hrs. (Sun. morning or Sat. afternoon), proceeding alternately viâ *Fiume* and viâ *Medua* and *S. Quaranta*. From Corfù the steamers go on viâ *S. Maura*, *Patras*, *Katakolon* (or sometimes *Argostôli* only), *Kalamata*, the *Piræus* (*Volo*), *Saloniki*, etc. On the return-voyage the steamers leave the Piræus on Wed. at noon, *Kalamata* on Thurs. afternoon, *Corfù* on Sat. evening or at noon, reaching Trieste on Wed. morning or Tues. forenoon. — 4. *ALBANIAN LINE*, every Mon. forenoon, to Corfù in 6½ days (Sat. noon), touching at numerous ports in Dalmatia and Albania, and proceeding viâ *S. Maura* to *Preveza*. On the return, *Corfù* is left on Sat. morning, and Trieste is reached on Frid. afternoon.

A steamer of the Greek company *Panhellénios* (p. xix) leaves Trieste every alternate Thurs. forenoon for *Corfù* (Sat. afternoon), *Patras*, *Katakolon*, *Kalamata*, and the *Piræus* (Tues. afternoon); fares rather less than by the Austrian Lloyd.

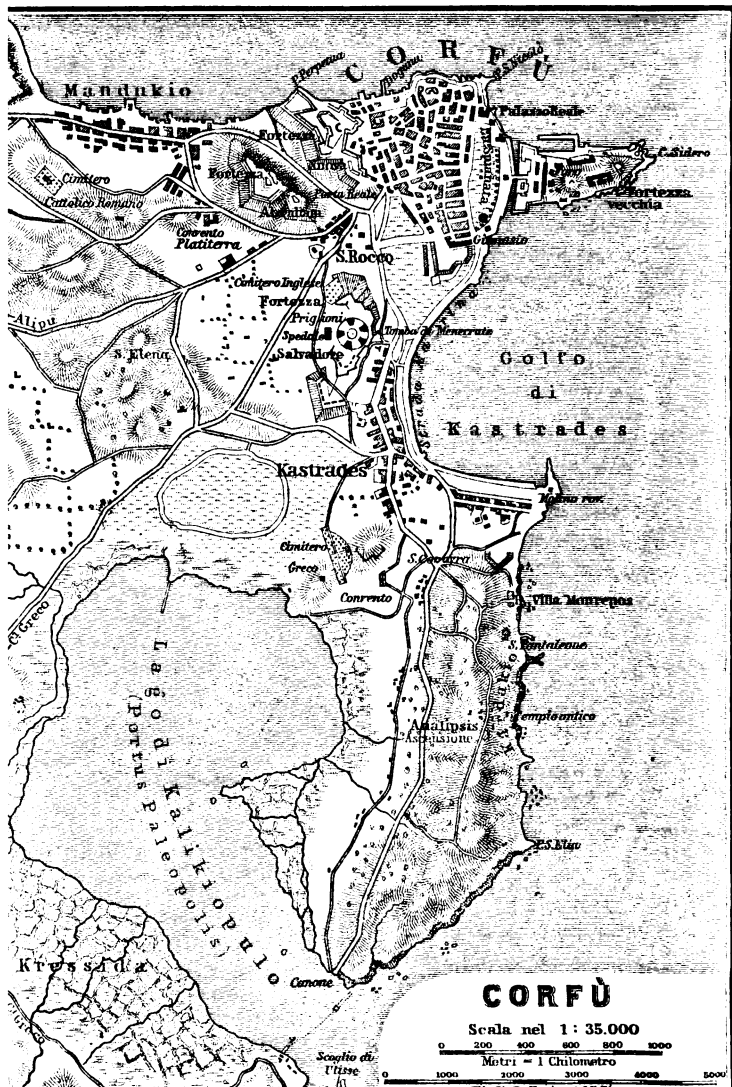
From Brindisi to Corfù, four times weekly in 12 hrs. *Austrian Lloyd*, on Mon. at 1 a.m.; fares 14 fl. 40 kr., 9 fl. 80 kr. in gold; to *Patras* 28 fl., 19 fl. gold. — *Navigazione generale italiana (Florio-Rubattino)*, on Mon., Wed., and Thurs. at midnight; fares 32, 22 fr., to *Patras* 58, 40 fr. — The Lloyd steamer returns from Corfù on Frid. at noon, the Navig. ital. steamers on Wed. at 2 p.m., and Sat. at 4 p.m. — **From Brindisi to the Piræus.** *Navigazione gen. italiana*, on Wed. at midnight, viâ Corfù (fares 161, 132 fr.), reaching the Piræus on Sat. afternoon; returning direct from the Piræus on Frid. at 2 p.m., reaching Brindisi on Sun. afternoon.

Trieste (Hôtel de la Ville; Hôt. Delorme; Europa), see *Baedeker's Southern Germany & Austria*. — On the voyage from Trieste to Fiume the steamer remains within sight of the hilly, olive-clad coast of Istria. Among the principal places passed are *Rovigno* and *Pola*, the latter famous for its Roman antiquities. *Fiume* (Albergo Europa; Hôtel Lloyd; Hôt. Deák) is the only seaport of Hungary.

On the direct voyage to Ancona, Brindisi, or Corfù the coast sometimes disappears entirely. **Brindisi** (*Grand Hôtel des Indes Orientales*, at the harbour, ¾ M. from the railway-station, R. 3, D. 5 fr.; Europa, R. 2½ fr.), the ancient *Brentesion* or *Brundisium*,







is now again, as of yore, an important starting-point for Greece and the East. For details, see *Baedeker's Southern Italy*.

On quitting the harbour of Brindisi the steamer steers towards the S.E., and the land soon disappears. Early next morning the outlines of *Albania* (Turkey) come in sight, and later the island of Corfù. *Othônous*, *Ertkousi*, and the other Othonian Islands (p. 13) are seen to the right. To the left, in Albania, rise the lofty peaks of *Konto Vouni*. The scenery of the wide strait of Corfù, separating the island from the mainland, is very imposing. To the right towers *Monte San Salvatore* (p. 14). The beautifully-situated town of Corfù is at first concealed by the island of *Vido*. On casting anchor we have on our left the double protuberance of the *Fortezza Vecchia* and on the right the dark ramparts of the *Fortezza Nuova*, surmounted by a building of lighter colour; farther to the right is the suburb of *Mandoukio*.

3. Corfù.

Arrival. Boat to or from the steamer 1 dr., with heavy luggage $1\frac{1}{2}$ 2 dr. The boatmen are insolent, there is no tariff, and great confusion prevails, so that the traveller had better allow the commissionnaire of the hotel to settle with the boatmen and attend to the luggage, for which a charge of $2\frac{2}{3}$ dr. is made in the bill. The custom-house examination is quickly over. — Passengers intending to continue their voyage by the same steamer may bargain with a boatman to be taken on shore and brought back to the ship for 1 dr. The boatman is instructed to be in waiting at the hour when the traveller returns, and should not be paid until the steamer is reached. The hour of departure of the steamer may be ascertained from the captain.

Hotels (payments in gold). **HÔTEL ST. GEORGE*, frequented by the English; **HÔTEL D'ANGLETERRE ET BELLE VENISE*. These two are of the first class, with baths; the back-windows overlook the Esplanade; B. from 3 fr., L. $1\frac{1}{2}$ fr., B. 1, luncheon 3, D. $4\frac{1}{2}$, pension 9-12, for a long stay 8-10, bottle of English or Vienna beer 2, Corfù wine (somewhat insipid) 1, Ithaca wine $2\frac{1}{2}$ fr. — *PENSION JULIE*, well spoken of; *HÔTEL D'ORIENT* (*Ανατολή*), both near the Hôtel St. George; *PENS. PATRAS*, Nikephoros Street. — *HÔTEL DE CONSTANTINOPLE*, *HÔTEL ALESSANDRIA* (pens. 6 dr.), two unpretending houses near the harbour, frequented by Greeks. — *Private Lodgings* very primitive and scarcely adapted for foreigners.

Cafés. The principal cafés are in the Esplanade, at the beginning of the avenue mentioned at p. 7; cup of coffee prepared in the Turkish manner 15 l. — *Restaurant Abbondanza* (*Αφθονία*), in the Nikephoros Street. — *Beer* in the hotels, at *Vervisiotis*, in the Nikephoros Street, near the Esplanade; Vienna beer $1\frac{1}{2}$, native beer $\frac{1}{2}$ fr. per bottle, also Achæan wine (p. 30). English ginger-beer ('*Tzintzibirra*') 15 l.

Post Office, behind the Sanità, at the beginning of the Nikephoros Street. — **Telegraph Office**, in the Esplanade, near the gymnasium (p. 8). — **Steamboat Offices**, all in the street '*Sulle Mura*' (p. 7). — *Money*, see p. xxv.

Carriages obtained at the hotels; drive in the town or environs 5 fr.; for longer excursions, see below. — **Boats** may also be hired at the hotels. **Valéts-de-Place**, 5 fr. per day, may be dispensed with. — **Courier** for a tour in Greece, *Alexander S. Uva*, recommended (speaks French and a little English).

Photographs. At *A. Farugia's*, bookbinder, in the Esplanade opposite the Hôtel St. George.

Theatre, an old Venetian building, near the above-mentioned cafés;

Italian opera in winter. — **Military Band** on the Esplanade, several evenings weekly.

British Consul, R. Reade, Esq. — **United States Consular Agent, G. Raymond, Esq.**

English Church Service in the old House of Parliament at 10.30 and 5 (in winter 11 and 3); **Chaplain, Rev. Dr. Davies.**

Climate. In the latter half of *March*, in *April*, and in *May* (sometimes in *June*) the climate of Corfu is usually charming, and a residence here at that season of luxuriant vegetation is delightful. The temperature is also mild and equable during *October* and the first half of *November*, but *June* (generally), *July*, *August*, and (often) *September* are very hot, and in winter heavy rains and sudden changes of temperature are of frequent occurrence. As a winter-residence for invalids, particularly those with pulmonary complaints, it therefore compares unfavourably with the best-known health-resorts of Italy. — There are several Italian *Physicians* here. The best chemists are *Collas* and *Laerano*.

Baths at the hotels; also at the sea-bathing establishment at the *Punta S. Nicolò*.

Corfu (Greek *Κέρκυρα, Kérkyra*), the capital of the island of the same name (277 sq. M.; 114,500 inhab.) and of a nomarchy or province including the islands of Paxos, Antipaxos, and Leukas, and the seat of archbishops of the Greek and Roman Catholic churches, is one of the most prosperous towns in modern Greece. With its suburbs of *Kastradēs* or *Garitza* and *Mandoukio* it contains 25,100 inhab., among whom are 4000 Roman Catholics and 2700 Jews. The spacious and safe harbour is enlivened with an active trade, consisting chiefly in the export of olive oil and the import of Russian grain and English manufactures. The fortifications constructed by the Venetians, the *Fortezza Vecchia* to the E. of the town and the *Fortezza Nuova* to the N.W., were allowed to fall into decay after the departure of the British in 1864, and are now unimportant. As the town was formerly enclosed by a wall, its bustling streets are very narrow and the houses (all of stone) often four or five stories high.

The name of *Corfu*, which came into use in the middle ages, seems to be a corruption of *Korypho* or *Korphous* (κορυφή; κορφοῦς) and was at first confined to the rocky heights enclosed by the old fortress. The old Greek name was *Kdpxupa* or *Képxupa*. The ancients identified Corfu with the Phæacian island of *Scheria*, mentioned in the *Odyssey* as ruled over by *Alkinoos*. As the navigation of antiquity was mainly confined to creeping along the coast, the island soon became an important station of the traffic between Italy and Greece. Its authentic history begins with the establishment of the colony of *Corcyra* by the Corinthians in B.C. 734. The power of the infant colony increased so greatly that it soon became dangerous to the authority of the mother-city in the Ionian waters. The first naval battle to which we can affix a date was fought, according to Thucydides, in B.C. 665 between the Corinthians and the Corcyreans; the latter were victorious. Corcyra did not share in the glory of the Persian wars; its fleet of 50 ships received orders to await the result of the contest off Cape Tænaron and to throw in its lot with the victors. The intervention of Athens in the dispute between Corinth and Corcyra over Epidamnus and its participation in the naval battle off the Sybota Islands (p. 14) were among the chief causes of the Peloponnesian War, during the whole of which Corcyra was an ally of Athens. In B.C. 373 Corcyra successfully resisted an attack of the Spartans, but in B.C. 229 it came into the possession of the Romans. On the partition of the Byzantine empire by the Crusaders in 1205 A.D., Corfu

fell to the share of the Venetians, who were replaced by the kings of Naples from 1267 to 1386, but recovered the island in the latter year and maintained their supremacy down to 1797. In 1537 and 1718 the Turks exhausted their strength in vain in two celebrated sieges of Corfu. From 1807 to 1814 the island was occupied by the French; and from 1815 to 1863 it formed, with the other Ionian Islands, a *Heptanēsos*, or 'seven-island state', under the protection of England. It was the residence of the British Lord High Commissioners, the first of whom was *Sir Thomas Maitland* ('King Tom'). In 1858 Mr. Gladstone was sent as Extraordinary Commissioner to the Ionian Islands to consider the grievances of the people, and for a short time filled the office of Lord High Commissioner. On the accession of King George England yielded to the desires of the islanders and consented to the incorporation of the islands in the kingdom of Greece (Nov. 14th, 1863).

On disembarking we cross the court of the Dogana, pass the small Hôtel de Constantinople on the left, and follow the street called *Sulle Mura*, which skirts the N. side of the town, affording numerous fine views, and ends at the Esplanade near the Royal Palace. Or we may proceed from the harbour to the left through the Nikephoros Street ('ὁδὸς Νικηφόρου') to the Esplanade in 5 minutes.

In the Nikephoros Street, to the left, is the church of *St. Spiridon*, a saint held in great reverence by the Greeks. Spiridon, Bishop of Cyprus, was cruelly tortured during the Diocletian persecution, but, though mutilated, survived to attend the Nicæan Council in 325. His body was brought to Corfu in 1489 and is preserved in a silver coffin in a chapel near the high-altar; thrice a year it is borne in solemn procession through the town.

The *ESPLANADE* (*La Spianata*) is an extensive open space between the town and the old fortifications. It is traversed by an avenue with double rows of trees, forming a continuation of the Nikephoros Street. On the W. it is bounded by handsome houses with arcades on the ground-floor, among which are the two principal hotels. On the N. side rises the —

Royal Palace, a three-storied edifice with wings, in grey Maltese stone, erected for the British Lord High Commissioner. A handsome marble staircase ascends to the first floor, where the vestibule contains an antique lion couchant (p. 9). The throne-room is adorned with portraits of British sovereigns, and the council-chamber of the *ci-devant* Ionian Senate contains portraits of the presidents (visitors generally admitted on application, entr. by a side-door on the W. side; fee 1 fr.). — In front of the palace is a bronze *Statue of Sir Frederick Adam*, who conferred numerous benefits on the island during his tenure of office as Lord High Commissioner (1823-32; p. 11).

To the S. of the long Esplanade are a small *Circular Temple*, erected in 1816 in honour of Sir Thomas Maitland (see above), and an *Obelisk* to Commissioner Sir Howard Douglas (1843).

At the end of the avenue leading to the fortress, on the left, is a monument commemorating the gallant defence of Corfu against

the Turks by the Venetian general *Count von der Schulenburg* in 1716. We now cross the bridge over the wide and deep moat, and reach the —

***Fortezza Vecchia**, the dilapidated buildings of which are now used as barracks and a military hospital. The second gateway leads to the Commandant's Residence, where we obtain permission to inspect the works on application at the office (Φρουραρχεῖον, *Frou-rarchfon*) on the first floor, to the right, in the rear building. We then cross a drawbridge farther up, traverse a long vaulted passage, and proceed straight on to the ramparts, which are overgrown with vegetation. The platform on the W. side (230 ft.), reached by a few steps, commands a superb **View of the town and island, best by morning-light. The custodian, who speaks Italian, lends a telescope to the visitor (25 l.).

On the W. we overlook the town and the Esplanade; the nearest and highest church-tower is that of *St. Spiridion*, the next that of the metropolitan church of *Panagia Spiliotissa* (Σπηλιωτισσα; 'Our Lady of the Cave'). Beyond are the dark walls of the *Fortezza Nuova*, with the more cheerful buildings above them. Farther off is a range of gentle, olive-clad hills, on which lie the villages of *Potamò*, with its cemetery, and *Athorò*. To the left of *Potamò* is the double-peaked *S. Giorgio*, and to the left of this a rounded summit with the village of *Pelleka* (p. 12). Still farther to the left, in the S.W. foreground, is the large *Lake Kalikiopoulo* (p. 9). Between the lake and the town are the palatial *Hospital* and the white buildings of the *Prison*; near the town rise the cypresses of the *English Cemetery*. To the left, between *Lake Kalikiopoulo* and the sea, is the suburb of *Kastradēs*, to which the *Strada Marina* leads along the coast from the Esplanade. On the N. slope of the wooded hill behind it is the royal villa of *Monrepos* (p. 9). Halfway up the arch-shaped hill of *S. Decca* lies the village of the same name (p. 11). To the S. the eye follows the coast as far as the *Kavo Leukimo*, the *Leukimnē* of the ancients. Opposite, off the Albanian coast, are the *Syboia Islands* (p. 14). To the N. towers the lofty range of *S. Salvatore* (p. 14), on the slopes of which are the villages of *Signes* and *Spartilla*; the adjoining hills on the left are crossed by the pass of *S. Pantaleone*. In the sea lie the island of *Vido* and the *Lazzaretto Island*. On the coast opposite the latter is *Govino* (p. 12).

The Esplanade ends, to the S. of the Maitland memorial (p. 7), in an open space embellished with a marble *Statue of Kapodistrias* (pp. 11, 260) by Drosis and Xenakis, erected in 1887. — Opposite is the *Gymnasium*, with a high flight of steps. It contains, in a room opened by the custodian (1½ dr.), several funeral inscriptions, a capital with traces of painting, and other ancient sculptures. On the upper floor is the library (40,000 vols.) of the Ionian University, which was established by the British but closed after their departure.

A broad street descends hence to the *STRADA MARINA*, the favourite evening promenade of the Corfiotes. In 6-8 minutes we reach the entrance of the suburb of *Kastradēs*, where the dismantled *Fort S. Salvador* rises on the right. Near the E. base of the dilapidated ramparts, about 200 paces from the *Strada Marina*, is the *Monument of Menekrates*, a low circular structure dating from the 6th or 7th century before Christ. The monument, which

is surrounded with trees and protected by an iron railing, was discovered on the removal of the Venetian fortifications in 1843. The metrical inscription records that 'Menekrates, son of Tlasias, of Eanthe in Locris, was Proxenos (i.e. representative) of his native town in Corcyra', and that he lost his life by drowning. A bronze dish and a few earthenware vessels were discovered in the interior. The ancient lion in the palace (p. 7) was also found in this neighbourhood.

The Strada Marina runs hence to the left along the coast, and ends near the remains of an old windmill. We follow the principal street towards the S., passing a church and a red house, and in 5 min. ascend by a road diverging to the right opposite the circular apse of the old church of *St. Corcyra*. The gate on the left is the entrance to the royal villa of **Monrepos (Villa Reale)*, the extensive gardens of which afford admirable views of the town and fortress of Corfu (open on Sun. and Thurs. afternoons; strangers usually admitted by the gardener on other days, fee $\frac{1}{2}$ -1 dr.). Olives, cypresses, and orange, lemon, and fig trees attain great perfection in the sheltered situation and subtropical climate of those gardens, and magnolias, palms, the eucalyptus, bananas, the papyrus, and aloes also flourish.

The above-mentioned road, passing the entrance to the villa, leads to the village of *Amalipsis*, Ital. *Ascensione*. Near the village a path diverges to the left and leads through a grove of olives towards the sea. After about 200 paces, we reach, a little to the right, the interesting and curious substructure of an Ancient Temple, discovered in 1822. This ruin lies about 100 ft. above the sea, in a narrow ravine called *Kardaki*, a name also extended to the surrounding district. The temple was a peripteral hexastyle, i.e. the cella was surrounded by a colonnade, with 6 columns at each end. A capital found here has been pronounced an important example of the earliest Doric style. Near the wall erected above to protect the ruins from landslips rises a spring, which was formerly much frequented and is supposed to have been a sacred fountain and the reason of the temple. Visitors should descend to the sea to inspect the whole structure.

The principal street follows the W. slope of the hilly peninsula, which extends to the S. between the *Lake of Kalikiópoulo* and the sea. This was probably the site of the ancient town, and the name of *Palaeopolis* still clings to it. The principal commercial harbour was formed by the Bay of Kastrades, while the lake of Kalikiópoulo, now silted up, seems to have been the ancient *Hyllæan Harbour*, used as a station for vessels of war. The street, which is much frequented on fine evenings, is flanked by rose and orange gardens (oranges in winter 5 l.), and farther on by olive-groves. It ends about 2 M. from the Esplanade, in a circular space named the *Canone* (English, *One-gun Battery*), which commands a beautiful *View of the E. coast. Opposite the entrance to the old Hyllæan harbour lies the isle of *Pontikonisi* (mouse-island), with a small chapel and clergy-house. Tradition describes it as the Phæacian ship that brought Ulysses to Ithaka, and which was

afterwards turned into stone by the angry Poseidon. To the right is the Lake of Kalikiopoulo, the S.W. bank of which, where a brook named *Kressida* enters the lake, is pointed out as the place where Ulysses was cast ashore and met the princess Nausicaa.

Among the hills of the S. half of the island, a good survey of which is obtained from the Canone, the highest is the *S. Deca*, nearly due S., with the village of the same name on its slope. The lower peak to the left is *Kyriaké*, on which lies the village of *Gastouri* (see below). On the beach below is *Benizze*. The next hill to the left is the *Mt. S. Croce* or *Slavrò Youni*. To the S.E. is *Kavo Levkimo*.

Excursions into the Interior of the Island.

Thanks to the English administration the Ionian Islands, unlike the rest of Greece, are everywhere provided with good roads (now somewhat neglected), so that almost the whole of Corfu may be explored by carriage. The island is covered with fine *Olive Groves*, containing, it is estimated, about 4,000,000 trees; and these combine with the sombre cypress to determine the distinctive character of the scenery. The olive-trees, which are allowed to grow without pruning, here attain a height (30-60 ft.), beauty, and development elsewhere unparalleled in the Mediterranean, if indeed in the world. They blossom in April, and the fruit ripens between December and March. The quality of the oil is, however, inferior to that of Italy in consequence of the primitive appliances for expressing and clearing it. Plentiful harvests occur on an average once every 6-10 years. The *Vine Culture* of Corfu is not so important as that of the neighbouring islands, but it is not inconsiderable, especially since the wine, which is strong and of a dark-red colour, began to be exported to France, Italy, and other countries. The *Oranges*, *Lemons*, and *Figs* are of excellent quality, and afford several harvests in the course of the year. The *Opuntia Cactus* and the *Agave*, or giant aloe, flourish luxuriantly and are used here as in Sicily for hedges. — The *Inhabitants* (p. 6) are marked, owing to the centuries of Venetian and British domination, by a higher degree of culture than is usual in Greece. The highly composite character of the population of the town of Corfu is reflected, on a reduced scale, in other parts of the island.

The following Excursions are generally made by carriage, but walking may also be recommended. The usual fares are stated below in each case, but those who speak the language may often make better bargains by dealing directly with the coachmen. In the inns nothing can be obtained except bread (*psomi*), goats' milk cheese (*tiré*), wine (*krassi*), and water (*neró*). It is therefore advisable to be provided with a luncheon-basket for the longer excursions.

EXCURSIONS TO THE SOUTH. — To *Gastouri* and *Benizze*, by carriage (15 fr.; there and back 6 hrs.). The road leaves the town by the *Porta Reale*, crosses the suburb of *S. Rocco*, and runs near the W. side of Lake Kalikiópoulo. Farther on it ascends in windings to *Gastouri* (*Inn*, dear), where in a gorge is an ancient well under a large plane-tree. Thence (guide desirable) we may ascend the (20 min.) *Kyriaké* (918 ft.), which commands an imposing panorama. Farther on, beyond the small *Bella Vienna Restaurant*, a little to the left, lies the Empress of Austria's **VILLA ACHILLEION*, recently erected by the Italian architect *Raf. Cavito* (adm. on application to the Austrian consul at Corfu). The building unites several styles and contains numerous works of art, the most interesting portion being the colonnade on the E., with fine frescoes. Farther down is a Dying Achilles, by *Herter*. The large park, descending

towards the sea in terraces, contains a small *Temple*, with a seated marble statue of *Heine*, the poet, by the Danish sculptor *Hasselries*. — The adjacent church commands a beautiful view.

We now descend (short-cuts for walkers) to the fishing-village of *Benizæ*, with the remains of a Roman villa. The finest oranges in Corfu grow here (boat to Kastrades 5 dr.). The water of the springs above the village is conveyed to Corfu by an *Aqueduct*, 6 M. long, constructed by Sir Frederick Adam (p. 7).

From the *Canone* to Gastouri, $1\frac{1}{4}$ hr. — A footpath descends from the *Canone* to the ferry-house, which lies at the end of a stone embankment (ferry $\frac{1}{2}$ dr.). On the other side we ascend through fine groves of olives, following the general direction of the aqueduct, and before the *Empress of Austria's* park, turn to the right to *Gastouri* (p. 10).

To *S. Deca*, by carriage (there and back 6 hrs.; 15 fr.). The road diverges from that to Gastouri (see p. 10) near the end. Drivers reach the village of *Hagi Deca* or *S. Deca* (875 ft.) in $1\frac{1}{4}$ hr., walkers in about 2 hrs. The ascent (guide) thence to the top of the **Monte Santa Deca* (1860 ft.), perhaps the *Istone* of the ancients, takes 1 hr. In a small hollow between the two summits lie the inconsiderable ruins of a convent. The N.E. peak affords a splendid view of the town, the varied outline of the E. coast of the island, the straits of Corfu, and the Albanian Mts. The S.W. peak, which is somewhat lower, overlooks the valley of the *Mesonghi* and the village and double-peaked hill of *St. Matthias*. We now descend by a rough goat-path to (1 hr.) *Apano-Garouna* and proceed thence to the N. to ($\frac{1}{4}$ hr.) the pass of *S. Teodoro* or *Hagios Theodoros* (785 ft.), where the carriage should be ordered to meet us. The drive back to Corfu, viâ *Kamára*, takes $1\frac{1}{2}$ hr.

Beyond the village of *S. Deca* the above-mentioned road continues to lead towards the S., crossing the pass (see above) between the *Monte S. Deca* and the *Monte S. Croce*, Greek *Stavró Vouni* (1475 ft.). The top of the latter may be attained from the pass viâ the village of *Stavro*, with the help of a boy as guide, in $\frac{1}{2}$ hr. We descend past the church of the *Panagia* and skirt the rocky hill of the chapel of the *Hagia Triada* to the ($\frac{1}{2}$ hr.) springs in the valley of *Benizæ* (see above). The highest spring rises near the small church of *St. Nicholas* (also reached from the head of the pass by a direct path), and the well-house lies in the valley $\frac{1}{2}$ M. farther on. From the well-house we may either descend direct to *Benizæ* in $\frac{1}{2}$ hr., or skirt the hill of *Kyriakí* (p. 10) to ($\frac{3}{4}$ hr.) *Gastouri*. The bridle-path reaches the latter village beside the well (p. 10). The inn, where our carriage should be ordered to meet us, is $\frac{1}{2}$ M. farther on.

Beyond the head of the pass between *Monte S. Deca* and *Monte S. Croce* the road descends to the vicinity of the *Lake of Korissia*, which is well stocked with fish, and ends among the olive-groves and corn-fields of the fertile plain of *Levkimo*. The numerous villages are all well-built and prosperous-looking.

TO THE WEST. — To *Pelleka* and back by carriage in $3\frac{1}{2}$ –4 hrs. (12 fr.). Issuing by the *Porta Reale*, we traverse the suburb of *S. Rocco*. To the right is the convent-church of *Platitera*, with the tomb of *Kapodistrias* (p. 8). We proceed between impenetrable hedges of cactus. To the left we have a view of *Lake Kalikiopoulo* and *S. Deca*, to the right of *Potamó*, with its lofty belfry. After a drive of 20 min. we reach the village of *Altipou*, the houses of which

are embowered amid medlar-trees, apricot-trees, and cypresses. In $\frac{1}{4}$ hr. more we reach the bridge across the *Potamò*, the chief river in the island, which, however, is generally dry at this part of its course in summer. The road to Afra diverges to the right (see below) before we reach the bridge, but our road crosses it and ascends in a straight direction through groves of olives. **Pelleka* now soon comes in sight and is reached after a drive of $1\frac{1}{2}$ hr. from Corfù, the last part being very steep. We engage a boy to guide us to the top of the hill (890 ft.), which commands an admirable view, especially fine at sunset, of the central part of the island from Monte S. Salvatore to Monte S. Deca, intersected by several ranges of hills and thickly sprinkled with villages. On the E. and W. the view is bounded by the sea.

Those who start betimes for this excursion may now descend in $\frac{3}{4}$ hr. by a steep path to the Greek convent of *Myrtiotissa*, and refresh themselves by bathing in the sea. They should then ascend to the N. by a distinct path to ($1\frac{1}{4}$ hr.) the summit of *S. Giorgio* (1285 ft.), and then descend abruptly on the E. slope of this hill, passing the hamlet of *Chelia*, to ($1\frac{1}{4}$ hr.) *Kokkini*, at the S. end of the Ropa valley. The carriage should be in waiting here.

TO THE NORTH. — To *Govino* viâ Afra, returning viâ *Potamò*, a charming round of $2\frac{1}{4}$ -3 hrs. (carr. 8-10 fr.). From Corfù to *Alipoi* and the bridge over the *Potamò*, see above. We follow the road to the right to ($\frac{3}{4}$ hr.) *Afra*. To the right is *Koukouriza*, to the left we obtain a view of the Ropa valley. Farther on *Kontókali* is passed on the shore to the right, and we soon reach *Govino*, with the remains of a Venetian arsenal, situated on a beautiful bay, named the *Porto di Govino*. Off the coast lies the Lazzaretto Island, with its large square quarantine building. The branch to the right where the road forks leads back viâ the large village of *Potamò* to the Porta Reale.

To *Palaeokastrizza*, a drive of 3 hrs., there and back an excursion for a whole day (carr. 25 fr.). The drivers generally choose the road that passes above the suburb of *Mandoukio* and then leads along the coast, crossing (20 min.) the swampy mouth of the *Potamò*. (The traveller should stipulate for a return viâ *Potamò* or *Afra*.) Farther on we pass *Kontókali* and *Govino* (see above). Beyond the latter the road passes a number of chapels, farm-houses, and solitary inns, but no more villages. Beyond a ravine ($1\frac{1}{2}$ hr. after starting), just before reaching the bridge of *Pelleka*, it diverges from the road to S. Pantaleone (see p. 13). As we approach the W. coast the view of the red cliffs, honeycombed with caves, along which the road is constructed, becomes more and more imposing. To the right lies the village of *Doukades*, where the larger carriages sometimes stop; there is still a descent of $1\frac{1}{2}$ M. before our destination is reached. The convent of **Palaeokastrizza* ('old castle') lies on a rock high above the vivid blue sea, and commands a beautiful view. The monks provide light refreshments, but the summer-visitors who come here for bathing cater for themselves. On a hill to

the N.W., rising steeply from the sea, is the *Castle of S. Angelo* (1080 ft.), a structure of the 13th century.

The ascent of Monte Ercole, to the N., may be conveniently combined with a visit to Palæokastrizza. From Doukades (p. 12), where we engage a boy as a guide, we ascend an easy bridle-path to (40 min.) the chapel of *St. Anna* (1055 ft.) and, above *Alimatades*, to (1 hr.) the small village of *Voutoulades* (1210 ft.). From Voutoulades we ascend ($\frac{1}{2}$ hr.) the conspicuous cone of **Monte Ercole*, Greek *Arakli* (1680 ft.), the isolated position of which commands a view of the fertile Ropa valley on the one side and the abrupt W. coast of the island on the other. The descent via *Latones* (820 ft.) to Palæokastrizza takes 1 hr., while a pleasant digression may be made to the castle of S. Angelo (see above) in 2 hrs. more.

To the *Pass of S. Pantaleone*, carr. in $2\frac{1}{2}$, there and back in 6-7 hrs. (20 fr.). The road is the same as that to Palæokastrizza as far as the Pelleka bridge ($1\frac{1}{2}$ hr., see p. 12). It then crosses the bridge and approaches the foot of the hills, on the slopes of which lies the large village of *Korakitana* (390 ft.). About $\frac{1}{2}$ hr. beyond the bridge we reach the village of *Skriperò* (410 ft.), where a halt of 10-15 min. is usually made. We now ascend either by the winding road or by a shorter footpath to (35-40 min.) the pass of *S. Pantaleone* or *Hagios Panteleimon* (1040 ft.), the only convenient means of communication with the N. part of the island across the range of hills which runs to the W. from Monte S. Salvatore. At the top of the pass are a solitary house and a spring. The rocky height to the left of the road, ascended in 10-15 min., commands an admirable view. Behind us are the central part of the island, the town of Corfù, and the E. coast with its picturesque bays and islands; in front lies the N. part of Corfù, which is dotted with villages, while off the N.W. coast we see the Othonian Islands, *Fano* or *Othônous*, *Merlera* or *Erskousi*, *Samothraki*, and the small *Diaplo*, one of which is supposed to be the isle of Calypso. A fantastically-shaped rock, which has some resemblance to a ship in full sail, is another claimant to the honour of being the vessel of Ulysses (comp. p. 9). To the E. is the long snow-clad range of the Albanian mountains.

If an arrangement be made with the drivers to combine the drive to *Skriperò* or the *Pantaleone Pass* with that to Palæokastrizza, energetic pedestrians may ascend the *Monte Ercole* on the same day. Having obtained a guide at *Skriperò* (Giorgio Tsilimbari speaks a little Italian), we follow the slope to the left from the *Pantaleone Pass*, to the chapel of *St. Anna*, enjoying a fine view over the olive-groves in the interior of the island. Thence to the top, see above.

Another interesting ascent, but more trying, is that of the **Pylikes* (2080 ft.; in 1 hr., guide necessary), to the E. of the *Pantaleone Pass*, which has the advantage over the *Mte. Ercole* of forming part of the central range of the island. The view is divided between two summits, separated by a small hollow, to which the name of the mountain ('gate-hill') is probably due. The descent may be made via ($\frac{3}{4}$ hr.) *Sokraki* (1475 ft.) and (1 hr.) *Korakiana* to the road, reached a little to the W. of *Skriperò*.

An excursion to *MONTE S. SALVATORE*, the highest summit in the island, takes more time and trouble. We take a boat (12-15 fr.; 2-3 hrs.) to *Glypho*, the landing-place for the high-lying village of *Signes* (1550 ft.), which is reached after a walk of 1-1 $\frac{1}{2}$ hr. through a ravine. A steep ascent of 1 hr. more brings us to the peak of *Monte S. Salvatore*, Greek

by numerous pilgrims. The view embraces almost the whole of Corfù; to the N.W. the Othonian Islands; to the E. the mainland from the Acroceranian promontory to the Sybota Islands and Parga, with the Suliote Mts. in the background; to the S. the Mte. Nero in the island of Cephalonia; to the W. the open sea. We now descend to *Spartilla* (1310 ft.) and (2-3 hrs.) *Pyrgi*, where the boat may be ordered to meet us. — On the completion of the new road from Pyrgi to Spartilla, the latter village will probably become the recognised starting-point for the ascent of the S. Salvatore, thus abridging the part of the excursion which depends on the uncertain sea-breezes. It will then, perhaps, be practicable, to add an ascent of the *Stravoskiadi* (above Spartilla; 2785 ft.) to the excursion; but this should not be attempted without a guide.

4. From Corfù to Kephallenia.

STEAMERS. *Panhellenios* (line 'Patras-Ionian Islands'; p. xx) once weekly in about 12 hrs. (the vessels go on to Zante and Patras). *Austrian Lloyd* every fortnight (Sun. morning) viâ *S. Maura (Levkás)* in 12½ hrs. (the steamer proceeds to Kalamata). Another vessel of the *Panhellenios* (Acaranian line) sails weekly for *Levkás* only in 7½ hrs.

As we leave Corfù behind us the picturesque double-peaked rock on which the fortress stands long remains in sight. The highest hill to the right is the *Mte. S. Deca* (p. 11). The strait of Corfù expands. To the left is the mouth of the *Kalamas*, a stream which was fixed upon by the Treaty of Berlin in 1880 as the N. boundary of Greece. In the background are the Albanian Mts., rising picturesquely one above another. To the right are the *Kavo Lévkimo* and the village of *Potami*. To the left, at the S. end of the strait of Corfù, opposite the *Kavo Aspro* or *Capo Bianco*, the S. point of Corfù, are the small *Sybota Islands*, where in B.C. 432 an important naval battle took place between the Corcyraeans and Corinthians. Through the intervention of Athenian vessels the struggle was drawn in favour of the former, and this fact was one of the causes of the Peloponnesian War (comp. p. 6).

After 2½-3 hrs. we reach the little islands of *Paxos* and *Antipaxos*, beyond which we enter the Ionian Sea. Some of the Greek steamers call at *Gaïon*, the chief place in Paxos. On the mainland is the small town of *Parga*.

The coast of Epirus now recedes. At the mouth of the Ambracian Gulf, near *Actium (Aktion)*, Octavianus in B.C. 31 laid the foundation of his monarchy by the victory gained by his fleet over Mark Antony. The island of *Levkás*, to the S.W., remains long in sight (steambout to *Levkás*, see above).

Levkás or *Santa Maura* (110 sq. M.; 26,000 inhab.), which forms an eparchy, is separated on the N.E. from the mainland by a lagoon, 2½-1½ M. in breadth. Near the lagoon lies *Levkás*, formerly *Hamaviki* (G. Magalanni's Xenodocheion, poor), the capital of the island, built almost entirely of wood, on account of the frequent earthquakes (the last in 1869). Part of the low ground to the N. is occupied by the castle of *Santa Maura*, dating from the Venetian period (1684-1797), near which is the open anchorage for vessels coming from the N. A good view is obtained from the (1½ hr.) convent of *Phaneromenē* at the village of *Phryni*. — To the S. of the town, beyond a spring (πηγάδι βρύσι) issuing beneath a large plane-tree beside a chapel, we reach the (½ hr.) well-preserved wall of the ancient town *Panokrator* (3000 ft.). The half-ruined convent here is visited on Aug. 6th

of *Levkas*, founded from Corinth in the 8th cent. B. C. This was originally connected with the mainland by a strip of sand (traces of which are still to be seen at the end of the salt-pans), which was cut through in the 7th cent. B. C.; while at the period of the town's greatest prosperity (3rd cent. B. C.) a stone embankment, farther to the N., led over to the mainland. Farther to the S., near the present landing-place for ships coming from the S., are remains of the ancient moles which separated the harbour from the *Bay of Drepano*. The most interesting mountain on the island is the *H. Elias* (3320 ft.), beside the large village of *Karyas*, whither a carriage-road leads. Steamer from *Patras*, see p. 22. — Opposite the S.E. angle of *Levkas* lies the island of *Meganisi* ($1\frac{1}{2}$ sq. M.), the home of the 'oar-loving' Taphians.

To the S.W. the island terminates in the *Kavo Doukato*, the *Leucadian Rock* (*Λευκάδας*) of the ancients, a promontory 5 M. long, on the S. end of which stood a temple of Apollo (?). According to ancient story lovers used to leap from this point in order to get rid of unhappy love, and it is the 'far-projecting rock of woe' from which Sappho plunged when enamoured of the unresponsive Phaon.

In the strait between S. Maura and Kephallénia, part of the island of *Ithaka* (p. 22) is visible for some time.

About 8 hrs. after leaving Corfù the steamer is abreast of the *Kavo Daphnouidi*, the N. point of Kephallénia. A little farther on we see the walls of the castle of *Assos* (p. 24). The W. coast of the island is rocky, and seldom enlivened by a village. The steamer rounds the *Kavo Akrotiri* and enters the deep *Gulf of Argostóli*, where it calls at *Lixouri* (p. 18), an extensive place on its W. bank. It then steers to the E. into the *Bay of Argostóli*. — *Argostóli*, see p. 16.

5. Kephallenia.

Kephallénia or *Cephalonia*, with an area of 290 sq. M. and 68,400 inhab., is the largest of the Ionian Islands, and forms a nomarchy along with *Ithaka*. It probably owes its name to the mountains which rise abruptly from the sea on the E. coast and elsewhere, attaining a height of 5510 ft. in the *Enos* and 3610 ft. in the *Kokkini Rachi*. In Homer the island, or its E. part, is called *Samè*; and in the *Odyssey* *Samos* and *Doulitchon* appear as belonging to the kingdom of *Ithaka*, though the subjects of *Ulysses* are also called *Cephalonians*. As in *Corcyra*, the Corinthians had most influence here in the 5-8th cent. before Christ, but in 456 B. C. Tolmides compelled it to ally itself with Athens. Then and later the island was divided among the four towns of *Kranioi*, *Palæ*, *Prænoi*, and *Samè*. The Cephalonians helped the *Ætolian League* in naval battles against Philip V. of Macedon (B. C. 220-217) and the island then passed into the hands of the latter, becoming part of the Eastern Empire in 395 A. D. Kephallenia was seized by the Normans in 1185 and by the Venetians in 1443, and the latter maintained their possession of it, with a short interval of Turkish rule (1479-1500), down to the suppression of the republic in 1797. From 1809 to 1863 Kephallenia, like the other Ionian Islands, was under British rule, and is especially indebted to *Sir Charles Napier*, the governor in 1822-30.

The islands of *Kephallénia* and *Ithaka* (p. 22) are the most interesting of the Ionian Islands next to Corfù. The headquarters for excursions in the former are at *Argostóli*, the capital, situated on the E. coast of a peninsula in the *Gulf of Argostóli* or *Livadi*, which runs far into the S.W. side of the island.

Argostóli. — **Hotels.** HÔTEL D'ORIENT (Ἀνατολή), to the left of the theatre, clean, with good waiting, cooking also if required; HÔTEL DE ΚΕΦΑΛΟΝΙΑ, to the right of the theatre, with table d'hôte D. and supper (bargain beforehand). — **Restaurants.** *Koïne Gnome* (Κοινὴ Γνώμη), on the Marina, new. — Good cuisine also at the restaurant of *Georgios Sami-kós*, at the N. end of the broad street a little behind the theatre. — **Cafés** in the N. part of the Marina and in the principal square.

Post & Telegraph Office, near the principal square.

Steamer Offices. *Austrian Lloyd* and *Panhelénios*, on the Marina; *Hellenic Co.*, in the street leading from the Marina to the principal square.

Carriages good and not dear; bargaining necessary.

British Vice-Consul, *J. Saunders, Esq.*

Argostóli (Ἀργοστόλιον), a pleasant town of 9100 inhab., is the seat of a Greek archbishop and of a gymnasium, and carries on a considerable trade in the exportation of currants, wine, and oil. Nearly one third of the natives of the town live abroad. The chief centre of traffic is the Marina, in which, to the left of the landing-place, is situated the imposing building of the *Ionian Bank*. In a square at the N. end of the Marina are a *Monument to Sir Thomas Maitland* (p. 7), a barrack, and the prison. On the S. the Marina ends at the busy market-place (*áγορα*) and the church of *Stiôtiassa*, close to a long bridge built at the beginning of this century, between the *Koutavós* lagoon (to the S.) and the N. part of the bay. In a side-street near the Ionian Bank stands the *Theatre*, built about forty years ago, where Italian opera is performed in winter. A street parallel with the Marina leads thence to the principal square, containing the *Law Courts* and a band-stand.

From the Maitland Monument we may proceed along the coast, past the *British Consulate* and the large wine-cellars of Mr. Toole (to the left), to the ($\frac{3}{4}$ M.) celebrated *Sea Mills*. The first of the latter is the *Mill of Dr. Migliaressi*, established in 1859, and $\frac{1}{4}$ M. farther on, at the N. end of the peninsula, is the *Old Mill*, erected by Mr. Stevens in 1835, where we obtain a better view of the phenomenon whence the mills derive their name. The mills are driven by a current of sea-water, which flows into the land for about 50 yds. through an artificial channel, finally disappearing amid clefts and fissures in the limestone rock. Authorities are not yet unanimous as to the explanation of this unique phenomenon. — Proceeding to the W. along the coast for about $\frac{1}{2}$ M. farther, we reach *Cape Hagios Theodoros*, with its lighthouse, then turn to the S. and follow the W. coast of the peninsula to (40 min.) the road, which leads to the left over a low range of hills (310 ft.) back to *Argostóli*. This excursion forms the so-called 'Mikrò Gíro'.

EXCURSION TO THE CASTLE OF ST. GEORGE, $5\frac{1}{2}$ M. (carr. there and back 6-8 dr.). — The road at first skirts the lagoon of *Koutavós* (see above), and then traverses the fertile *Plain of Kranioi*, affording a view of the ruins of *Kranioi* to the left (p. 17). Farther on we ascend to the left to the deserted village of *Kastro*, which in the time of the Venetians was a flourishing town with 15,000 in-

hab., and which was not outstripped by Argostóli till the 18th century. Near the chief square, in which is a magazí, stands a bastion built by the British, beyond which we cross a dilapidated draw-bridge, leading into the interior of the castle of *St. George (1050ft.). An idea of the former importance of the stronghold may be obtained from its well-preserved ramparts, and the extensive ruins of its houses and three churches. The castle was founded in the 13th cent., and after its improvement by the Venetians, was looked upon as the key to the island. The town of *Kephallēnia*, mentioned by Ptolemy (2nd cent.) and by various Byzantine writers, is supposed to have lain in the neighbourhood. The extensive view embraces the lofty hills on the peninsula of Palikí (p. 18) to the W., the island of Zante to the S., and the outlines of the Peloponnese to the E.; in the island itself rises Mt. Ænos (p. 19), and the hilly land of Livathó lies at the feet of the spectator.

Livathó is the name given to the fertile undulating district, which extends from the foot of the castle of St. George to the S. end of the island, comprising twenty-six villages with 8500 inhabitants. A drive of 2-3 hrs. among its luxuriant vineyards and olive-groves and its thriving villages is very enjoyable. For this purpose most visitors choose the so-called 'Megálo Gíro', a round of 12½ M., accomplished in about 2½ hrs. (5-7 dr.). After proceeding as above to the foot of St. George's Hill, we turn to the right towards *Metaxáta*, where the house inhabited by Lord Byron in 1823 is still shown, though now in a somewhat dilapidated condition. We then descend rapidly to the coast, and follow it back to Argostóli, passing *Kalligata*, *Domata*, *Svoronata*, and *Miniaes*. — An almost finer route, on account of the open view of the sea obtained from the very outset, is the 'Gíro diá Lakýthra', which leads past the village of *Lakýthra* to *Metaxata*, and proceeds thence as above (carr. in 2½-3 hrs., 6-8 dr.).

The extensive ruins of *Kranioi* (Κράνη), which, although seldom mentioned in history, was at one time a town of considerable importance and was still in existence in the time of the Roman Empire, are spread over a group of rocky hills (280-655 ft.) at the S. end of the Koutavós Lagoon, between the plain of Kranioi and the valley of Razáta. The best way to visit the most interesting remains, which lie on the E. side, is to walk (1 hr.) or drive (carr. 4-5 dr.) to *Razáta* (p. 20) and take a boy from there as guide (2 dr.). Before we reach the first houses of the village a field-path diverges to the right, leading in about ½ hr. to the *Lákkos Grousipa*, a pond situated among the rocks. [A digression of 1 hr. (not recommended) may be made from this point to two ancient rock-tombs (σπηλιὰ τοῦ ὀρέχοντος).] At the so-called cistern we begin to ascend the valley between the two highest E. hills of Kranioi, where a large gateway of polygonal blocks and hewn stones arrests the attention. To the right and left are walls of similar masonry, strengthened by square

towers at intervals of 40-50 yds. We then ascend through the valley to the top of the S.W. hill, on which the *Kastro* or fortress is built. This summit is connected with the S.E. hill by a polygonal wall, and another wall stretches to the S.W. into the plain of Kranioi. Here also are the remains of a staircase cut out of the rock. The wall is continued towards the N.W. as far as the Koutavós, where we see remains of the old harbour. Hence we return to Argostóli by the coast-road in $\frac{1}{2}$ hr. The whole excursion takes 3-4 hrs.

LIXOURI AND PALĒ. — A small steamboat plies five or six times daily (fare 35 l.) through the Gulf of Argostóli to Lixouri (Ληξούριον), the capital of the peninsula and eparchy of Palē or Palikís (perhaps the Homeric *Doulichion*), situated on the E. side of the gulf. Lixouri is the second largest town of Kephallenia, containing 5800 inhab., and carries on a brisk trade in currants. To the right of the landing-place are the *Town Hall and Law Courts*, surrounded by a colonnade, and beyond them is the market-place with a *Fountain*. Farther to the right is the new church of *Christos Pantokrator*. The town, which possesses little to interest visitors, has suffered frequently from earthquakes, the most disastrous of which occurred in 1867. By proceeding towards the N. for $\frac{1}{2}$ hr. (turning to the right at Du Bosset's monument) we reach the 'Palæókastro' of the ancient town of PALĒ, which played an important part in the contests of the Corinthians and the Athenians, and in the war against Philip V. of Macedon. As, however, a few unimportant rock-tombs, a filled-up water-tank, and some walls of late construction form all the remains, this excursion is not recommended. The spot, however, commands a fine view of the mountains on the other side of the gulf.

THE ASCENT OF THE ÆNOS is interesting rather because that mountain is the highest summit of the Ionian islands than on account of the view, which is more or less obstructed at every point of the long ridge.

With the aid of a CARRIAGE (35-40 dr.) and an early start, this excursion may be made in one day: we drive in 5 hrs. to the *Casa Inglese* and then walk to the ($\frac{1}{4}$ hr.) *Stavros*. It is preferable, however, to spend the night in the *Casa Inglese* (enquire beforehand at the nomarchy in Argostóli), or in the convent of *Hagios Gerásimos*, and ascend to the summit early on the following day, in time to see the sunrise. MULES from the convent to the top and back 7-8, with descent to Samos 10-12 dr. — The traveller should bring provisions with him from Argostóli.

We follow the road to Samos as far as the head of the *Pass of Kouloumi* (see p. 20). Here the road divides, the branch to the left leading to Samos, and that to the right descending to the well-cultivated table-land of *Omalá* (1280 ft.). Passing *Phrankáta* on the left, we reach, after walking 3, or driving $2\frac{1}{4}$ hrs. from Argostóli, the *Convent of St. Gerásimos*, the patron-saint of the island, who lived during the Turkish period, founded the convent-chapel, and dug the adjacent well. Clean night-quarters, wine, eggs, and cheese may be had here, in return for which travellers should contribute to the poor-box.

From the convent we proceed towards the N. to *Valsamâta*, which lies to the right. At the ($\frac{1}{4}$ hr.) windmills a steep footpath ascends to the right through the ravine, while the carriage-road winds gradually up to the *Pass of Hagios Eleuthérios* (2625 ft.). By the wayside are several deep hollows in which snow is to be found even at midsummer. Beside the little ruined church which has given its name to the pass the route to the Aenos diverges to the right, while the road goes on to Digaletou (see below). Our way skirts a rocky slope above a barren plateau, where the mountains of Ithaka and Acarnania are visible to the left, and then leads through a dense pine-wood ('*Abies Cephalonica*', a kind of pine peculiar to the Aenos) to the (10 min.) *Casa Inglese* (τὸ σπίτι τῆς κυβερνήσεως; 3690 ft.), where the carriage-road ends. A military guard is stationed here for the protection of the forest. To reach this point from the Convent of St. Gerasimos by carriage takes 2-2 $\frac{1}{2}$ hrs.; good walkers may do it in less.

We now follow a narrow path through the wood to ($\frac{1}{2}$ hr.) *Vounaki*, and then a stony path over the peak called *Pétoules* to (40 min.) the **Σταυρός*, whence we have an extensive view, embracing the whole island of Kephallēnia (with the exception of the S.E. corner), Ithaka, Levkas, the mountains of Epirus, the Acroceraunian mountains, Parnassos (in the distance), and the *Voidiá* range and Mt. Erymanthos in the Peloponnesus. About 1 hr. farther on is the *Megálo Sorós*, the highest summit of the Aenos (5310 ft.), which was called *Monte Leone* or *Monte Nero* by the Venetians, and afterwards *Elato Vounó*, until the resumption of its classic name. On the top stands a stone pyramid. The calcined bones found in the neighbourhood are evidently those of the animals offered in olden times as sacrifices to the Aenesian Zeus. From this point the view to the S.W. and S.E. is also free.

The ascent of the Aenos is generally combined with the journey to Samos and Ithaka. A new carriage-road descends to the left from the hill-road above Valsamata to the ($\frac{1}{2}$ hr.) *Pass of Agrapidās* (see below.)

On the S.E. spurs of the Aenos, about 5 $\frac{1}{2}$ hrs. to the S. of Argostóli by road, lies the village of *Asprogérika*, and close by are the ruins of an old castle (τῆς ὑπὸ τὸ χάστρο). This is the starting-point for a visit to the remains of the ancient Pronnoi, which is situated on the small *Bay of Poros*, about 2 M. to the N. A gateway and some walls of polygonal masonry belonging to its Acropolis, lying high above the gorge of the brook *Arakí*, are still preserved. — A bridle-path ascends through the luxuriant and well-watered valley of the *Arakí*, between the Aenos and the *Atros* range, to the (3-4 hrs.) plateau of Pyrgi, whence we may go on to the Hagios Eleuthérios Pass (see above), or to the N. to Samos (p. 20). The chief place in the district is *Degaletou*, in the neighbourhood of which are the remains of some ancient forts, erected by Pronnoi and Samos for the protection of their boundaries.

FROM ARGOSTÓLI TO SAMOS, about 12 $\frac{1}{2}$ M. (carr., in 4-4 $\frac{1}{2}$ hrs., 15-20 dr.). — The road leads to the S. from Argostóli, crosses the long bridge (p. 16) and runs high up on the side of a steep and

rocky ravine to ($1\frac{1}{2}$ M.) *Raxáta*. The road then ascends in windings to (3 M.) a *Khan*, whence we have a fine retrospect of the mountains on the peninsula of Paliki. In $\frac{1}{2}$ M. more we reach the head of the pass of *Kouloumi* (1640 ft.), where we obtain a view of the richly coloured plain of Omala, with the convent of Hagios Gerásimos (p. 18) in the background. The road to the latter proceeds to the right; our road turns to the left, passes ($1\frac{1}{4}$ M.) the small church of *Hagios Elias*, and leads to the ($1\frac{1}{4}$ M.) *Agrapidiacs Pass* (1936 ft.), where the road from Valsamata joins ours on the right. We then descend into a ravine. To the right are the wooded heights of the *Roudi* (3760 ft.). About $1\frac{1}{2}$ M. farther on we come in sight of the valley of Samos, with the island of Ithaka in the background. On the coast lies the small village of Samos, with the ruined convent of Hagl Phanéntes above it; to the right, on the olive-planted slope, are the villages of Zervata, Katapodata, Grisata, and Zanetata. The road descends circuitously to —

3 M. *Sámos* or *Sámē* (300 inhab.), called by the islanders *Stoialó* (i. e. εἰς τὸν αἰγιαλόν, 'on the shore'). Fairly comfortable quarters may be found in the Xenodochion of *Styliandís Rasiás*, in the Marina, almost at the end of the row of forty houses of which the village consists. Samos is the chief place in the eparchy of Sámē, and it is the starting-point for the boats to Ithaka (comp. p. 22). The municipal buildings contain a few unimportant antiquities.

The ancient town of Sámē lay on the slope of the double-peaked hill, which rises immediately to the S.E. of the present village; the Acropolis ('Palæókastro') occupied the summit to the N.E., while another fortress (Kyatis) stood on the lower height which is now crowned by the ruined convent of Hagl Phanéntes. The town, which seems to have been at the height of its wealth and prosperity in the time of the successors of Alexander the Great (the 'Diadochi'), was conquered and partly destroyed in 189 B. C. by the Romans under M. Fulvius Nobillor, but seems to have revived during the Roman Empire. Visitors whose time is limited should content themselves with a visit ($1\frac{1}{2}$ hr.) to the ruins on the lower hill, though the remains of the Acropolis are also well worth seeing. The view is excellent, especially in the direction of Ithaka. The following circuit takes $2\frac{1}{2}$ hrs.; it is advisable to take a boy as guide. We leave the road to Argostóli at the entrance to the village, pass some unimportant remains of polygonal walls, and ascend slowly along the vineyards on the side of the valley. Near the top is a copious fountain. In about $\frac{1}{2}$ hr. we reach the massive wall, at this point still about 20 ft. high, which surrounds the *Palæókastro*, or N.E. height (886 ft.), in the form of a terrace. Farther to the right is a door, 3 ft. wide, discovered in 1886, from which a passage, 20 ft. long, leads to the terrace; bolt-holes in the stones give evidence of numerous fastenings. The history of the wall is manifest in its construction, the careful ancient Greek polygonal and hewn stone

masonry being found side by side with large masses of more recent date, consisting of small stones embedded in mortar. In the middle of the terrace, which is strewn all over with ancient roof-tiles and terracotta fragments, is a deep water-tank. We follow the wall until we reach the corner opposite the convent, from which point another substantially built wall, 16-20 ft. high, leads down the side of the hill so as to protect the depression between the two heights; at the foot of the hill and on the opposite slope fragments only of the wall remain. We cross this depression, leaving the wall to the right, and in $\frac{1}{4}$ hr. reach the summit on which is situated the convent of *Hagi Phanéntes* (740 ft.). The walls of this dilapidated building, erected in 1633, rest on the carefully built foundations of an ancient Greek fortress. The tower in the court, 13 ft. high, is specially noticeable for the solidity and skill of its workmanship. Another wall, resembling that above-mentioned, connects this second fortress with the sea, beginning at the N. corner of the building and protecting the outer side of the hill. — We now descend to the village, following the same direction as the wall and passing the roofless chapel of *Hagios Nikolaos*, which contains some frescoes (good spring to the S. of the chapel). At the foot of the hill stands an old Roman building in brick (τὸ ῥαχόσπιτι). Extensive but unimportant remains (στὸ λουτρό) of the later Roman town are to be found on the Marina, $\frac{1}{4}$ M. beyond the village. The torrent, which here rushes down the valley between the two hills, has laid bare many ancient foundations.

About 2 M. to the S.W. of Sámos, to the right of the road to Argostóli, and near the village of *Chalkotáta*, is the stalactite cavern of *Dronkarati*, a visit to which is interesting though somewhat inconvenient. The visitor must bring with him two guides and means of illumination (3-5 dr.).

The peninsula of *Erissó*, which stretches to the N. from the main body of the island and is supposed by some to be the Homeric *Doulíchion* (comp. p. 13), also contains a number of ancient remains. At the neck of the peninsula, opposite Sámos (a walk of $\frac{3}{4}$, a drive of 1 hr.), lies the small town of *Hagia Evphimia*, on the bay of the same name, consisting of about sixty houses and containing a large convent-church and an unpretending inn. A few hundred yards from the town, at the entrance to the *Pylaros Valley*, is an ancient fort (στὰ παλάτια), 30 ft. long by 23 ft. broad, and about $\frac{1}{4}$ M. to the S.W., on the opposite slope, in the district called στὴ Συρία, is a small square tower. Both of these, together with several other ancient remains, belonged to the fortifications with which the Samians protected their domain. — From *Hagia Evphimia* a mountain-road leads viâ *Dilinata* to *Argostóli*. Another road ascends through the *Pylaros valley* to ($\frac{4}{5}$ M.) *Drakata*, on the road to *Lixouri* and (10 M.) *Argostóli*. — About 3 M. to the N. of *Drakata*, to the left of the road, lies *Assos*, containing the ruins of a fortress established by the Venetians in 1595. A little farther on, about $\frac{1}{2}$ M. to the E. of *Mesovouni*, is the ancient fortress of *Pyrghos*, the walls of which, mainly of polygonal masonry, are still standing to a height of 6-10 ft. At the extreme N. point of the peninsula is the village of *Phiskardo*, which takes its name from the Norman leader, Robert Guiscard, who died here in 1085. The harbour was called 'Panormos' in olden times. In the neighbourhood are Byzantine and ancient remains.

6. Ithaka.

STEAMBOATS to Ithaka (Vathý): *Panhellenios* (Acarnanian line, p. xx) once weekly from *Patras* in 9½ hrs.; from *Leukás* (p. 14; 12 hrs. stay for passengers from Corfu) in 4½ hrs.

Besides the steamer, SAILING BOATS ('*Caïques*') may be had for the sail from *Sámos* (p. 20) to *Pissaðió* (fare 7-10 dr.; the best wind is usually between midnight and sunrise); there is also a MAIL-BOAT several times weekly (cheaper, but bargain necessary). — For the drive from *Pissaðió* to Vathý, a carriage (5 dr.) may be ordered by telegraph from *Sámos*.

Ithaka or *Ithaca*, Greek *Ithákē*, locally called *to Thidki*, is a rocky island with an area of 37½ sq. M. and 12,500 inhab., situated to the N.E. of Cephalonia, from which it is separated by the narrow *Strait* or *Channel* of *Ithaka*. The Gulf of Molo or *Aëtos*, running deep into the E. side of the island, divides it into two parts, both of which are rugged and hilly, that to the N. culminating in the plateau of *Anoi* (2645 ft.), and that to the S. in the range of *Stéphani* (2200 ft.). The world-wide fame of this little island is of course due to the Homeric epic of the *Odyssey*, in which the misfortunes and wiles, the wanderings and home-coming of Ulysses (Odysseus), King of Ithaka, have been handed down to posterity in undying verse. Even if the person of the hero be relegated to the realm of myths, it is indisputable that the descriptions of the poem rest upon a more or less exact local knowledge; and this is evident not only in the account of the situation and general character of the island but also in numerous small details. With the possible exception of the name *Polis* (p. 25), we have, of course, no help from the continuity of ancient tradition; indeed the island became almost entirely depopulated in the middle ages in consequence of the raids of mediæval pirates and the Turkish wars, and did not begin to recover until the Venetian epoch. But similar conditions of life make the modern islanders resemble the ancient in many important particulars. To this day the Ithakans are distinguished by their bold seamanship, their love of home, and their hospitality. Their mercantile instincts often draw them to foreign countries (chiefly Turkey and Roumania), whence they return after many days, rich in experience and material wealth. The most important product of the island is still the strong aromatic wine of which Homer makes mention. — The first attempt in the present century to localize the Homeric descriptions was made in 1807 by *Sir William Gell*, who, however, carried to impossible lengths the attempt to identify the smallest allusions of the poet. Among later investigators have been *H. Schliemann*, who agrees in the main with Gell, and *A. von Warsberg*, who in his '*Odysseische Landschaften*' (Vienna, 1879) and his '*Ithaka*' (Vienna, 1887) has corrected many of the conclusions of his predecessors. Another German investigator, *R. Hercher*, has denied all harmony between the poem and the reality (1886). *Bouven* and *Mure* agree with Gell and Schliemann, *Leake* takes the view followed in the text (p. 25).

The traveller coming from Kephallénia enters Ithaka by the small port of *Pissaðió*, at the W. base of the *Aëtós* (655 ft.), the hill which separates the N. part of the island from the S. The road from *Pissaðió* to Vathý ascends in windings (short-cuts for pedestrians) to the (½ hr.) *Chapel of St. George*, at the head of the pass (425 ft.) between the *Aëtós* on the one side, on which the so-called castle of Odysseus now becomes visible (p. 24), and the *Stephani* (p. 24) on the other. We then descend rapidly to the shore of the dark-blue *Gulf of Molo*, and skirt the bay of *Deriá* to the bay of Vathý (above, to the right, a new reservoir) and the small town of Vathý (about 3 M. from the head of the pass).

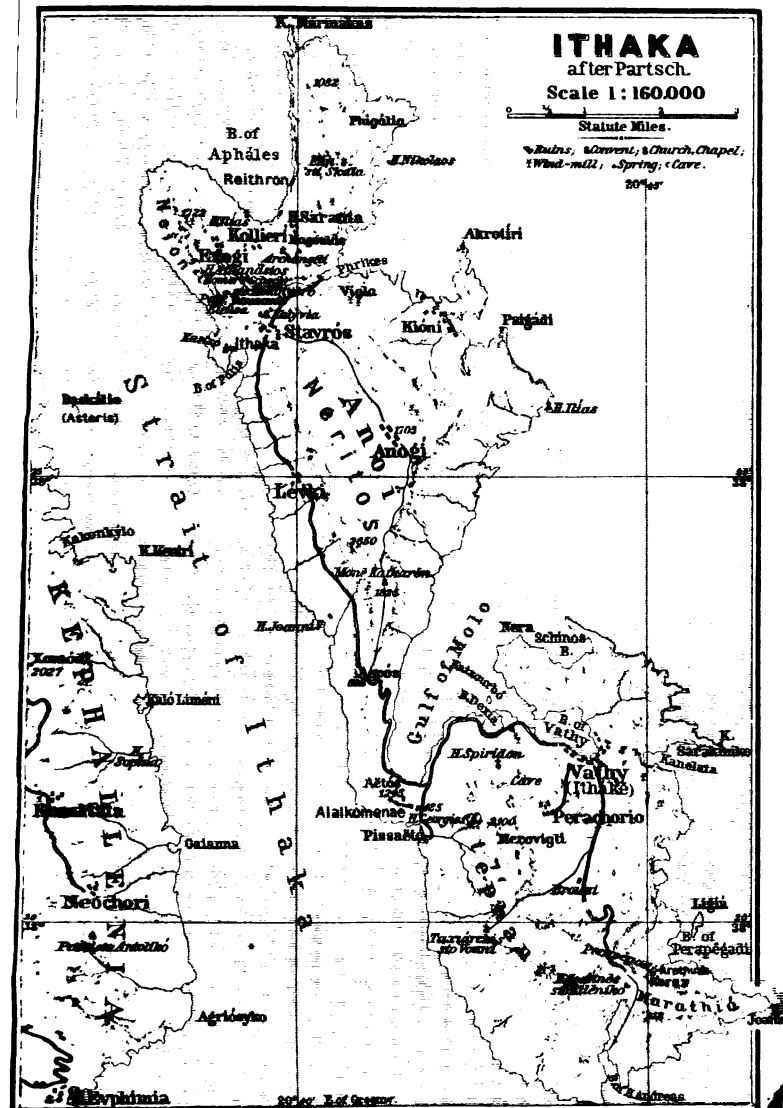
Vathý, officially called *Ithákē*, a charmingly-situated town with 3600 inhab., is the capital of the island. On the busy Marina are

Scale 1 : 160.000

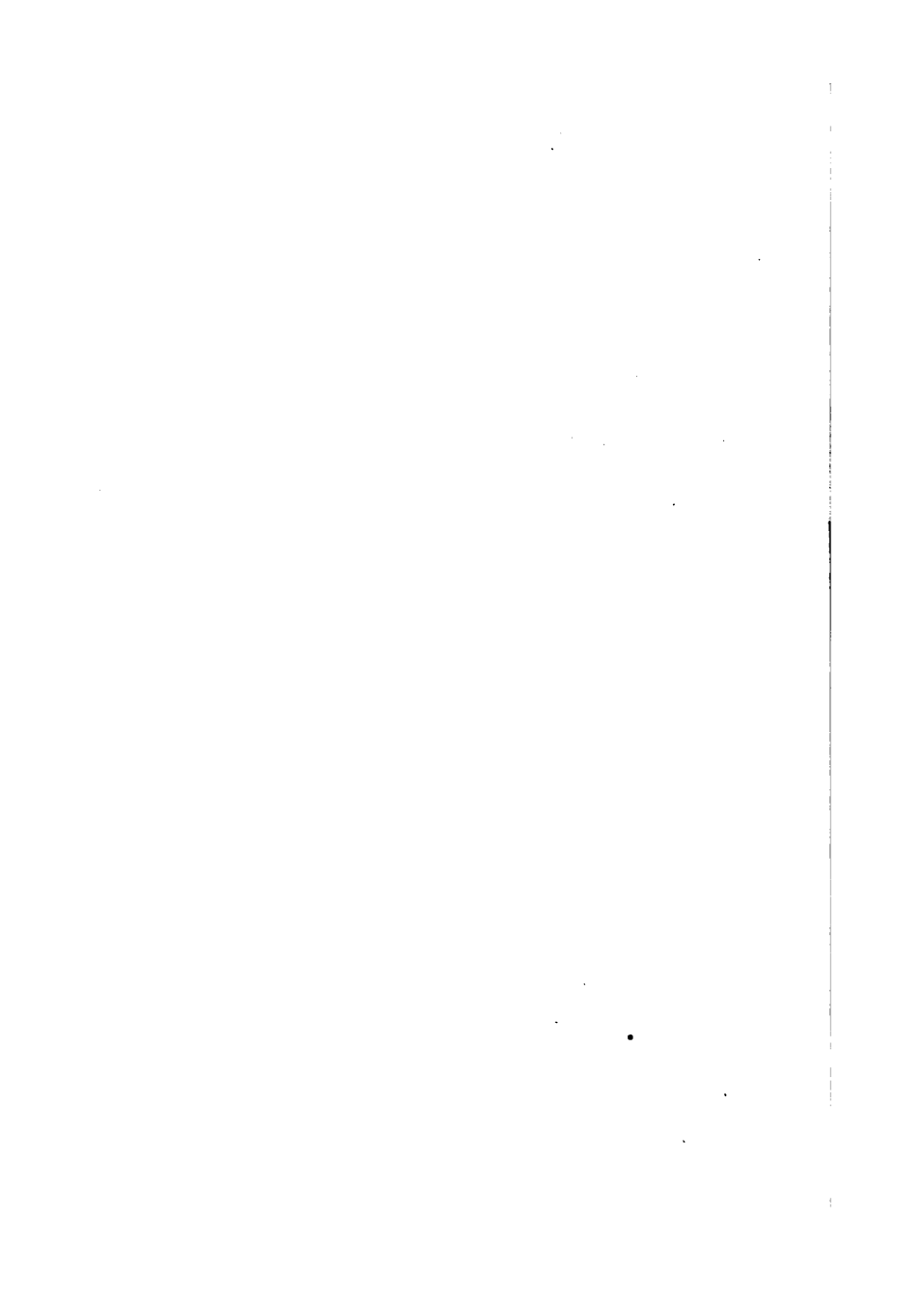
Statute Miles.

♥ Ruins; ♣ Convent; ♠ Church, Chapel;
† Wind-mill; ♦ Spring; ◊ Cave.

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the buildings of the *Demarchy*. The small side-street, which leads to the right from the *Demarchy*, contains the simple *Xenodocheion* (ὁ Πανδοχεῖον) of *Spiro Linardaki* (*Moraitis*), where the best entertainment for the traveller is found. Farther on, in an open square on the Marina, is a *Monument to Sir Thomas Mailland* (p. 7), behind which is the *Post Office*. The buildings of the *Eparchy* of Ithaka is on the road to *Perapēgadi* (p. 24). The shore road ends at a café, with a good view.

The *Bay of Vathy*, so-called on account of its depth (βαθύς), with its 'two headlands of sheer cliff, which slope to the sea on the haven's side and break the mighty wave that ill winds roll without' (Od. xiii. 96; Butcher and Lang's translation), disputes with the *Bay of Dexiá* the honour of being the *HARBOUR OF PHOENIX*, where the *Phæacians* landed *Odysseus* on his return home, as described in the *Odyssey*. Ancient graves and remains found here prove that the district was inhabited in antiquity, though there are no traces of a large settlement. The present town has stood on the same site since the 16th century.

On the side of the hill of *Hagios Nikólaos*, $\frac{3}{4}$ hr. to the S.W. of *Vathy* and about equally distant from both bays, is a stalactite cavern, reached by a steep path leading through vineyards and over stony slopes (a boy as guide and candles should be taken). This is erroneously supposed to be the *Grotto of the Nymphs* mentioned by *Homer* (Od. xiii. 107-8), for the poet has unmistakably located the grotto much nearer the bay. The entrance is 6 ft. high, and $1\frac{1}{2}$ ft. wide. The interior consists of a small outer chamber and a large and damp inner chamber, about 50 ft. in diameter, from the roof of which hang numerous stalactites, increasing in size and number towards the back of the cave. A carefully hewn block of stone on the left side, 2 ft. long and $1\frac{1}{2}$ ft. wide, seems to have served as an altar in ancient times.

The descriptions of *Homer* cannot be reconciled with reality, if we agree with *Gell* and *Schliemann* in the supposition that the ancient Greek strongholds on the *Akís* are the *Homeric town* and castle. From ($\frac{1}{4}$ hr. from *Vathy*) the *Chapel of St. George* (p. 22), on the highest point of the road to *Pissaetó*, we ascend the steep and stony N. slope of the hill, passing the remains of a wall running down the side of the hill, and, farther on, an exterior girdle-wall and other ancient remains. In about $\frac{1}{2}$ hr. we reach the plateau on the summit, which is surrounded by a *Cyclopean wall*, 16-20 ft. high. The highest part of the hill (656 ft.), which projects towards the N.W., is protected by regularly-built walls, and appears to have been the centre of the fortifications. At this point also is a cistern. Farther to the S.W. is an artificially enlarged hollow in the rocky floor, 20 ft. deep, which has apparently been surrounded by a wall, and was perhaps also used as a cistern. In the S.W. corner, above the harbour of *Pissaetó*, stood a building in the shape of a tower, as

may be inferred from the traces of foundations and the scattered polygonal blocks. The fortress, which is now popularly called the CASTLE OF ODYSSEUS (κάστρο τοῦ Ὀδυσσεύς), would seem to have commanded the chief landing-places to the W. and the E., as well as the passage between the N. and S. parts of the island. Although its nucleus undoubtedly dates from a hoary antiquity, this stronghold cannot possibly be taken for the Homeric town, which must have lain much nearer the sea. The excavations made by Schliemann on the slope of the hill proved fruitless.

Beyond the Maitland Monument (p. 23) a street diverging to the right from the Marina ascends gradually to the S.W. through a fertile, vine-clad valley. We may drive as far as (1 hr.) a bridge, whence a good bridle-path leads direct to the top of the saddle, where the view to the E. opens. A narrow path, beginning a little farther on, gradually descends to the left to the ($\frac{3}{4}$ hr.) spring of *Perapégadi*, picturesquely situated about half-way down the rocky slope (220 ft.). The excellent water flows down through an invisible narrow channel in the rocks to the *Bay of Perapégadi*, which opens towards the S.E., and is protected by a small island lying in front of it. This spring is supposed to be the *ARETHUSA* and the rocky wall the *KORAX ROCK* of Homer, where the swine of Eumæos ate 'abundance of acorns and drank the black water, things that make in good case the rich flesh of swine' (Od. xiii. 408, 409). From the spring we ascend a steep goat-path on the opposite side of the hill to the *Plateau of Márathia* (ca. 920 ft.), with its ancient olive-trees, which projects to the S.E. from the *Stéphaní*, the highest hill but one in the island (2200 ft.). The plateau commands an extensive view embracing Parnassos on the W. and the Taygetos in the dim distance to the S.W. The PASTURES OF EUMÆOS have been located here with considerable probability, for they lay 'in a place with a wide prospect' (Od. xiv. 6). 'on a mighty rock' (Od. xiv. 399), 'far from the town' (Od. xxiv. 150), and they must be sought for at the S. end of the island, as we are told that Telemachos, coming from the S., landed on the S. shore of Ithaka (πρώτη ἀκτὴ Ἰθάκης; Od. xv. 36) and came first to Eumæos. To this day the only road to the S. bay of *Hagios Andreas* passes Márathia. This road is reached below the little church of *Hagios Ioannes ἐν Ἑλληνικῷ*, where unimportant remains of rough-jointed masonry have been preserved. From this point it takes 20 min. to reach the top of the saddle mentioned above, where those who are driving (7-8 dr.) should order their carriage to meet them. The traveller may also obtain a mule to carry him up to the plateau of Márathia, where he dismounts and descends on foot to the spring, sending the mule on to wait for him at the top of the saddle.

EXCURSION TO STAVRÓS (carr., in $2\frac{3}{4}$ hrs., 15 dr.; on foot in $3\frac{3}{4}$ hrs.; the traveller should take provisions with him).—The best claim to be considered as the site of the Homeric Ithaka, where the

palace of Odysseus stood, is made by the ancient remains in the N. W. of the island, near the village of Stavrós. The road to Stavrós diverges from the road to Pissastó (p. 22) about 1 M. from Vathý, skirts the Gulf of Molo, and ascends in windings, which may be avoided by means of a footpath, to the (50 min.) top of the saddle (ἀγρός; 605 ft.) between the Gulf of Molo and the Channel of Ithaka, where the island of Kephallēnia comes into sight. The road then leads high above the Channel of Ithaka to the (1¼ hr. from Vathý) village of Lévkē (525 ft.), picturesquely situated in a wood of olive, almond, and fig trees. To the N., on the opposite side of the Bay of Polis (see below), appears the hill of Exoī (Ἐξωγή; 1720 ft.), behind which the island of Levkas, with Cape Doukato, rises from the sea. After a drive of 50 min. more to the S., skirting the innermost part of the bay and the valley of Polis, we reach the scattered houses of Stavrós, where the carriage should be left at the 'Bakali' or shop.

We now hire a boy as guide, and proceed, at first by the new road to Exoī, then to the right, to (25 min.) the shady spring of σὺδ *Melínydro*, which some authorities identify with the Arethusa of the Odyssey. About 10 min. farther on is a cluster of antique ruins, situated among olive-groves and vineyards. In the midst of these is the small church of *Hagios Athanásios*, built on an ancient platform of solid masonry (26 ft. long, 16½ ft. wide, and 6-10 ft. high), commanding a fine view to the N., extending to the island of Levkas. An ancient staircase cut in the rock leads past the church to a rocky plateau, where two rectangular niches hewn in the smoothed surface seem to indicate an ancient place of worship. This spot (or else the platform of the church) has been known for the last 100 years as *Homer's School*. Lower down is an ancient *Well*, near a rock-tomb. About thirty yds. farther on, among the vineyards, is an old subterranean *Well-house*. A passage of roughly hewn stones, about 10 ft. long, descends to the entrance, where a few steps are still preserved; the roof of the small inner chamber, the floor of which is covered with water, is formed of roughly hewn blocks.

The *Valley of Polis*, which descends abruptly from the saddle of Stavrós to the calm bay of the same name, contains some insignificant ancient remains, some walls of later date, and a few very ancient tombs (most of which are now filled up). The name 'Polis' (i.e. the city) seems to rest upon ancient tradition, for the existence here of an important settlement may be traced, by means of the extant remains, from the 7th cent. B.C. to the time of the latest Roman Empire. If we take into consideration that this bay is the only large harbour on the W. coast of Ithaka; that the suitors of Penelope waited for the return of Telemachos from the Peloponnesus on a 'rocky isle in the mid sea, midway between Ithaka and rugged Samos, Asteris, a little isle'; and further, that the small island of *Daskalio* (*Mathitarió*), about 6 M. from Polis, is the only island in the Channel of Ithaka, we shall feel ourselves driven to the con-

clusion that the site of the Homeric town of Ithaka is more properly sought here, near Stavros and Polis, than near Pissastró (p. 22) which lies too far to the S. [In this case, the allusion in the *Odyssey* (iv., 846) to the double harbour of Asteris, can only be regarded as a poetical flourish, as the island of Daskalio is too small to possess a harbour.] — After a toilsome climb of 20 min. from the Bay of Polis we reach the *Kastro* on the hill projecting into the N. part of the bay, where a terrace-wall of rough-hewn blocks is preserved for a length of thirty paces. — We now return along the ridge to Stavros.

Walkers, or riders who hire mules at Stavros, may return to Vathy viâ the Anoi (Ἀνωί), the highest hill in the island, which is usually identified with the Homeric *Neritos*. We turn to the S. just before reaching the Bakali of Stavros and proceed by a rough and stony path to (1½ hr.) the village of Anoi (1700 ft.), and (¾ hr.) the convent (1820 ft.) named *Monē Katharōn* (Μονὴ τῆς Θεοτόκου τῶν καθαρῶν), whence we obtain a splendid view of the varied outline of the Bay of Vathy, the island of Levkas, Acarnania, the Gulf of Corinth, and the Peloponnesus. The monks are hospitable to strangers, who, however, are expected to offer a gift 'for the church'. The difficult ascent to the summit requires ¾ hr. more and scarcely repays the trouble, as the view is similar to that from the convent, though a little freer towards the N. From the convent a rough bridle-path descends to the W. to (¾ hr.) the road from Vathy to Stavros, which it reaches at the head of the pass mentioned at p. 22. — It is perhaps still more enjoyable to make this excursion in the reverse direction, proceeding at once from the top of the pass to the convent, Anoi, and Stavros. The view of the open landscape as we emerge from the pass is especially beautiful. We return by carriage, which should be ordered to meet us at Stavros.

7. From Corfù to Patras.

STEAMBOATS several times weekly: *Panhellēnios* ('Trieste line', through-service in 15 hrs.; 'Patras and Ionian Islands line' viâ Kephallēnia and Zakynthos in 23 hrs.; 'Acarnanian line', describing a wide circuit, in 33 hrs.), comp. p. xx. Fares 38 dr. 85, 29 dr. 40 l. (food extra). — From Trieste or Brindisi to Patras viâ Corfù see pp. 4, 5. The *Austrian Lloyd* steamers do not carry passengers between Greek ports (comp. p. xix).

For the beginning of the voyage, see R. 4. The vessels going direct to Patras steer through the strait between Levkas and Kephallēnia and then pass along the E. side of Ithaka, the fine hilly outline of which, with the deep indentation in the middle, stands out here with peculiar distinctness. In 13-16 hrs. after leaving Corfù we reach Patras (p. 28).

The other steamers generally proceed viâ *Paxos* (p. 14) to *Kephallēnia* (R. 5). — On leaving *Argostóli* the steamer retraces its track for some distance. On emerging from the *Gulf of Argostóli* we turn first to the S.E. and then to the S., towards Zante. We now obtain a fine retrospect of the hilly region of Livathó (p. 17), the castle of St. George (p. 16), and the lofty ridge of the *Ænos* (p. 19). After clearing *Cape St. Athanasios*, the S. extremity of Kephallēnia, we obtain a view of the mountains to the N. and S. of the Gulf of Corinth. To the right is the *Kavo Schinari*, the N. extremity of Zante.

The island of Zante or *Zákynthos* is 150 sq. M. in area and contains a population of 44,250. About 5 hrs. after leaving Argostóli we drop anchor at Zante, the chief place in the island.

Zante. — **Hotels.** ALBERGO NAZIONALE, on the Platía, bargain beforehand. The best of the smaller inns is ὁ Φοῖνιξ (*Phénix*), with a restaurant. — Club, opposite the Alb. Nazionale, with French and Italian newspapers; admission readily granted to strangers.

British Vice-Consul, *E. D. Canale, Esq.* — American Consular Agent, *A. L. Crosse, Esq.*

Steamer to *Katakolon* (p. 316) thrice weekly. *Sailing Boat*, with a good wind in 6-7 hrs. (fare 30-40 dr.).

Zante, to which the Greeks have restored its ancient name of *Zákynthos*, a thriving town with 16,600 inhab. and numerous handsome, Italian-looking buildings, is the seat of a Greek archbishop and a Roman Catholic bishop. It occupies the gentle slopes rising from a semicircular bay and is commanded by an old fortress, now falling into ruins. Its chief trade is in currants and olive-oil, besides which great numbers of oranges and lemons are exported. The town has, strictly speaking, no sights. In the Platía, or great square, stands the Roman Catholic Metropolitan church of *S. Marco* (popularly known as the *ἑλληνικὴ ἐκκλησίᾳ*), which contains several large late-Venetian pictures and two bronze candelabra of the Venetian Renaissance, unfortunately marred by a coating of paint. The Greek church of the *Panagía Phaneroménē* is considered the finest in the Ionian Islands. A visit to the old Venetian *Castle* (360 ft.), may usually be accomplished during the time the steamer waits at Zante. Great devastation was wrought here by an earthquake on Jan. 31st 1893.

The ascent of the *Skopós* (2½ hrs.), to the S. of the town, is recommended. We quit the coast-road at (¾ hr.) the church of *Hagios Eustathios*, and ascend the path (scarcely to be mistaken), past a ruined church and the (1 hr.) hermitage of *Hag. Nikolaos*, to the (½ hr. more) now secularized monastery of *Panagía Skopiótissa*. A wide panorama is commanded from the summit, *Touria* (1590 ft.), above the monastery. In descending we cross the shining white rocks of the *Asprápania* to the E., and reach the carriage-road at a bridge, ½ hr. to the S. of Hag. Eustathios. — A drive may be taken to the N.W. to (½ hr.) the village of *Gerakarió*, from the church of which we enjoy a fine view of the mountains and the fertile ground in front of them. — On the bay of *Keri*, about 3½ M. to the S.W., are the curious springs, mentioned by Herodotus, in which pitch bubbles up along with the water. The pitch is collected and used for caulking boats. The island belonged to the Venetians from 1484 till 1797.

The voyage from Zante to Patras takes about 6 hrs. To the right is the flat coast of Elis, with mountains rising in the background. To the N., off the Acarnanian coast, lie the *Oxía Islands*, the scene of the famous naval battle of Lepanto (6th Oct., 1571), in which Don John of Austria, at the head of the Venetian and Spanish fleet, completely defeated the Turkish fleet under Ali Pasha, who fell in the course of the battle. Each fleet consisted of about 250 vessels, of which on the Turkish side only one-fifth escaped destruction. The name of the battle is taken from the station of the Turkish fleet before the battle (see p. 33).

As the steamer approaches *Cape Kalógría*, we see to the N. *Mesolonghi* (p. 30), on the shore of a shallow lagoon between the mouths of the *Aspro Potamo* (*Acheloo*s) and the *Phidari* (p. 30), separated from the sea by a narrow tongue of land.

To the N. of Mesolonghi rises the *Zygós*, the ancient *Arákynthos* (3115 ft.), which is the westernmost of the *Ætolian* mountains. To the E. is the mouth of the *Phidari*. As we approach Patras, two fine mountains become prominent to the N.; on the left the *Varássova* (3000 ft.), and to the right the *Klokova* or *Taphiassos* (3415 ft.). On the Peloponnesian side we see the *Olonos Mts.* (p. 318) and the *Voídiá* (p. 322), the latter throwing out numerous subsidiary ridges, which descend like the rays of a star to the coast. Patras, surrounded with plantations of the currant-vine, is now soon reached.

Patras. — Hotels. *GRAND HÔTEL DE PATRAS, with a restaurant (first floor), at the harbour; 'pens.' for a stay of several days 10 fr. — HÔTEL D'ANGLETERRE, in the first cross-street to the left in coming from the harbour; GRANDE BRETAGNE, both with restaurants and well spoken of. — HÔTEL GAUNI DE LA CITÉ (rô ástru), to the E. of the Hôtel Patras; all these are near the Corinth railway-station.

Restaurants. At the *Hotels* (see above); also *Tön Paristón*, next door but one to the E. from the Hôtel Patras. — **Cafés.** In the Hôtel Patras and in the Square of St. George.

Post Office, on the E. side of the Square of St. George. — **Telegraph Office**, in the first cross-street to the right in coming from the harbour.

Steamers (*Cunard Co.*) ply monthly from Patras to *Liverpool* (see p. xviii). The offices of the *Austro-Hungarian Lloyd* are a few doors E. from the Hôtel Patras; *Panhellenios Co.* in the same street farther W. from the harbour. — *Boat* to the steamer 1 dr.

Railway Stations. For Corinth at the N.E., for Pyrgos at the S.W. end of the town, both at the harbour, and connected with each other.

British Consul, *Mr. Thomas Wood*; Vice-Consul, *Mr. Fred. Wood*. — **United States Consul**, *Mr. Edward Hancock*; Vice-Consul, *Mr. Fred. Wood*.

— **Physicians** (English speaking), *Dr. Dionysius Strouzas*; *Dr. Dion. Messimo*. — **Bankers**, *Barff & Co.*; *Ionian Bank*.

English Church (*St. Andrew*), with two services on Sun.

Patras, popularly called Πάτρα, but officially designated by the ancient form Πάτραι (Italian *Patrasso*), with 39,000 inhab., the seat of the nomarch of Achaia-Elis and of a Greek archbishop and of an appeal-court, is the largest town of the Peloponnesus and the largest but one on the Greek mainland. Its commerce, chiefly concerned with the export of currants (30% of the total export from Greece), the principal product of the Peloponnesus, and of wine (1½-2 million litres annually), is more important than that of Corfu, Syra, Athens, or the Piræus. In 1821 it was almost entirely destroyed by Yussuf Pasha of Eubœa, but it has been rebuilt in an improved manner since the end of the War of Liberation. Its wide streets, flanked with arcades, are partly at right angles to the quay and partly parallel with it. In winter good woodcock, snipe, and quail shooting may be had in the vicinity (gun-license 5 dr.).

In the earliest period the place, which occupied the site of the present fortress, bore the name of *Aroś*, i.e. arable land. The first of its kings according to the legend was *Eumelos*, the 'rich in flocks', who, in conjunction with Triptolemos of Eleusis, the favourite of Demeter (p. 116),

founded near Aroe, *Antheia* (the 'blooming') and *Mesatis* (the 'middle land'). The original inhabitants were Ionians, who were afterwards expelled by the Achæan invaders from the East. The new town founded by the latter received the name of *Patras*, but though it assisted Athens in the Peloponnesian War and took a share in founding the Achæan League in B.C. 281, it makes no prominent appearance in history till the time of Augustus. The latter, after the battle of Actium (p. 14), established here the *Colonia Augusta Aroe Patrensis*, which quickly became distinguished for its industrial activity. The labour of its factories, in which the 'byssos' (cotton?) of Elis was made into cloth, was mainly supplied by women. Like Corinth, Patras was one of the earliest seats of Christianity, though the story that the Apostle Andrew was crucified and buried here may be rejected as apocryphal. St. Andrew, however, is the patron-saint of the town, and it was under his banner that it offered a successful resistance to the Slavs in the 9th century. Some idea of the wealth of Patras at this period may be gained from the story of the *Widow Daniels*, who was received at Constantinople by the Emp. Basil I. in 868 with royal honours, and bequeathed 80 estates to the Emp. Leo VI. Patras was the point from which *Guillaume de Champlitte* and *Geoffroy de Villehardouin* conquered the Morea in 1205; and it afterwards became the seat of a Latin archbishop. During the 15th cent. Patras was for a short time in the hands of the Venetians, from whom it passed to the Byzantine empire and so to the Turks. The last maintained their hold upon it down to the present century, with the exception of a short interval after the victories of Morosini (p. 232) and during the luckless insurrection of 1770. The standard of the War of Liberation was first raised at Patras (21st April, 1821), and its archbishop, *Germanos*, was one of the most ardent of the patriots.

The main street of Patras is that of St. Nicholas, which leads to the S. from the harbour. The third cross-street on the right leads to the 'Platia Agios Geōrgios', or square of St. George. On the left side of this square are the *Theatre* and the *Post Office*; on the opposite side stand the *Law Courts* and (in the S.W. corner) the *Demarchy*, which contains a fine votive relief. In front of the Demarchy lie two ancient sarcophagi, adorned with sculptures. — At the S.W. end of the town rises the large *Church of St. Andrew*, near which are some marble tablets and broken columns supposed to have belonged to a temple of Demeter. A few steps here descend to a spring, where an inscription in indifferent modern Greek verses refers to its ancient oracular powers. Sick persons let down a mirror into the water, and according as the reflection showed the face of a living or a dead person judged the probability of their recovery.

The second and third cross-streets to the left lead from the St. Nicholas Street to another square. Here on the right stands the *High School*, which contains a small collection of antiquities, including the fragment of a sarcophagus adorned with Nereids.

The first street parallel with the St. Nicholas Street on the E. leads to the ascent to the Venetian-Turkish CASTLE, which is now used for a prison and barracks. The main entrance is on the W. side. Many ancient hewn and sculptured stones have been built into the walls, especially on the N. side, and the remains of a Roman theatre have recently been discovered in the neighbourhood. — Beyond the reservoir, constructed in 1874 to supply the town with an abundant supply of good water, a picturesque path, command-

ing a series of beautiful views, leads round the S. side of the fortress. Considerable remains of a *Roman Aqueduct*, which crossed the valley here in a double row of arches, may still be seen. — Several interesting relics of antiquity may also be seen in the houses of *Mr. Wood*, the British Consul (fine votive relief; permission obtained at the British Consulate), and other private individuals. The inscriptions immured in the walls of the chapels of the town and neighbourhood generally bear witness to the prosperity of Patras in the Roman period.

Those who take an interest in wine-growing may pay a visit to the *Gutland Vineyards* of the German *Achaia Wine Co.*, about 4 M. from Patras, where the German method of cultivation and manufacture was introduced first by *Herr Clauss*, who has a villa here. Messrs *Hamburger* and *Fels* (of Corfu) also have villas. Large quantities of macedonaphne, malvoisy, Achæan, and other Greek wines are stored in the cellars here.

Another excursion may be made to the *Castle of Morea* (p. 83), 5 M. to the N.E., the way to which passes the ruins of a Roman triumphal arch. — The convent of *Gerokomiô*, 2¼ M. to the E., affords a beautiful view.

ASCENT OF THE OLONOS, 2 days, fatiguing. From Patras we drive in 5-6 hrs. to the village of *Viasta* (2320 ft.; 1260 inhab.), with its convent, at the end of a ravine. Thence we proceed to the W. to the N. base of the mountain, and follow the slope through fir-woods and over a spur, which offers a fine view of the deep gorge of the impetuous *Kamnitisa* (p. 322), on the E. side of which is a waterfall. In 2½ hrs. we reach a shepherd's hut (4635 ft.), where the night may be spent. Thence a fatiguing path ascends to the *Apanokampos* (5350 ft.), where at midsummer another shepherd's encampment is found at the foot of the peak. Traversing a shallow mountain valley towards the S.W., we cross a saddle, and reach the summit of the **Olonos* (7295 ft.), the ancient *Erymanthos*. The view hence embraces the islands of Ithaka, Kephallenia, and Zante, nearly the entire W. coast of the Peloponnesus, the mountains of Arcadia, the *Panachaikon* (p. 268), *Chelmos* (p. 322), *Kyllênê* (p. 239), and the long mountain-chain of central Greece.

Railway from Patras to Corinth and Athens, see RR. 28, 12.
From Patras to Olympia, see RR. 45, 46.

Excursion to S. Acarnania and Ætolia.

Fares: from Patras to Kryoneri, 2 dr. 95, 2 dr. 40 l.; return-fares, 4 dr. 60, 3 dr. 80 l.; to *Mesolonghi*, 5 dr. 15, 4 dr. 20 l.; return 7 dr. 65, 6 dr. 35 l.; all including charge for disembarking at Kryoneri.

A steamboat plies twice daily in 1¼ hr. to the port of *Kryoneri*, on the opposite coast, near the mouth of the Gulf of Corinth.

From Kryoneri a railway runs viâ *Mesolonghi* to (38¼ M.) *Agrinion* (2¾ hrs.; fares 7 dr. 80, 6 dr. 55 l.). The line skirts the finely-shaped *Varissova* (3000 ft.), the ancient *Chalkis*, at the foot of which lay the town of that name, and crosses the *Phidari*, the *Euenos* of the ancients. — 5 M. *Bochori*. In the neighbourhood lie the extensive ruins of *Kalydôn*, one of the oldest and most important towns in Ætolia, though it plays a more prominent part in legend, such as the *Kalydonian Boar-hunt* of *Meleager*, than in actual history.

10½ M. *Mēsolongion*, *Missolonghi* (*Missolonghi*), or *Mesolonghi* (two indifferent *Inns*), a poor town with 9500 inhab., residence of the nomarch of Acarnania-Ætolia and of an archbishop, is separated

from the sea by a lagoon $4\frac{1}{2}$ M. broad (p. 28). In the Greek War of Liberation, this town, originally only a fishing-hamlet, became the chief stronghold of the Greeks in W. Hellas, and offered a long and heroic resistance to the Turks. In 1822 the defence was conducted by *Maurokordatos*, in 1823 by the bold and noble *Markos Bozzaris*, who fell in a night-sortie on Aug. 20th. After the latter siege its fortifications were restored and strengthened, with the zealous co-operation of *Lord Byron*, who transferred his residence from Kephallenia to Mesolonghi in January, 1824, but succumbed in the following April to a fever heightened if not produced by his exertions. A third siege was begun by Kioutagi and Ibrahim Pasha on April 27th 1825 and carried on for a whole year. At length, under the compulsion of famine, the garrison determined to make an effort to cut their way through the enemy. The desperate attempt was made at midnight on April 22nd, 1826, when 3000 soldiers and 6000 unarmed persons, including women and children, threw themselves on the Turkish lines. Only 1300 men and 200 women, with a few children, succeeded in this effort; the rest were driven back to the town by volleys of grape-shot and mercilessly cut down by the pursuing Turks. The Greeks set fire to many of the powder magazines, and blew up friends and foes alike. With the capture of Mesolonghi the whole of West Hellas was again in the hands of the Porte. In 1828 the Turkish garrison surrendered without resistance. — Outside the E. gate, near the station and a large military hospital, is the insignificant grave of Markos Bozzaris. Another tomb contains the heart of *Lord Byron*, whose body was conveyed to England. A monument to the poet was erected here in 1881, but the house in which he lived stands no longer.

$13\frac{1}{2}$ M. *Alike*. About $\frac{1}{2}$ hr. distant is the *Palaeókastro Kyriřēnē*, in which antiquaries recognize the ancient *Pleurōn*. The walls, the circuit (2 M.) of which is almost unbroken, date, with their 30 towers and 7 gateways, from about B.C. 240. The remains also include a small theatre (near the W. wall), a cistern, and the so-called prisons (Φυλακὰς; to the N.E. of the theatre).

$17\frac{1}{2}$ M. *Ætolikó* or *Anatolikón* (tolerable restaurant), a prosperous little town (5000 inhab.) which was unsuccessfully besieged by the Turks in 1823 and captured by them in 1826, lies on a small island in the lagoon of the same name, connected by bridges with the mainland both on the E. and W.

About $4\frac{1}{2}$ M. to the S.W. lies the village of *Neochōri*, near which we may cross the *Achélos* (ferry 50 l.) to the well-to-do village of *Katochi*. Some $2\frac{1}{2}$ M. to the W. of this point, on the S. margin of the extensive *Swamp of Lezini*, rises a small hill, now called *Trikerókastro*, on which lie the ruins of the ancient *Eniade*, $4\frac{1}{2}$ M. in circuit. This ancient town was captured by the Messenians of Naupaktos (p. 33) in B.C. 450, in commemoration of which success they probably erected the Nike at Olympia (p. 344), but was reconquered by the Acarnanians in B.C. 249. In B.C. 219 it was taken by Philip V. of Macedonia, who restored and strengthened its fortifications.

The railway quits the line of the road and bends towards the S.W. The road proceeds to the N.E. through the narrow pass of *Klisoura*, which is about 2 M. long, and then leads between the lakes of *Anghelóskastro* on the left and *Vrachóri* on the right (see below) direct to Agrinion. — 23½ M. *Stamna*, near the Acheloos; 29 M. *Anghelóskastro*, at the N. end of the lake of the same name; 31½ M. *Kalyvia*. — 33½ M. *Platanos*. — 36½ M. *Dokimion*.

38½ M. **Agrinion** or *Vrachóri* (*Acheloos*, in the *Platia*, R. 1½ dr.; *Restaurant*, close by), the terminus of the railway, is the chief place in the interior of *Ætolia*, and the seat of an eparch. The little town, with 7500 inhab., suffered considerably in the War of Liberation, but owing to its favourable situation on the edge of a fertile plain, where tobacco is cultivated, it has completely recovered. The earthquake of Aug. 26th, 1889, wrought much havoc here.

To the S.E. of Agrinion extends the lake of the same name, the *Tri-chonis* of the ancients, along the N. bank of which *Kryoneri* may be reached in 2 days' ride. The road passes through a fertile and well-tilled country, and fair night-quarters can be obtained at most of the villages. Good views of the snow-peaks of *Zygós* to the S. and of the *Arapokephala* to the N. In 2½ hrs. after leaving Agrinion we reach the large village of *Paravóla*, with the ruins of *Thestieis* (?), whence a detour may be made to *Vlochó*, 5 M. to the N., with the extensive ruins of a fortified town supposed by many authorities to be the ancient *Thermon*. From *Paravóla* we come in 2¼ hrs. to *Kryonero*, 1½ M. beyond which is the village of *Saponika*, on the site of *Phistyon*. Thence in 4 hrs. viâ *Perivós* and the poor village of *Molista*, to *Kephalóvrysia*. About ½ M. from the last-named village are the interesting ruins of *Palæo-Bázaro*, which, more probably than *Vlochó* (see above), represents *Thermon*. *Thermón*, the centre of the *Ætolian League*, was probably an assemblage of temples, meeting-halls, and the like rather than a town in the ordinary signification of the word. It was plundered and destroyed by Philip V. of Macedonia in B.C. 218. — In ½ hr. more we reach *Petrochóri*, which is 13½ M. from *Kryoneri* (p. 30).

THE ROAD FROM AGRINION TO KARAVASSARA (ca. 30 M.; omnibus twice daily in 7½ hrs.; 5-6 dr.) was in ancient times, as now, the main channel of communication between the Gulf of Corinth and the Ambracian Gulf (now Gulf of Arta). It is well-known to scholars from the account given by Polybius of the campaign of the youthful Philip V. of Macedonia in B.C. 218, during the war with the Achæan League, when he unexpectedly landed in the Ambracian Gulf and penetrated into *Ætolia* as far as *Thermon* (see above). About 6 M. beyond Agrinion travellers have to ford the *Achelóos* (3 ft. deep), on this side of which, beside the huts of *Spolaita*, ¾ hr. to the side, are the ruins of ancient *Agrinion*. On the opposite (W.) bank of the river, the road reaches the miserable Wallachian village of *Sourovígli*, which marks the site of *Stratos*, the ancient capital of *Acarnania*, a town which was of equal importance with *Eniadaë* and extended over three small hills and the intervening valleys. The walls, with their towers and gateways (hence the modern name of *Portaes*), are still easily recognisable, and on the W. hill are the foundations, architrave, and broken columns of a Doric peripteral temple (about the same size as the Theseum in Athens), in which

excavations have been carried on by the French School (p. 94) since 1892. The road ends at —

Karavassará (small *Inn*, R. 1½ dr., with cook-shop), a small town in the S.E. angle of the Ambracian Gulf, which here presents volcanic phenomena. Above the town rise the partially well-preserved ruins of an ancient castle, the name of which has not yet been determined (perhaps *Herakleia Limnea*). — Steamer of the Panhellenios Co. once weekly to Patrás, once to Corfú; comp. p. xx.

From Patrás to Corinth through the Corinthian Gulf.

STEAMER twice weekly in ca. 22 hrs. (fares 20 dr., 15 dr. 25 l.), touching at *Naupaktos*, *Ægion*, *Vistrinista*, *Galaxidi*, and *Iida*. Till a direct line through the Canal of Corinth to the Piræus will be established, this route is recommended only for short stages.

The mouth of the *Corinthian Gulf*, to the N.E. of Patrás, is only 1¼ M. wide and is defended by two dilapidated forts, erected by the Venetians, *Kastro Moreas* on the S. and *Kastro Roumelis* on the N., formerly known as the 'Little Dardanelles'. In antiquity the two points were named *Rhion* and *Antirrhion*, and each bore a temple of Poseidon, while near the latter lay the small town of *Molykreia*.

Just beyond this throat the bay of *Naupaktos* (pron. Návpaktos) opens on the N. The picturesquely-situated but poor-looking town (2300 inhab.), also called *Epaktos*, in Italian *Lepanto* (bed at a khan in the main street, 1½ dr.), is surrounded by decaying walls of the Venetian period and commanded by a fortress. It is 8¾ hrs. from Mesolonghi by land.

Naupaktos was an important seaport of the Ozolian Locrians, and is said to have derived its name from the fleet built here by the Herakleids to invade the Peloponnesus. Captured by the Athenians in B.C. 455 and assigned to the Messenians expelled from Ithome (p. 850), it afterwards became the chief station of the Athenian fleet in the Corinthian Gulf. In B.C. 429 the experienced Phormio here defeated with 20 vessels the fleet of Corinth and Sikyon of nearly double that number, and with the help of the loyal Messenians successfully opposed the Spartan fleet of 77 vessels under Brasidas. After the Peloponnesian War *Naupaktos* was restored to the Locrians. In the middle ages *Naupaktos* was still the key of the gulf. In 1477 it was unsuccessfully besieged by the Turks, who, however, captured it in 1499 and remained in possession down to the present century with the exception of a short Venetian supremacy in 1687-1700. — The battle of Lepanto, fought in 1571, has already been mentioned at p. 27.

The full extent of the Gulf of Corinth is now soon disclosed to view. In the distance, to the left, is the *Kiona* (p. 150), while to the right rise the *Voidiá* (p. 322), partly clothed with trees, and the colossal pyramid of the *Olonos* or *Erymanthos* (p. 323). In 1½-2 hrs. after leaving *Naupaktos* the steamer halts at the important-looking town of (right) *Ægion* (see p. 239).

The Peloponnesian coast between *Ægion* and Corinth presents an almost unbroken line and is backed by low hills, cultivated like gardens up to their summits, above which towers the *Kyllēne* (p. 239). The various villages are described at pp. 239-238. The N. coast of the gulf, on the other hand, contains several bays. Nearly

opposite *Ægion* is the village of *Vistrinitza*, after calling at which the steamer rounds *Cape Andromachi* and reaches *Galaxidi* (Γαλαξίδιον), a small town, with 4600 inhab. and some ship-building yards, on the site of the ancient *Eantheia* and at the entrance of the *Krissæan Gulf*. It has been rebuilt since its destruction by the Turks in 1821. At the head of the Gulf of Galaxidi lies *Itéa*, the harbour of *Sálona* (p. 151).

Inland from this point rise the sheer rocky walls of *Mt. Parnassos* (p. 157) with the lower *Kirphis* in the foreground. Beyond the *Gulf of Aspra Spitia*, the ancient *Gulf of Antikyra* (p. 159) stands the imposing mass of the *Helicon* (p. 167), with its wide girdle of dark woods. The *Kithæron* (p. 175) and the *Gerancia* (p. 149) then come in sight over our bows, and *Acro-Corinth* (p. 234) rises on the right.

Corinth, see p. 232; railway to *Athens*, see R. 12.

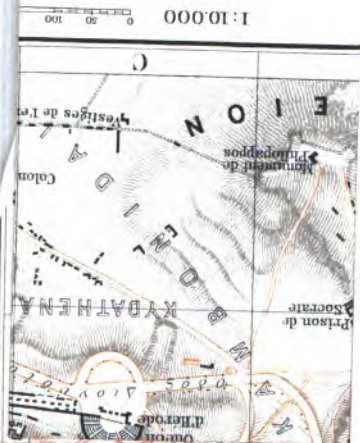
8. Athens.

'Omnium artium inventrices Athenas'.

Railway Stations. *Peloponnesian Station* (Pl. B, 1), in the N.W. of the city, for the trains to *Corinth*, *Nauplia* (*Tripolitza*), and *Patras*. — *Piræus Station* (Pl. B, 5), at the W. end of the Rue d'Hermès, for trains to the *Piræus* only (the line is being continued to the *Place de la Concorde*). — *Laurion and Kephisia Station* (Pl. D, 2), to the N. of the *Place de la Concorde*.

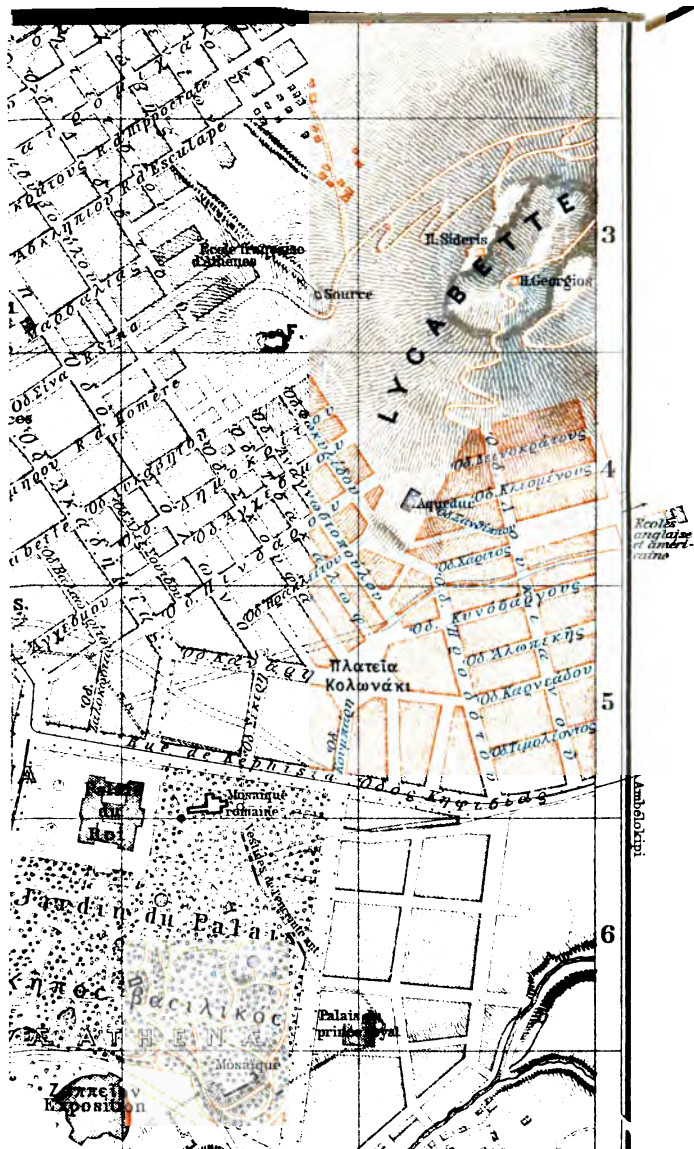
Hotels (comp. p. xii; French and a little Italian are spoken at all these hotels, and English at those first on the list). **HÔTEL DE LA GRANDE BRÉTAGNE* (ἐξεδουχέιον τῆς Μεγάλης Βρετανίας; Pl. b, F, 5), in the *Place de la Constitution*, opposite the palace; **GRAND HÔTEL D'ANGLETERRE* (ἐ. τῆς Ἀγγλίας; Pl. a, F, 5), in the same square, at the corner of the Rue d'Hermès; both of these are patronized by members of the embassies; **HÔTEL DES ÉTRANGERS* (ἐ. τῶν ξένων; Pl. c, F, 6), in the same square, at the corner of the *Boulevard des Philhellènes*, smaller. Pension at these 12-15 fr., wine and sometimes lights extra. **GRAND HÔTEL* (μεγά ἐξεδουχέιον; Pl. d, F, 5), in the *Place de la Constitution*, at the corner of the Rue du Stade, pens. 10-12 fr. — *HÔTEL D'ATHÈNES* (ἐ. τῶν Ἀθηναίων; Pl. f, E, 4), in the *Place de la Constitution*, at the corner of the Rue du Stade and the Rue de Korais, opposite the finance ministry, fitted up in the style of the better Italian hotels of the second class, with a good restaurant, R. 3-6, L. 1/2 fr. — *HÔTEL MINERVA*, at the S. end of the Rue du Stade, with a good restaurant. — Then: *HÔTEL VICTORIA* (ἐ. Βικτωρίας; Pl. e, E, F, 5), Rue d'Hermès, at the corner of the *Place de la Constitution*; *HÔT. D'ALLEMAGNE* (ἐ. τῆς Γερμανίας), *HÔT. ALEXANDRE LE GRAND* (ἐ. μέγας Ἀλέξανδρος), *HÔT. DE LA COUBOURNE*, with good restaurant, all near the *Place de la Concorde*; *HÔTEL DE LONDRES* (ἐ. τῶν Ἀγγέλων; Pl. h, D, 5), near the *Kapnikarrea Church*. — **Hotels-Garnis:** *HOTEL DE LA VILLE* (ἐ. τῆς πόλεως), Rue du Stade, near the *Place de la Concorde*; *HÔTEL DE BYZANCE*, Rue d'Hermès, with nicely furnished rooms; *EFTANISOS*, in a side-street off the Rue d'Hermès; *STADION*, Rue du Stade, near the *Place de la Constitution*. — *Private Apartments* for a stay of some time should be enquired for at the bookshops (p. 35). — In the warm season, a *Kounouptera* (p. xiii) for the bed is quite indispensable.

Restaurants (comp. p. xxii). **Hôtel d'Athènes*, see above; *Restaurant d'Europe*, in the *Place de la Constitution*; **Restaurant Minerva*, see above; *Restaurant Asy* (τὸ ἄστυ), in the S. part of the Rue du Stade. Some of the *Xenodochia* near the *Place de la Concorde* (such as the *Koiné Gnómē*, Rue de Leka, Pl. E, 6) will give some idea of what the traveller in the



Voie d'Eléusis au sacrée





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interior of Greece has to expect. The ordinary Greek eating-houses are dirty, and their bill of fare does not commend itself to the unacclimatised palate. — Beer. *Brasserie Iliou*, at the S. end of the Rue de l'Université, native beer, 30 l. per glass, also imported beer; *Goukielmos*, next the Hôtel des Etrangers, with garden; *Bermoudakis*, in the Ὀδὸς Φωκίωνος (Pl. E, 5), to the E. of the Metropolitan Church; *Fitz's Brewery*, at the S. base of the Lykabettos.

Cafés (comp. p. xxiv) are numerous. The most frequented are the *Café Zachariás*, Place de la Constitution, at the corner of the Rue du Stade (a few French and German newspapers); *Café Rendezvous*, Rue de Nike (the first cross-street to the right in the Rue d'Hermès), with English, French, and German newspapers; *Tzocha*, *Charamēs*, Place de la Concorde, N. side. In the evening visitors also resort to the cafés at the *Columns* (i.e. at the Olympieion, p. 48), at the *Zappeion* (p. 47), in the *Ilios Garden* (p. 49), and at the *Aqueduct* (p. 106; fine view).

Confectioners (κατασκευαστεῖα). *Janakis & Rigos*, *Zavoritis*, both in the Rue d'Hermès, near the Place de la Constitution; *Solon*, Rue de Patissia; cake 30, chocolate 80, ice (*pagotá*, good) 40, limonata gazzosa 25-30, fresh lemonade 30 l. — Chocolate, loukoumi, and honey of Mt. Hymettos (μέλι; p. 123), with or without the comb (κέρη), may be obtained in hermetically sealed tins from *Pavlidēs*, in the Rue d'Éole, opposite the Church of Chrysospeiliótissa. The loukoumi costs 4 and the honey 6 dr. per oka of 2½ lbs. French spoken at the shops.

Wine. *Christos Sakellariopoulos*, agent for the Achaia Wine Co. at Patras (p. 30), Rue de Niké; *Samian Wine* (sweet), close by.

Water. The water of the aqueduct mentioned at p. 106 is considered pure and good. The favourite water of the 'Neró tēs Kæsarianēs', a spring on Mt. Hymettos, is brought into the town in casks every morning for sale. A 'kanati' (20 l.) or a 'stamna' (80 l.) may be ordered through the portier of the hotel.

Tobaccoenists (comp. p. xxv). Good cigars may be obtained at *Angelides*, Place de la Concorde, S. side; in the Rue du Stade near the Place de la Constitution; and in the shops in that Place near the Restaurant d'Europe. In other shops the cigars are generally bad, but fair tobacco and cigarettes may be obtained passim, e.g. at *Barkas*, in the upper Rue d'Hermès.

Baths. *Hôtel des Etrangers* (p. 34), bath 3 fr.; *Hôtel d'Athènes* (p. 34), bath 2 fr.; *Hôtel Minerva* (p. 34), bath 2 fr.; *Alla Stella*, Rue de Patissia 18 (Pl. E, 2), bath 1½ fr., fee 30 l. — Sea Baths at *Phaleron*, see p. 108.

Booksellers. *Kari Wilberg*, Rue d'Hermès, upper part (English, French, and German books; information willingly given to strangers); *O. Beck* same street. — Photographs. *Athanasios*, Rue d'Hermès, upper part; *Moraitis*, Stoa Mela near the Kapnikarea Church; *Dimitriou*, Rue du Stade 9; *Rhomaides* (photographs of objects found at Mycenæ and Olympia), upper Rue d'Hermès. Price usually 1 fr. each; at *Dimitriou's* 1 dr.; cheaper per dozen.

Newspapers (έφημερίδες), sold in the streets at 5 and 10 l., will be read without difficulty by those who understand ancient Greek, and the discussions about modern affairs in classic diction will be found entertaining. The most widely circulated are the *Έφημερίς*, the *Νέα Έφημερίς*, the *Ακρόπολις*, the *Πρωτα*, the *Παλιγγενεσία*, the *Καιροί*, the *Επίθεωρησις*, and the *Αστυ*, all pronounced party-organs (comp. p. 1). The best comic paper is the *Ψωμηδὸς τοῦ Σουρῆ* (Sat.; 10 l.), written throughout in dialect-verse. The *Εστία* and the *Αττικὸν Μουσεῖον* are illustrated papers. — *English Newspapers* may be seen in the principal hotels.

Antiquities may be purchased from *J. P. Lambros*, Parthenagion Street 10, near the Arsakion; at the *Minerva* (*Polychronopoulos*), in a street leading to the left from the Rue d'Hermès; and of *Xakostis*, *Palaeologos*, and other dealers. The antiquities are generally genuine but expensive, though lately the manufacture of spurious vases, terracottas, and other antiquities, partly with ancient fragments, has not been altogether unknown. The traveller, however, must be on his guard against forged coins and gems, imported from Italy and France. — Most of the antiquities

offered for sale at the Acropolis are genuine but of little or no value. Not more than one-half or two-thirds of the price at first demanded should be given for these.

Greek Native Industries. Silk, embroidery, etc., at *Karastamati's*, Rue des Philhellènes; comp. also p. 47.

Post and Telegraph Office, Rue du Lycabette (Pl. F, 4, 5). Mails for the W. (England, France, Italy, Germany, etc.) leave on Tues., Thurs., and Sat. at 11 a.m.; mails for Constantinople on Wed. and Sat., for Smyrna, Wed. and Frid. Letters from England arrive about 5 times a week (varying). Comp. p. xxvi. Telegram to England via Zante and Otranto or Trieste 91 c., via Syra and Chios 1 fr. 8½ c. per word; to the United States, see p. xxvii.

Steamboat Offices. *Austrian Lloyd*, Rue du Boulé; *Navigazione generali italiana (Florio-Rubattino)* and *Messageries Maritimes*, in the Place d'Apollon, at the Piræus; *Greek Companies*, see pp. xviii-xx. — For the departures of steamers see the daily notices in the *Acropolis*.

Theatres. French and Italian opera in winter at the *Théâtre de la Ville* (Pl. D, 3), in summer at *Phaleron* (p. 108) and the *Olympia Theatre* (Orphanides Garden), near the Olympieion, mediocre. French, and sometimes Italian, operettas are given at the *Théâtre des Comédies*, Rue du Proasteion, at the N. end of the Rue du Stade. Greek dramas and comedies in the summer theatre at the *Nissos Garden* (p. 49). — A *Military Band* plays on Tues., Thurs., and Sun. afternoons in the Place de la Constitution.

Tramways (ἰκκιστὴρὶσμός). A. From the *PLACE DE LA CONCORDE* (Pl. D, 2, 3). 1. Through the Rue du Pirée to the *Piræus Station* (15 l.), returning through the lower Rue d'Hermès and the Rue d'Athéné. 2. Through the Rue du Stade to the *Place de la Constitution* (Pl. F, 5; fare 10 l.), going on in summer past the 'Columns' of the Olympieion to the *Nissos Garden* (25 l.). 3. Through the Rue de Patisia and past the National Museum to *Patisia* (15 l.) and *Hosios Loukas* (25 l.). 4. Through the Rue du Pirée and the Rue de Kolokythi to *Kolokythos* (35 l.). — B. From the *RUE DE PATISIA* (Pl. D, 2) through the *Boulevard de l'Université*, past the N. side of the *Royal Palace*, and along the *Rue de Képhissia* to *Ampelekioti* (35 l.). — **Steam Tramway** (τρυφιδόδρομος) from the Academy to the coast, leading to the left to *Old Phaleron* (change cars) and to the right to *New Phaleron* (55 l., return-ticket 80 l., to be purchased at the starting-point; comp. Pl. F, 5-7, E, 7, D, 8, and the Map, p. 107). — **Omnibus** from the *Piræus Station* to the *Place de la Constitution* (15 l.).

Carriages (ἀμαξά). To or from the Peloponnesian Station, 2 dr.; for drives in the town or environs, 20-30 dr. per day, 2½-3 dr. per hr.; short drive within the town 1 dr. A bargain should be made beforehand. Carriages for longer excursions, see R. 9. Both *Carriages* and *Saddle Horses* (10 dr. per day) may be conveniently procured through the hotel-keepers.

Guides (10 dr. per day) are unnecessary for Athens and its immediate neighbourhood.

Bankers, *Katergi & Co.*, corner of the Rue du Stade and Rue du Parthenagogue; *Skousis*, Rue d'Hermès. — **MONEY-CHANGERS** in the Rue d'Eole (p. 38); note rate of exchange in the newspapers.

Physician, *M. Julius Galvani*, Hôtel des Étrangers (speaks French). Comp. also p. xxxi. — **Dentist**, *M. Agabey*, near the Hôtel des Étrangers. — **Chemist**, *Olympios*, Rue d'Hermès.

Athenian Club, *Maison Melas*, Place de la Banque; strangers admitted on the introduction of a member (first month, gratis; each addit. month 15 fr.).

British Minister Resident, *Mr. E. H. Egerton*. — **United States Minister**, *Mr. Alexander*, Rue Kanari. — **British Vice-Consul**, *Mr. T. Dickson* (consul, see p. 109). — **American Consul**, *Mr. Horton*, Rue Démocrète 11 (vice-consul, see p. 109).

English Church (*St. Paul's*; Pl. F, 6), in the Rue des Philhellènes, at the S.W. corner of the palace-garden; acting Chaplain, *Rev. F. R. Elliot*. Services at 8.30 and 10.30 a.m.

British Archaeological School, *Speusippos Street*, behind the Evangelis-

mos Hospital (adjoining Pl. H, 5). Director, *Mr. Ernest Gardner*. — *American Archaeological School*, in the same street. Director, *Mr. Richardson*.

Collections. *Museum at the Acropolis* (p. 77) and *National Archaeological Museum* in the Rue de Patissia (p. 87), open daily, in summer 8-12 a.m. and 3 till dusk, in winter 9-12 and 2 till dusk; on Sun. 10-12 and 3-5 (2-4 in winter).

Museum of the Archaeological Society in the Polytechnic Institute (p. 94), daily, except Sun. forenoon and the chief holidays, 9-12 and 3-6 (2-4 in winter).

Admission free in all cases. Sticks and umbrellas must be given up at the doors (101. each at the Polytechnic Institute; gratis elsewhere).

Diary for a three days' visit. — 1st Day: in the forenoon, the *District to the N. of the Acropolis* (pp. 80 seq.), *Acropolis* (p. 57), *Acropolis Museum* (p. 77); in the afternoon, the *Lykabettos* (p. 105), with a previous visit to the *Palace Garden* (p. 47). — 2nd Day: in the forenoon, the *Boulevard de l'Université* (p. 92), *Polytechnic Institute* (p. 94), *National Museum* (p. 97); in the afternoon, *Stadion* (p. 50), *Monument of Lysicrates* (p. 51), *Theatre of Dionysos* (p. 52), *Odeion* (p. 56), *Acropolis* at sunset. — 3rd Day: in the forenoon, *National Museum* (p. 97); in the afternoon, *Theseion* (p. 84), *Diplylon* (p. 87), *Pnyx* (p. 90), and *Philopappos* (p. 91).

Athens (Greek Ἀθήναι) is situated in 37° 58' N. lat. and 23° 44' E. long., in the great plain of Attica, which is watered by the *Kephisos* (*Cephissus*), the only Attic river that is not dry in summer, and by the *Ilissos*, a brook filled only in wet weather. On the N. and N.W. the plain is bounded by *Parnes* and its spur *Ægaleos*; on the E. and S.E. by *Brilessos* or *Pentelikon*, and *Hymettos*; on the S. and W. by the *Saronic Gulf*. In the centre of the plain rises a range of hills, now called *Tourko Vouni*, running from E. to W. and separating the valleys of the *Kephisos* and *Ilissos*; the highest of these is the *Lykabettos* (Mt. St. George). The latter is separated by a broad depression from the precipitous rock of the *Acropolis*, with the *Areopagus*, and from a range of hills farther to the W., which includes the *Philopappos* or *Museion*, the *Pnyx*, and the *Hill of the Nymphs*, and descends to the sea in gentle slopes.

The first tolerably complete and detailed account of ancient Athens is contained in the *Itinerary of Pausanias* (p. cx), dating from the second century of the Christian era. The key to the arrangement of the old divisions of the town is afforded by the *Acropolis* and by the *Areopagus*, to the W. of it. To the N.W. of these hills lay the *Kerameikos* (*Ceramicus*), or 'Deme of the Potters', occupied mainly by artisans, and given over to the worship of *Hephaistos* and the kindred deity *Athena*. To the S. of this and to the W. of the *Areopagus* was the deme of *Melitē*. The situation of the demes *Kydatheneaeon* and *Kollytos* cannot as yet be definitely fixed. *Limnae*, as its name ('marsh', 'the lakes') indicates, was the lowest part of the town; it seems to have lain on the *Ilissos* to the S.W. of the *Acropolis*. *Diomeia* extended in the direction of the *Lykabettos*. *Koile* lay in the neighbourhood of the present Monument of *Philopappos*, *Kolonos* (i.e. *Agoraeos*) around the *Theseion*. In the time of *Hadrian* a new quarter called *Novae Athenae* sprang up, extending from the *Olympieion* to the site of the modern palace.

The probable course of the ancient streets and the position of the gates are indicated on the plan by dotted lines.

The modern city, which is divided into 6 districts (τμήματα), leaves the space to the S. and W. of the Acropolis unoccupied, but on the N. and E. stretches far towards the plain of the Kephissos. In 1834, when the seat of government was transferred hither from Nauplia (pp. 46, 250), Athens had dwindled down to a poor village of about 300 houses, with narrow, crooked streets, and contained a mixed population of Greeks and Albanians. The present city, however, planned principally by Herr Schaubert, a German architect, is one of the handsomest and most regularly-built towns in the Levant, and in its principal streets at least resembles the towns of W. Europe. Two straight streets, intersecting each other nearly in the centre of the town, constitute the chief arteries of traffic. One of these, the *Hermes Street* or *Rue d'Hermès* (ὁδὸς Ἑρμοῦ) begins at the Place de la Constitution and extends to the W. to the railway-station for the Piræus. The other main street, the *Rue d'Éole* (ὁδὸς Ἀιόλου), stretches from the Tower of the Winds, about the middle of the N. slope of the Acropolis, across the entire city, and is prolonged as the ὁδὸς Παισίου as far as the village of Patisia. Numerous tortuous lanes diverge from these main streets, but the traveller may leave their intricate purlieus unvisited. To the N. and N.E. of the older parts of the town lies the *Neapolis*, or modern quarter, with its wide boulevards and spacious squares, containing most of the public buildings. To the E. of this quarter is the *Place de la Constitution* (πλατεία τοῦ συντάγματος), in or near which are situated all the principal hotels and which is accordingly taken as the starting-point in the following description of the city. On the N. is the *Place de la Concorde* (πλατεία τῆς ὁμονοίας), connected with the Place de la Constitution by the wide *Rue du Stade* (ὁδὸς σταδίου) and the *Boulevard de l'Université* (ὁδὸς πανεπιστημίου).

The population of Athens is steadily on the increase. In 1870 the town contained 44,510 inhabitants, in 1879 63,374, and in 1889, including the suburban villages, 107,846. Its industrial activity is unimportant and its commerce is almost entirely limited to importation.

History of Athens.

The origin of Athens is lost in the mists of antiquity. Only during the last few decades has an attempt been made by scholars to piece together a connected fabric of the early history of Athens and Attica with the aid afforded by the mutual light thrown upon each other by hoary traditions and the position of the most ancient temples and other sanctuaries. In an attempt of this kind however, it is but natural that opinions should differ on many important points.

The researches of scholars seem to warrant the conclusion that Attica was originally occupied by numerous independent communities, in all of which the kingly form of government seems to have been sooner or later developed. Lists of Athenian kings of this period are not wanting, but are evidently the compilations of later chronologists and do nothing to dispel the obscurity. According to the earlier account, transmitted to us by Herodotus, there were only four kings of Athens before Theseus, viz. *Kekrops* (*Cecrops*), *Erechtheus*, *Pandion*, and *Ageus*. The figure of THESEUS himself, usually regarded as the actual founder of the town, seems less mythical. Thucydides presents him as a sagacious and vigorous ruler, and attributes to him the fusion of the self-governing demes of Attica into one common political society, or rather their subordination to a leading town. This act of Theseus afterwards received the name of *Synœkismos* and was celebrated in the festival of the *Panathenaea*. The citadel of Athens, round which all the settlements had been made, remained the centre of the state. The town apparently received the name of Athens from Athena, the patron-deity of the citadel, and increased in size as in power. As Thucydides concludes from the situation of the oldest sanctuaries, the town had up to this time probably been confined to the district between the Acropolis and Kallirrhoe (p. 51), but it now extended in all directions, particularly to the N., where the *Pnytanion*, on the N. slope of the Acropolis, became the religious and political centre of the state.

After the self-sacrifice of Kodros the kings were replaced by *Archons*, at first (B.C. 1068-752?) elected for life and chosen from the family of the last king, but afterwards elected for ten years only, and after four of these limited elections no longer restricted to members of the family of Kodros (752-682?). Afterwards nine archons were chosen annually out of the *Eupatridæ* or noble families. The first of these was the *Archon Eponymos*, who gave his name to the year; the second was the *Archon Basileus*, or high-priest; the third the *Polemarch*, to whom the oversight of military affairs was originally entrusted; and the others were named *Thesmothes* or legislators. The care of religious matters was confided to the *Areopagus*, the venerable senate of Mars Hill.

The attempt of *Kylon* to secure supreme power for himself took place between 640 and 624; the severe legislative code of *Drakon* (*Draco*) was promulgated in the year 624. Of the highest importance for the development of Athens was the legislation or revision of the constitution carried out by *Solon* (594), who as *Archon Eponymos* effected the fusion of the different classes of the population by founding the right to a share of power not upon birth but upon property and the taxes levied on that basis. This 'Timocracy' opened the highest offices to each free citizen, while a still more important alteration was effected by the resolution that the 6000 *Heliasts*, or judges, should be chosen by lot and entrusted

with the control of the officials. In administration the archons were aided by a council (*Boule*) of 400 members (*Bouleutæ*), or 100 from each of the four Ionic Phylæ or tribes. The presidents of the *Bouleutæ*, who were changed from time to time, were named *Prytaneis* and had their official dwelling in the *Prytaneion* (p. 39).

In B.C. 561, however, while Solon was still alive, PEISISTRATOS, an ambitious but mild-tempered man, supported by a party of malcontents, usurped for himself the position of tyrant. Though twice banished (in 556 and 549), he succeeded each time in regaining his power, and at his death in 528 bequeathed it to his sons, HIPPIAS and HIPPARCHOS. During the rule of the Peisistratidæ the city underwent a brilliant transformation. In the *Agora*, or market-place, which lay close to the Theseion (p. 84), was erected the *Altar of the Twelve Gods*. This was considered the centre of the republic, and the calculation of the different demes from this point was but an outward symbol of a more intimate connection of these with the city. The *Kallirrhoe*, in the bed of the Ilissos, was provided with nine pipes or channels (*Enneakrounos*). The *Olympieion* was begun. Part of the public funds was also devoted to the rebuilding of the *Pythion*, the enlargement and adornment of the *Gymnasium* in the Academy, and perhaps to the foundation of the *Gymnasium* in the Lyceum or Lykeion. The completion of the old *Temple*, of which the foundations are visible near the Erechtheion (p. 76), may also have taken place in the time of the Peisistratidæ. All this splendour, however, did not compensate for the want of a free constitution; Hipparchos fell in 514 by the swords of two Athenian youths named *Harmodios* and *Aristogeiton*, and Hippias was expelled with the aid of the Spartans four years later.

A decisive step towards democracy was taken in 508 by KLEISTHENES, who replaced the 4 old Ionic and local Phylæ by 10 new ones. He divided the population of Attica into 30 local communes (*trittyes*), of which 10 were apportioned to the city and its environs, 10 to the inland districts (*Mesogeios*), and 10 to the coast-districts (*Paralia*). Each of the Phylæ included one trittys from each of these three main divisions, and was thus distributed over the entire state. The former Naucrates were replaced by Demarchæ. The number of *Bouleutæ* was increased from 400 to 500, or 50 from each Phyle; the Phylæ took turns in presiding at the popular assemblies, which were now held ten times a year. In external affairs Kleisthenes showed his strength by freeing Athens from the leading-strings of Sparta and by a successful contest with Thebes and Eubœa (509?). The Athenian fleet was developed in the struggle with Ægina, then the superior of Athens in naval importance. The town and harbour were fortified, and the first theatre, a very primitive structure, was built on the slope of the Acropolis. But all this progress was thrown into the shade by the unexpected prominence into which the little town was brought by the wars with Persia.

Athens alone among the states of the Greek mainland had responded to the call for aid from the Grecian towns in Asia Minor and thereby drawn upon it the resentment of *Darius*, King of Persia. A huge fleet with an army of at least 200,000 men, under *Datis* and *Artaphernes*, was sent across the *Ægean* Sea, and the total destruction of Eretria in Eubœa, which had also dared to help the Asiatic cities, seemed but a prelude to the fate of Athens. But contrary to all expectation the Athenians under *Miltiades*, with the help of the Plataeans alone, successfully resisted the fifteenfold greater strength of the Persians on the plain of Marathon (12th Aug., 490), and for the time rolled back the invasion of the Great King. Still more glorious and more important for the development of Athens was the upshot of the campaign undertaken by *Xerxes* against Greece in B.C. 480. After the heroic resistance of *Leonidas* and his Spartans at Thermopylæ had been overcome by the slaughter of the devoted band, the whole of the huge army and armament of the Great King bore down upon Attica to take revenge for the defeat of Marathon. The Athenians took refuge in their ships. The weakly-fortified town was occupied by the Persians, and the Acropolis was also captured after an obstinate resistance. The sanctuaries there and throughout Attica were burned. But the decisive naval victory won on 20th Sept., 480, in the strait between Salamis and the mainland, and due to the unflinching courage and pertinacity of *Themistokles*, broke the power of the Persians and relieved Athens of their presence. The Athenians, however, had barely time to rebuild their ruined homes, when they had again to retire before the army of *Mardonios*; but in the battle of Plataea this remnant of the Persian power was also overthrown (479) and Greece forever relieved from the danger of a Persian yoke.

The state which had played the most prominent part in the struggle was obviously the one to profit most by its successful termination, and Athens became the natural leader of Greece in the wars with Persia and obtained a hegemony over several states of the mainland and all the islands of the Archipelago. This found expression in B.C. 474 in the foundation of the Attic and Delian Naval League (p. 142). The rebuilding of the ruined town, which in spite of Sparta's efforts to the contrary quickly rose again from its ashes, thus coincided in time with the chief period of growth in its external power. The fortification both of the town and of the harbour, which the genius of *Themistokles* had removed to the Piræus (p. 109), was taken in hand with special vigour. Men, women, and children all lent their aid; and traces of the haste with which the work was carried on may be seen to this day in the curious mixture of materials brought to light in the most recent excavations. To ensure the permanent union of the town and harbour, the 'Long Walls' were erected (460-456), stretching from the Piræus and from Phaleron (p. 108) to Athens itself. Athens now prospered

greatly through its manufactures and commerce. But there was room for the expenditure of the most abundant wealth; and even the treasure of the Delian League, removed to Athens for safety in B.C. 454, was used to beautify the leading city of the confederation.

The *Statues of Harmodios and Aristogeiton*, erected on the 'Orchestra' of the Agora by Kleisthenes and taken away by Xerxes, were replaced in 477-476 by new ones from the hands of Kritios and Nesiotes. Adjacent rose the entirely new buildings of the *Market*. The *Metroon*, or Temple of the Mother of the Gods, also dates from the period succeeding the Persian wars; and its use as a receptacle for the state archives (including Solon's laws) probably began in 460, when the jurisdiction of the Areopagus was limited to matters of life and death. In 468 the bones of the national hero Theseus were brought from Skyros to Athens amid universal rejoicing, and a *Heroon* was founded in his honour and adorned with paintings by Polygnotus and Mikon. It is, however, an error to identify this building with the present *Theseion* (see p. 84). During the administration of PERIKLES, the golden age of Athens, the Acropolis was almost entirely divested of its military character. Its wall now appears as the enclosure, not of a fortress, but of a sanctuary, adorned with those magnificent buildings, which have won the admiration of all subsequent ages and have never been excelled for perfection of execution and artistic finish. The first trophy erected from the Persian spoils was the colossal *Statue of Athena Promachos*, by Phidias. This was followed by the imposing *Parthenon*, the substantial completion of which may be dated from the erection of the chryselephantine statue of Athena in 438. The fortified entrance made way for the stately *Propylaea*, built in 437-432. Lastly arose the tasteful *Erechtheion*, the construction of which was interrupted by the Peloponnesian War and was not yet completed in 409. The *Odeion*, a building erected for musical performances on the S.E. slope of the Acropolis, also belongs to the time of Perikles. A highly-developed industry made up for the want of fertility in Attic soil, and Athenian woollen goods and artistic wares in terracotta and metal were eagerly sought after in the markets of Italy, Gaul, and Africa. The population of Attica at this era is estimated to have consisted of 100,000 freemen and more than twice as many slaves.

In the meantime the 'Demos' had firmly established itself, in spite of sundry checks, as the ruling power at Athens. The Persians were defeated by Kimon in two brilliant battles, one at the Eurymedon and one at Salamis in the island of Cyprus; and Athens had attained the highest point of its power on the Greek mainland, when in 431 the long-smouldering enmity between Attica and Lacedæmonia broke out into open warfare. A terrible plague decimated Athens in the second year of the war and carried off Perikles, the only man of genius powerful enough to command the demo-

cracy, the deterioration of which may be dated from his death. After various vicissitudes, the most baneful of which was the unhappy Sicilian expedition undertaken at the advice of *Alkibiades*, the war ended in 404 on terms most humiliating to Athens. The fortifications of Athens and the Piræus and also the Long Walls uniting them were demolished, the fleet was given up, and an oligarchic constitution, represented by the 'Thirty Tyrants', had to be accepted at the hands of Sparta. *Thrasybulos*, however, restored the democracy in 403, and in 393 *Konon* defeated the Spartans at sea near Knidos and rebuilt the Long Walls. Allies were again found among the Grecian islands, and the second Attic Naval League was called into existence in 378. Under the rule of *Euboulos* the finances prospered, the fleet increased, many new buildings were erected, and the theatre and other old buildings were endowed with new splendour. This, however, was but a transient revival. *Demosthenes* in vain invoked his fatherland and the rest of Hellas to offer an energetic resistance to the ambitious plans of *Philip of Macedonia*. The Grecian states took the alarm too late; and Grecian liberty fell irretrievably on the field of Chæronea (338).

Athens never henceforth attained any political importance, though its material prosperity at first suffered little from the changed state of affairs. The year of the battle of Chæronea was also the first of the administration of the orator *Lykourgos*, a patriotic, art-loving, and yet frugal ruler, who completed the theatre, built the stadion, filled the arsenals and harbour with material of war and ships, and still left the public treasury full. After the ineffectual rising of the 'Lamian War' in 322 Athens received a Macedonian garrison, with the support of which *Demetrios of Phaleron* administered affairs well and wisely from 318 to 307. In 287 the garrison was momentarily expelled by a popular rising, but it soon returned and was not again got rid of. As the town of the greatest poets of antiquity and the seat of the schools of philosophy that had been founded by Plato, Aristotle, and Zeno, Athens now subsisted for centuries on the intellectual capital laid up in its short but glorious golden age. Numerous visitors flocked to see its magnificent monuments of art, and its conquerors were withheld by reverence for its departed greatness from making it feel the full consequences of defeat; indeed many foreign princes added both to its buildings and its endowments down to a late period. The long list of its patrons begins with *Ptolemy Philadelphos*, King of Egypt (284-246), who founded the gymnasium and library that bore his name. Three kings of Pergamon, *Attalos I.* (241-197), *Eumenes*, and *Attalos II.* (159-138), surrounded the theatre and the agora with colonnades. The Syrian monarch *Antiochos Epiphanes* (176-164) took in hand the completion of the Olympieion.

The dominion of Macedonia was followed by that of Rome, in spite of the nominal declaration of the independence of Greece

made by the consul Flamininus in B.C. 196. After the overthrow of the Achæan League, of which Athens was a member, and the destruction of Corinth in 146, Greece and Macedonia were formed into a Roman province. Athens had to pay heavily for the ill-considered help it afforded to Mithridates, King of Pontus, who chose Greece as the battle-field on which to contest with Rome the sovereignty of Asia. In B.C. 86, after a long and wearisome siege, the Roman army under *Sulla* captured and pillaged the famishing town, in which Archelaos, the general of Mithridates, had taken refuge. The fortifications of the Piræus were utterly demolished. Julius Cæsar and Augustus were friendly to Athens, in spite of its espousal of the cause of Pompey and afterwards of Brutus, and succeeding Roman emperors followed their example. The chief buildings of this period are the *Tower of the Winds*, erected by Andronikos Kyrrhestes (p. 81), the *Stoa of Athena Archegetis* (p. 82), built with the donations of Julius Cæsar and Augustus; the *Statue of M. Vipsanius Agrippa*, below the Propylæa (p. 59), the *Circular Temple of Rome and Augustus* (p. 76), the *Monument of Philopappos* (p. 91), and a new flight of steps to the Propylæa.

A new period of Athenian art began under HADRIAN (117-138 A.D.), the occupant of the imperial throne of Rome, who has been celebrated by the Greeks as the Olympian, their founder and liberator. An entire quarter of the town, to the S.E. of the Acropolis, was named after him, and his name may still be seen on the *Arch of Hadrian* (p. 48). Here rose the largest of his buildings, the *Temple of the Olympian Zeus* (p. 48), which he carried to completion. In the old town he founded a *Library*, a *Gymnasium*, and a *Pantheon*. His most useful work, and one that has not yet lost its utility, was the *Aqueduct* (p. 105), completed by his adopted son, T. ANTONINUS PIUS. Innumerable statues were erected in honour of Hadrian. During his reign a rich Athenian gentleman, *Herodes Atticus* of Marathon (101-177), erected the *Odeion* (p. 55) that bears his name, and provided the Panathenæan *Stadion* with marble seats.

Up to this period Athens had gone on increasing in external splendour. Thousands of pilgrims from every land streamed to the philosophic schools and gymnasia of the 'mother of arts and eloquence'. It was, as it were, the university of the ancient world. MARCUS AURELIUS (161-180) summoned new teachers to the town and endowed them liberally. The description of Pausanias, mentioned at pp. 37, cx, was written at this time. But now begins the period of stagnation and gradual decay.

The quiet of Athens was first rudely disturbed in the year 253, when barbarian hordes overran Hellas. The fortifications were restored, but the town fell a prey notwithstanding to the Heruli and Goths in 267. At the close of the 4th century (395-396), *Alaric* and his Ostrogoths stood before Athens, exacted a large sum of money, and claimed the right of entering its sacred streets. The

town, however, was not injured, though Elensis was plundered and devastated. About this time it became the fashion to embellish Constantinople with Athenian works of art. The intellectual life of the town remained as active as ever. The most firmly established school of philosophy was that of the Neo-Platonists, which with the other academic institutes formed the last stronghold of Paganism, till the Emp. JUSTINIAN, in 529, put a violent end to it by closing the schools and forbidding all philosophic instruction. This step finally extinguished the renown of Athens, and its inhabitants sank into a state of listlessness and inactivity. It is uncertain whether or not the fortifications constructed by Justinian are identical with the so-called Valerian Wall (p. 84).

The fortunes of Athens between the 6th and the end of the 10th centuries have only recently been partly cleared up. The Emp. *Constantine II.* spent the winter here in 662-663, and in 797 the Empress *Irene* sent the brothers of her late husband, Leo IV., to live here in exile. In 1019 *Basil II.* celebrated a festival of victory in the Parthenon, which long before had been converted into a Christian church. In 1040 the Normans, under Harold Haardrada, took the Piræus by storm. Ecclesiastical history throws most light upon that of Athens, where a bishopric was established at an early period. Under the patriarch *Photios* (857) the see was raised to the rank of an archbishopric, and as early as 869 its holder appears as a Metropolitan of the Eastern church. The town continued to enjoy important privileges. The imperial prætor was not allowed to enter its streets, and on the accession of a new emperor the only offering of Athens was a simple wreath of gold. These privileges, however, were not invariably respected, and Athens, like the rest of Hellas, groaned under a heavy burden of taxation.

On the conquest of Constantinople by the Latin Crusaders in 1204, Boniface, Marquis of Montferrat, obtained the sovereignty of all Hellas, under the title of King of Thessalonica. He invested *Otho de la Roche* with Attica and Bœotia, at first as Megaskyr, or Grand-Sire, and afterwards as duke (1205-1225), and this line lasted for five reigns. In 1308 *Gautier de Brienne* succeeded to the duchy, which he enlarged with the help of Catalonian soldiers. These mercenaries, however, soon expelled him (comp. p. 193) and offered the duchy to their leader *Roger Deslaur* (1312). On the death of the latter the Catalonians yielded the duchy to Frederick of Aragon, King of Sicily, who governed it by administrators or regents. In 1394, however, *Rainerio Acciajuoli*, Lord of Vostitza and Corinth, defeated the Catalonians and installed himself as independent duke of Athens. Under his second successor, in 1456, Athens was captured by *Omar* and the Turks, after offering a most obstinate resistance. The Turkish occupation of Athens during the next 350 years was only twice disturbed by the Venetians, who attack-

ed the town in 1464 and made themselves masters of it for a short time in 1687. During the siege carried on by *Francesco Morosini* in the latter year, a bomb fell into a powder magazine kept in the Parthenon, and reduced to ruins the hitherto almost intact building. The Propylæa had already been the victim of an explosion some years before. During this period Athens had become completely lost to the civilisation of W. Europe and it had to be, as it were, discovered afresh by scholars (comp. p. ox).

The standard of the War of Independence was raised in the Peloponnesus on April 4th, 1821. On June 21st, 1822, the Greeks took possession of the Athenian Acropolis, and *Odysseus*, the military dictator of Eastern Greece, appointed the klepht *Gouras* as its guardian. On Aug. 15th, 1826, the Turks under *Kioutagi* stormed the town. The Acropolis maintained a gallant resistance, at first under *Gouras*, and after his death (Oct. 12th) under *Krisiotis* and the Frenchman *Fabvier*, who in December cut his way through the investing army with a troop of 650 men, and brought a welcome supply of ammunition to the beleaguered garrison (comp. p. 56). All their exertions, however, were in vain, and in vain also were the attempts to raise the siege made by the army of *Karaiskakis* (comp. p. 108) and by the Englishmen *Cochrane* and *Church*. The Acropolis capitulated on June 5th, 1827, and its fall brought the whole of Hellas into the power of *Kioutagi*. The Great Powers now intervened, but it was not till 1833 that the Turkish troops evacuated the citadel, which was then entered by the Bavarian troops of the new king, *Otho* (elected 1832). In Feb., 1834, Athens was fixed upon as the capital of the modern kingdom of Greece, and in 1835 it became the actual seat of government. This distinction Athens owes mainly to its ancient name and glory, as its situation is not particularly favourable for the modern capital of Greece. Neither industry nor commerce have been attracted hither on any large scale, and Attica itself is by no means productive. The rapid growth of the town is due entirely to the fact that it is the residence of the king and the only spot in Greece where the means of an enlightened culture may be obtained.

a. **From the Royal Palace round the S. Side of the Acropolis.**

The centre of the strangers' quarter is the extensive *PLACE DE LA CONSTITUTION* (πλατεῖα τοῦ συντάγματος; Pl. F, 5; see also p. 38), in which are situated the large hotels and popular cafés mentioned at pp. 34, 35. On the E. side it is bounded by the palace of the king, and the middle is occupied by a velvety lawn, overhung by oranges, oleanders, and other southern trees and embellished with a marble fountain. Opposite the N.W. angle of the square stands a marble column with an ancient inscribed stone, which once marked the boundary of a 'Garden of the Muses', but is certainly not now on its original site. — Band, see p. 86.

The **Royal Palace** (*Palais du Roi*, τὸ πάλαι, τὸ ἀνάκτορα; Pl. F, G, 5, 6), a large building of Pentelic marble and limestone, erected in 1834-38 from the designs of Gärtner of Munich, produces an imposing effect, somewhat marred by the excessive number of windows. It is adorned in front by an Ionic colonnade.

Admission is granted on application (in French) to the door-keeper of the principal portal, in the W. façade, but it contains nothing of special interest. On the staircase is a painting of Prometheus and the eagle by *Bläser*, and the dining-hall contains some works by *Rottmann* and other Munich artists. The ball-room is decorated in the Pompeian style.

The ***PALACE GARDEN** (Pl. F, G, 6; adm. on Mon., Wed. and Frid. after 3 p.m.; entrance to the right in the Kephisia Street; smoking prohibited) was laid out by Queen Amalie on a piece of waste ground, and now offers a number of shady walks, which are a grateful resort in the hot season. The irrigation of the garden is effected by a channel made by the ancients. Near the entrance, to the left, is an old Roman mosaic, belonging to ancient baths. The S. part of the garden, embellished with busts of Kapodistrias, president of the Greek republic, the banker Eynard of Geneva, an enthusiastic Philhellene, and others, affords fine glimpses between its palms of the columns of the Olympieion, the Acropolis, and the sea. The best view is obtained from a small rocky eminence in the S.E. corner.

Behind the palace garden, to the E., in the first side-street to the right off the Rue de Kephisia, is the *Palace of the Crown-Prince* (Pl. G, 6), not yet completed. In one of the side-streets to the left farther on are the *American* and the *British Archaeological Schools* (p. 36), founded respectively in 1882 and 1886.

The wide Rue des Philhellènes leads to the S. from the Place de la Constitution, passing on the left the *Church of St. Nikomedes* (Pl. F, 6), dating probably from the 9th or 10th cent., and since 1847 the Russian church; below it is an interesting crypt, once forming part of a Roman bath. At the end of the street, where it joins the Boulevard des Philhellènes (ὁδὸς Ἀμαλλίας), stands the **English Church**, a tasteful Gothic edifice, built in 1840-43. The E. window was erected in memory of Mr. Viner, who was murdered by Greek brigands in 1870 (p. 124). On the right side of the boulevard is an *Institution for the Employment of Women* (No. 54; ἐργαστήριον ἀπὸρων γυναικῶν), where cheap carpets and shawls may be purchased.

A fine view of the sea and Mt. Hymettos (to the left) is now disclosed towards the S.; in the foreground are the Arch of Hadrian and the Olympieion.

In a park between the road (Λεωφόρος Ὀλγας) running to the E. from the N. side of the Olympieion and the S. side of the palace-garden, rises the **ΖΑΠΠΕΙΟΝ** (Ζάππετον; Pl. F, 7), a handsome building opened in 1888, at the expense of the MM. Zappas, as an exhibition-building for Greek industries and manufactures. Sta-

tues of the founders decorate the great exterior staircase, and to the W. is a statue of Varvakis, the founder of the Varvakion (p. 94). Close by is a frequented café (p. 35). The road proceeds to the *Stadion*, see p. 50.

The **Arch of Hadrian* (Pl. E, 7), erected either by Hadrian himself or by his successor, is an isolated gateway 59 ft. high and 44 ft. wide, with an archway 20 ft. in width. It formerly divided the old Greek city (p. 37) from the *Hadrianopolis* or *Novae Athenae* (p. 44) of Hadrian, as indicated by the inscriptions which it still bears (on the side next the town, αἰὲς εἰς Ἀθῆναι Θησέως ἡ πρὶν πόλις, 'this is Athens, the old city of Theseus'; on the other side, αἰὲς εἰς Ἀδριανοῦ καὶ οὐχὶ Θησέως πόλις, 'this is the city of Hadrian and not of Theseus'). The arch was originally adorned with Corinthian columns, of which a few fragmentary bases now alone remain. The entablature is still almost intact, especially on the side next the town. Above the archway is an 'attica' or second story, with three window-like openings, which were formerly filled with thin slabs of marble. The one in the centre is surmounted by a pediment. The gateway stood at the end of a street leading to the N.W., while it formed the approach to the quarter containing the huge temple of Zeus.

The **Olympieion* (*Olympicum*), or *Temple of the Olympian Zeus*, described by Aristotle as a 'work of despotic grandeur', and now represented by 16 huge Corinthian columns of Pentelic marble, was not finally completed till the reign of Hadrian, though the original temple on this site dates back to the earliest period of Athenian history. The level plateau on which the temple stands was artificially formed on the steep slope of the hill. As the water-courses of the upper town here flowed into the Ilissos, legend fixed upon this as the spot where the last water of the Deluge disappeared, and ascribed the foundation of the temple to the grateful Deukalion, the father of the new race of mortals. The earliest historical edifice was founded by *Peisistratos* (ca. B.C. 530), whose enlightened administration formed one of the most important epochs in the development of Athenian art (comp. p. 40). The expulsion of the *Peisistratidæ* and the Persian wars hindered the completion of the building, which was planned on a scale of great splendour, and it was left untouched till B.C. 174, when Antiochos IV. Epiphanes, King of Syria, took up the undertaking where *Peisistratos* had left it. The colossal schemes of his architect *Cossutius*, from whose time the present remains probably date, excited the admiration of his contemporaries, and Livy describes the building as 'templum unum in terris inchoatum pro magnitudine dei'. Antiochos, however, also died before the work was completed. Sulla, who occupied Athens in B.C. 86, carried off to Rome some of the smaller columns. Under Augustus the work was again taken in hand, but it was reserved for Hadrian to erect and complete a magnificent new structure,

which was consecrated in 129 or 130 A.D. The temple originally possessed upwards of 100 Corinthian columns, arranged in double rows of 20 each on the N. and S. sides and in triple rows of 8 each at the ends. The columns were 56½ ft. high and 5-5½ ft. in diameter. The temple is the second largest Greek temple known, measuring on the upper platform 353½ ft. in length and 134 ft. in breadth, dimensions exceeded by those of the temple of Diana at Ephesus alone. It contained a chryselephantine statue of Zeus and a statue of Hadrian, and the sacred precincts, 676 ft. long and 426 ft. broad, enclosed a forest of statues of that emperor, who was worshipped as the founder of the Panhellenic Feast connected with this temple. The subsequent history of the temple is singularly obscure. In 1760 a Turkish viceroy took one of the columns for a mosque he was building, leaving 16 *in situ*, 13 at the S.E. corner and 3 in the inner row on the S. side; the central one of the latter was overthrown by a violent storm in 1852. The capitals, consisting of two pieces and 10 ft. wide at the top, show traces of the degeneration of the Corinthian order. Part of the epistyle (architrave) was occupied in the middle ages by a 'stylites', or pillar-hermit. The massive masonry of the platform, constructed of stone from the quarries of the Piræus, deserves attention, particularly on the W. side and at the S.E. corner, where the lateral thrust of the artificial foundations required the heaviest incumbent weight to counterbalance it. The semicircular holes in the lower edge of the stones were for the escape of rain-water. — A small portico, with four columns, entered from the E. colonnade of the temple, was discovered in 1886 at the N. end.

The ruin is popularly known as *stoa Kolónnass* (εἰς ταῖς κολόννας, 'at the columns'), and is a favourite resort on summer-evenings, when the burning sun has sunk behind the Acropolis. The view extends from Mt. Hymettos to the sea, from which a cool breeze is generally blowing. The islands of Ægina and Hydra and the coast of Argolis are also visible. — Café, see p. 35.

The road leading to the E. at the Zappelon (p. 47) passes numerous gardens (Παράδεισος, Ἄντρον τῶν Νυμφῶν, etc.), which are much frequented on summer-evenings, when vocal concerts are given by Bohemian, French, or Italian musicians. Visitors who take cold easily should be on their guard against the damp vapours of evening. Here, on the banks of the Ilissos, Oreithyia, daughter of Erechtheus, was gathering flowers, when 'rude Boreas', smitten by her charms, seized her and bore her away to his northern home. Plato here lays the scene of his Phædros, where the talkers lie on the soft turf, with the stream at their feet, listening to the song of the cicadas and enjoying the fragrance of the plane-trees overhead and the cool breeze blowing in from the sea. T. Pomponius Atticus, the friend of Cicero, once possessed a residence here. — The brook seems to have been considerably larger in antiquity

(comp. p. 51); now it usually dries up in summer, and even at the best of times it is seldom more than a yard wide and a few inches deep. — In 5 min. we reach, on the left, the old *Protestant Cemetery* (Pl. G, 7), which contains the remains of George Finlay (d. 1875), the historian of modern Greece, and numerous other Englishmen and Germans. On the right is the new *STADION BRIDGE*, built in 1873 on the site of the ancient bridge, which the Turks had removed in 1778 to obtain stones for their fortifications.

On crossing this bridge we have immediately in front of us the **Stadion* (Pl. G, H, 8), the scene of the Panathenæan games, laid out by the statesman and orator *Lykourgos* (p. 43) about B.C. 330, and formed by the artificial expansion and adaptation of a natural hollow. The ancient walls are still visible on both sides. At a later period (ca. 140 A.D.) the seats and partitions were renewed in white marble by *Herodes Atticus* (p. 44), who almost exhausted the quarries of Pentelikon in carrying out this magnificent improvement. The *Stadion* and the *Odeion* (p. 55) were the two great monuments of the liberality of this public-spirited citizen, and on his death his body was solemnly interred in the former. Little now remains of the marble, most of which was burned for lime during the dark ages, but though destitute of this adornment the *Stadion* still produces a very imposing effect through its extent and the height of the rows of seats. The farther end was freed from the incumbent earth and rubbish in 1869-70, at the expense of King George. The entire length of the course, from the entrance to the semicircular space (σφενδόνη) at the S.E. end, was 670 ft., and its breadth was 109 ft.† Along the longer axis ran a low wall or barrier, with a goal (βαλβίς, *metā*) at each end. The position of the upper goal, which occupied the centre of the semicircular ending, has been discovered but cannot now be recognized. The course was separated from the spectators by a low marble wall, behind which lay a corridor, 9½ ft. in width, affording access to the lower tiers of seats. As far as can be now ascertained, there seem to have been about 60 rows of seats, accommodating 50,000 spectators; as in the Theatre of Dionysos (p. 52) the better places consisted of marble chairs. The rows of seats on each of the sides of the *Stadion* were interrupted by 11 flights of steps leading from the above-mentioned corridor, and at the rounded end there were 7 similar flights. Behind the uppermost row of seats, at least at the E. end, there seems to have been a kind of covered corridor. Fine view from the highest part. On the E. side of the *Stadion* is the entrance to a cave-like passage, the origin and purpose of which are obscure.

† The length of each *Stadion* in Greece was 600 ft., but as the local foot varied considerably in different parts of the country, we have to make allowance for this divergency. The Attic foot was equal to 0.97 Engl. ft.; 600 Attic feet were therefore equivalent to 582 Engl. ft. The 88 ft. over were probably taken up by the entrance-barriers and the corridor.

On the hill to the E. of the Stadion Herodes Attikos erected a *Temple of Tyche*, or goddess of the town (Τύχη τῆς πόλεως), of which remains are still traceable. On the hill to the W. are some ancient fragments which have been arbitrarily assumed to represent the tomb of Herodes.

To the S. of the Olympieion runs the bed of the *Ilisos* (p. 49), with the remains of a wharf or quay. The polished surface of a ridge of rock that crosses the stream here also seems to betray the action of water at a former period. To the S. is the *Chapel of St. Photini*, a visit to which is amply repaid by the fine view of the Acropolis and the Olympieion. Below, on the margin of the Ilisos, the spring of *Kallirhoë* (Pl. F, 8) issues from the rock and is still called *Kallirrói* ('pleasantly flowing'). Narrow channels in the rock originally supplied it more abundantly with water; it is, however, never quite dry. The fountain was also called *Enneakrounos*, or the 'nine-piped', from the nine pipes with which Peisistratos provided it. The water now forms two pools at the foot of the rocks and is chiefly used for washing. The jars in which the women carry away the water resemble those depicted on Attic vases, and it requires no strong effort of imagination to realise the legend related by Herodotus of the seizure by the Pelasgians of the Athenian maidens drawing water here.

The hill above the chapel of St. Photini is at present crowned by a windmill. In antiquity this district was occupied by the suburb of *Agrae*, and an Ionic temple, of which we possess drawings (perhaps dedicated to Demeter), stood here in good preservation down to the end of the 17th century.

The road crossing the Ilisos to the S. of the Kallirrói leads to the *Greek Cemetery*, now also used by the Protestants (p. 50). The cemetery is pleasantly laid out like a garden, and contains much fine marble distorted into tasteless monuments. On a hill in front of it, to the left, rises the fine MONUMENT OF HEINRICH SCHLIEHMANN (p. 92), consisting of a massive substructure enclosing the tomb-chamber, and a colonnade above, with a bust of the deceased. The substructure is embellished with reliefs of scenes from the Homeric poems and from Schliemann's excavations.

The street leading to the W. from the Arch of Hadrian is named the ὁδὸς Λυσικράτους. The third cross-street on the left leads to a small square containing the choragic **Monument of Lysikrates** (Pl. E, 7), a beautiful little building resembling a small circular temple. The monument owes its existence to the custom of the winners at the Dionysiac games of exhibiting the tripods won by them on bases or pedestals with more or less artistic embellishment. A whole street of such monuments extended from the Theatre of Dionysos to the town, and one of them, according to Pausanias, included among its plastic ornamentation the famous Satyr of Praxiteles, of which so many replicas have come down to us. The Monument of Lysikrates, which is not mentioned by Pausanias, is the oldest extant building of the Corinthian order, and owes its comparatively good preservation to the fact that it served as the library of a French Capuchin convent, which stood here down to the beginning of the 19th century. Lord Byron once spent a night in the convent. The ground on which the monument stands is the property of the French government.

The lower part of the monument consists of a cube-shaped base of Piræic stone (now protected by a wall), 13 ft. in height, with an upper row of veined stone from Mt. Hymettos. Upon this stands a circular structure of Pentelic marble, $21\frac{1}{2}$ ft. high and 9 ft. in diameter, with six engaged columns of the Corinthian order, supporting an architrave of three members and a frieze adorned with sculpture. The slightly convex roof consists of a single block of marble with a vigorous carved flower rising in the centre, which, like the leaves in the capitals of the columns, is a much closer imitation of the natural acanthus than is elsewhere found in ancient architecture. A triangular slab of marble above the flower bore the bronze tripod, won by Lysikrates. The inscription above the two half-columns on the S.E. side, now scarcely legible from below and probably at one time made more conspicuous by colours or gilding, records that: 'Lysikrates, son of Lysitheides, of Kikynna, was Choragos when the boy-chorus of the phyle Akamantis won the prize. Theon was the flute-player, Lysiades of Athens trained the choir. Euænetos was archon'. The name of the archon enables us to fix the date of erection as B.C. 335-334, at the time when the school of Praxiteles was in full bloom. The frieze (p. xcvi), now sadly incomplete, represents, in very low relief, the punishment of the Tyrrhenian pirates by Dionysos, whom they had robbed and who turned them into dolphins. The legend forms the subject of the 6th Homeric hymn, and was perhaps the theme chosen for performance by the choir. The first scene of the frieze, now scarcely decipherable, represents the god in the form of a slender youth, accompanied by his panther and six satyrs. The punishment of the pirates, depicted in the five remaining scenes, is entrusted to the same satyrs, who cudgel the unfortunate seamen, put them in chains, and otherwise torment them. On the central tablet on the W. side two of the pirates, already half converted into dolphins, are represented as leaping headlong into the sea.

We may now return to the boulevard by the ῥόδος Βόρωναος or *Rue de Byron*, or ascend the dirty ῥόδος Διονύσου to the right. The *Odeion of Perikles* (p. 42) is supposed to have stood near the top of the latter, at the S.E. corner of the Acropolis. On ascending a few steps here, we find ourselves above the Theatre of Dionysos, which is generally approached from below. — Thirty or forty years ago a thick layer of rubbish concealed the remains of the Theatre of Dionysos, now excavated by the praiseworthy energy of the Archaeological Society (p. 94). The first traces of the theatre were discovered by the German architect Strack in 1862.

The *Theatre of Dionysos* (Pl. D, 7; comp. plan of the Acropolis at p. 57), the cradle of the dramatic art of Greece, the spot in which the masterpieces of Æschylus, Sophocles, Euripides, and Aristophanes first excited delight and admiration, lay within the

temple-enclosure of the wine-loving god, whose cult, introduced from Boeotia, was immemorially associated with mimic performances. A small circular orchestra is now known to have been the first part of the theatre constructed of permanent materials, but the auditorium was originally formed by merely levelling the soil, and was not not built in stone or on a large scale till the time of the orator Lykourgos (p. 43), or about B.C. 340. The theatre was afterwards frequently altered, once by Hadrian (p. 44), who was an enthusiastic patron of the drama. It received a final restoration from the archon Phædros in the period of the degeneration of the drama, about the third cent. of our era, a fact recorded in an inscription on the wall of a small staircase under the stage. As the architectural taste and the style of the performances differed greatly at different periods, it is difficult to form a correct idea of the appearance of the building in the palmy days of the drama.

The ancient Greek theatres consisted of three parts: the stage, the orchestra, and the auditorium. In the present instance the two former seem to date from the Roman period. The stage, or *σκηνή*, originally merely the players' booth, was usually adjoined by the *παράσκηνα* or side-scenes, while in front of it was the *Proscenium* (*προσκήνιον*), forming the background for the play. At first a temporary erection, the proscenium was developed under the Romans into a stone wall decorated with pillars. Between the proscenium and the ends of the auditorium were the *Parodoi*, or entrances for the chorus. In the middle of the *Orchestra* lay the *Thymèle* (*θυμέλη*), or altar of Dionysos. The actors were at first distinguished from the chorus, which accompanied the play with solemn evolutions and sympathetic general reflections generally of a religious character, merely by the superior height gained by wearing the *cothurnus*. The play was performed on the level of the ground, and it was not until the Roman period that a higher 'speaking-place' (*Logeion*, *λογεῖον*), or stage proper, was provided for the actors. The face of the well-preserved stage is adorned with good reliefs of the time of Hadrian, depicting scenes of the Dionysiac myth; to the extreme right, above the sitting figure of Dionysos, is a representation of the buildings on the Acropolis that were visible from the theatre. The crouching figures of Silenus, used as supports for the stage, belong to an earlier period. The E. half of the stage-front is wanting. In the middle is a flight of steps uniting the stage and the orchestra, to the left of which lie fragments of two colossal figures of the shaggy Silenus and a finely-carved marble chair. The orchestra is paved with slabs of marble and is separated from the auditorium by a low parapet, the holes in the upper surface of which supported an iron railing. The rain-water was carried off by a covered channel below the breast-wall.

The theatre proper (*θέατρον*, in the narrower sense of the word, or *κοῖλον*; Latin *Cavea*) was partly excavated in the solid rock of

the hill, as was the case in almost all the theatres of ancient Greece, in the form of a semicircle with a radius of 150 ft., turned towards the S. The seats, which could contain 30,000 spectators, were arranged in concentric tiers, each one wider than the last, and divided by flights of steps into 13 compartments called *κεκλιδές* or 'wedges' (from their shape), corresponding to the 13 *Phylæ* in the time of Hadrian. The seats were formed of blocks of Poros stone, and those in the lower rows are still *in situ*. The seats are cut in such a way as to give room to each spectator to dispose of his feet without incommoding the person in front of him. In the foremost row the seats consisted of chairs of Pentellic marble, of which that in the centre was reserved for the priest of Dionysos, as the still legible inscription indicates (*ἱερέως Διονύσου Ἐλευθερέως*; comp. p. 175). The archaistic reliefs with which it is embellished represent, on the front, two satyrs carrying a large bunch of grapes, below the seat, the mythical Arimaspes struggling with griffins, and on the outside are figures of Eros, with game-cocks. The other chairs also bear inscriptions denoting their use by priests or other dignitaries. Behind the seat of the priest of Dionysos rises a large plinth, consisting of two blocks of marble, which probably bore the throne of the Emp. Hadrian. Below this, to the left, is the seat of the priest of the Olympian Nike, and above it, to the left, is a double-throne erected for King Attalos of Pergamon (p. 45) and the Strateges Diogenes, two munificent patrons of Athens. Dispersed throughout the whole theatre were statues of tragic and comic poets, the most prominent of which were the bronze figures of Æschylus, Sophocles, and Euripides, erected by Lykourgos. Many of the bases of these statues are still preserved, bearing the names of the persons represented. The theatre was open to the sky. From the time of Lykourgos onward the theatre was also used for popular assemblies.

The *Sacred Precinct of Dionysos* (p. 53) extended to the S. to the neighbourhood of the present boulevard. It included not only the theatre but also a colonnade adjoining the stage, which, with the Stoa Euménia (p. 55), offered shelter in case of rain. The foundations of two sanctuaries of Dionysos have been excavated here; the earlier dating from the period of the Persian Wars, the other, the largest ruin on this site, from the 5th century. Between the theatre and the boulevard stands a *Circular Altar, dedicated to the god in the 2nd cent. before our era and adorned with garlands and Silenus masks. Near it is a high marble stele bearing a resolution of the amphictyonic council in favour of the Guild of Actors (*ἡ ἐκὰς σύνδοξ τῶν περὶ τὸν Διόνυσον τεχνιτῶν*), a body which enjoyed important privileges in the time of Demosthenes and numbered dramatic authors and musicians, as well as actors, among its members.

Above the theatre is a grotto mentioned by Pausanias, now

dedicated to the *Panagta Speliótissa*, in whose honour a lamp is lighted in the evening. In front are some remains of the *Choragic Monument of Thrasyllus*, destroyed by Turkish bullets in 1827. The monument was in the form of a small temple, containing the tripod dedicated by Thrasyllus of Dekeleia and his sons, and surmounted by a figure of Dionysos, which Lord Elgin removed to England. The sun-dial to the right is mentioned in a document of the 17th century. The two columns above the grotto also supported votive tripods, the holes for inserting which are still visible at the top.

The ancient remains to the W. of the Theatre of Dionysos extend along the slope of the Acropolis in two terraces. The upper terrace, above the long and conspicuous wall with arches, was the *Sacred Precinct of Æsculapius* (Asklepios), and comprized sanctuaries of other divinities also, such as the Nymphs, Isis, and Hercules. The temple of Æsculapius, the celebrated *Asklepieion*, lay to the E. and was connected with an institution for the treatment of the sick (comp. p. 244). The altars were dedicated to Æsculapius himself, to Hygieia, and to other divinities of a similar type. Numerous votive reliefs were found here (see p. 104). The perpendicular side of the Acropolis is here faced with masonry, in which is the entrance to a small circular spring-house, converted in the middle ages into a Christian chapel, as which it now again serves; the water issues from a cleft in the rock and is collected in a semi-circular channel. A colonnade extended hence to the W. in front of the smoothed face of the cliff. In the building at its W. end is a round pit, originally covered by a roof supported on columns, which is supposed to have been used for sacrificial purposes or as the abode of the sacred serpents. Farther to the W. seem to have been the dwellings of the priests.

The lower terrace is in the form of a colonnade, the so-called *Stoa Eumenia*, 534 ft. in length, one side of which was formed by the arched wall in front of the masonry supporting the upper terrace. The colonnade led from the Theatre of Dionysos to the Odeion, and was divided into two by a row of columns in the middle; the roof was probably of wood.

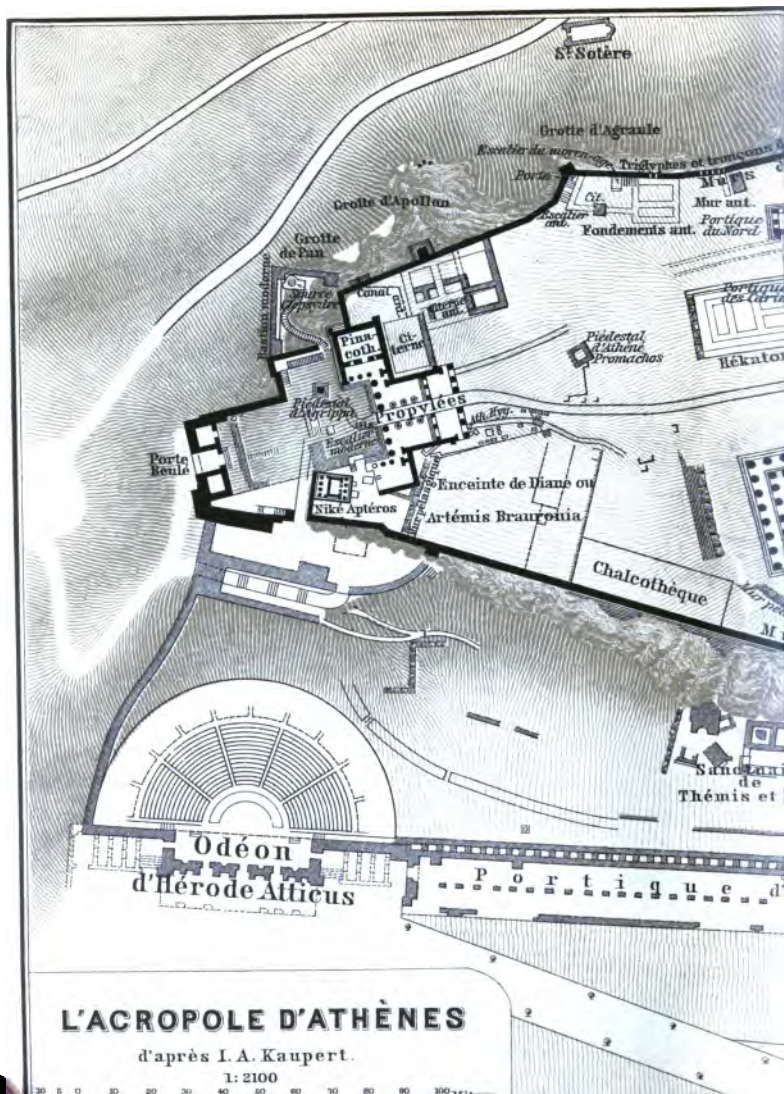
The **Odeion of Herodes Atticus* (Pl. C, 7) is the loftiest and the most conspicuous among the ruins at the base of the Acropolis. Tiberius Claudius Herodes Atticus (p. 44), a member of an eminent Roman family, inherited immense wealth from his father, which he spent in conferring the most magnificent benefits on the town and citizens of Athens (p. 50). He built the Odeion in memory of his wife, *Appia Annia Regilla* (d. ca. 161 A.D.), a noble Roman lady, whose name it sometimes bears. We know little of the history of the building. The charred timber and iron refuse mixed with bricks found here in 1848-58 indicate that it was once the victim of a serious conflagration. At a later period it serve

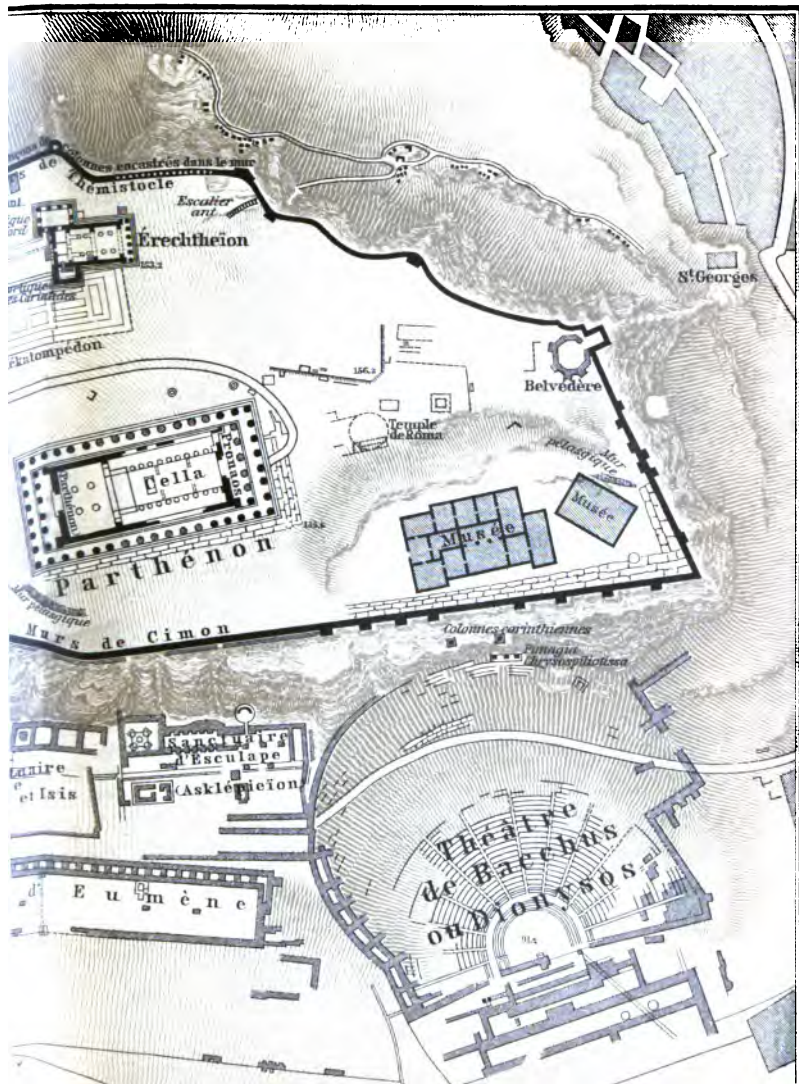
as a sort of outwork for the defence of the Acropolis. The Odeia, unlike most of the theatres of antiquity, were roofed in and were originally intended for musical entertainments; that of Herodes, however, was evidently constructed mainly with a view to dramatic performances. The façade, towards the boulevard, is constructed in the Roman circular style, and consisted of three stories. The usual entrance is by the westernmost of the three doorways, adjoining which is the red wooden cottage of the pensioner who keeps the key of the ruin (25-50 l.). Above this hut is a tablet of white marble recording the heroic action of the Philhellene Fabvier, who broke through the besieging Turkish army near the Odeion (see p. 46). A niche at the entrance contains the statue of a Roman magistrate. The disposition of the interior resembles that of the Theatre of Dionysos. The logeion or stage was 116 ft. in breadth and 26 ft. in depth; it was approached from the orchestra by two small flights of steps, part of one of which (to the E.) is still extant. The niches for the beams that bore the planks of the stage are visible in the wall in front of the stage. At the back of the stage is a massive wall, pierced by three stage-doors; there were also entrances to the stage in the parascenia on each side. Above this wall was a row of columns bearing a second story, which was perhaps used for the appearance of divinities in the play (Theologeion); the holes by which the beams entered the wall are visible here also. There was probably still a third story. The orchestra, 62 ft. in breadth, is paved with particoloured squares of marble; the fountain seems to have been connected with an ancient aqueduct. The auditorium, 260 ft. in diameter, accommodated 6000 persons, the tiers of seats rising one above another on the rocky slope of the Acropolis. The lower part, containing 20 tiers, is divided by flights of steps into five, the upper, with 13 (?) tiers, into ten sections. The lowest row is distinguished by a step serving as a foot-stool and by lions' claws carved on the ends of each division. The seats were all covered with Pentelic marble. Behind the uppermost row was a colonnade, and the whole building was covered with a magnificent roof of cedar, the construction of which is obscure.

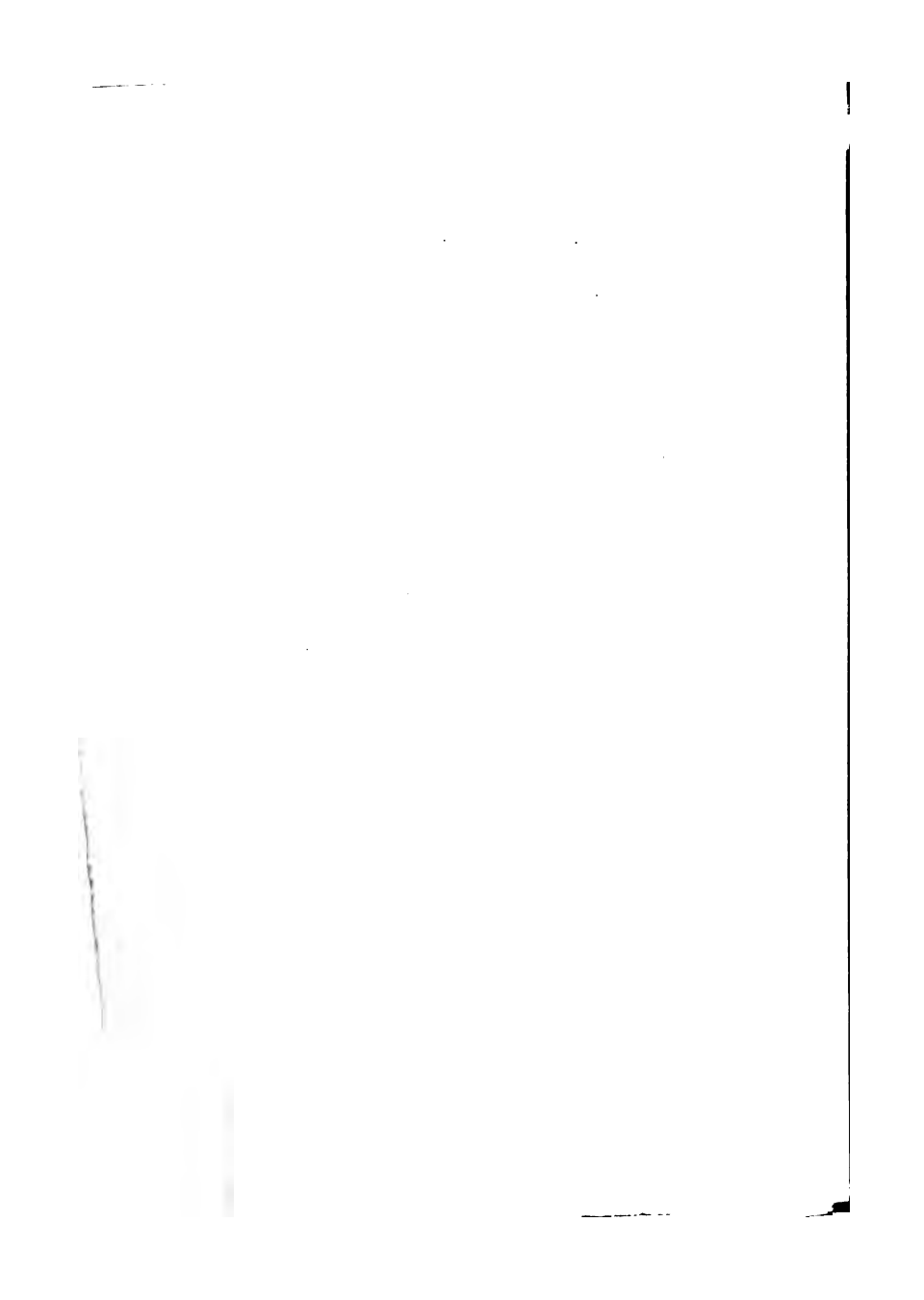
A steep footpath ascends from the W. side of the Odeion to the plateau in front of the Acropolis (p. 58). It is, however, more convenient to follow the boulevard, and turn to the right a little farther on, opposite the tavern (Σαμπάνης).

About 80 paces to the N. of the second bend of the road, and separated from the Acropolis by a depression, is the rocky height which both in ancient and modern times has borne the name of *Areopagus* (Ἀρειος πάγος), or *Hill of Mars* (Pl. B, C, 6). The top of the hill (375 ft.) is flat and on three sides it descends gradually to the plain, while the N.E. side is precipitous. A flight of about 15 steps cut in the rock and now in a state of ruin ascends to the site of









Some ancient altars, for which platforms were hewn in the rock. The ancient court of the Areopagus, consisting of venerable and eminent Athenian citizens and exercising supreme jurisdiction in all cases of life and death, held its sittings on this hill, above the spring of the Eumenides (see below). It was said to derive its name from the fact that Ares or Mars was the first person tried here, for the murder of Halirrhottos; and Orestes also obtained absolution here for the murder of his mother Klytæmnestra. At the base of the N.E. angle of the hill, in a railed-in enclosure to which we descend on the W. side, is a chaos of huge blocks of rock, amid which, half concealed by creeping plants, is a deep fissure with a pool of black water. This gloomy recess probably harboured the shrine of the Erinyes (Furies) or avenging deities of blood, euphemistically termed the Eumenides or well-wishers. It was the scene of Æschylus's tragedy of that name. It is usually assumed that it was from the Areopagus that Paul, in the spring of 54 A.D., delivered the speech of which we have an account in the 17th chapter of the Acts of the Apostles (Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὥς σεβασταί μιν ἐστίν; ὁμᾶς θεῶν: Ye men of Athens, I perceive that in all things ye are somewhat religious — not 'too superstitious', as the Authorized Version has it). It is, however, more probable that the scene of the speech was the *Kings' Hall* (p. 85), or place of business of the Areopagites in the market-place. A little to the W. of the rocky chaos above described are the ruins of a Christian church dedicated to Dionysios the Areopagite, Paul's first convert in Athens. — The remains on the gentle W. slope of the Areopagus indicate that this was one of the most populous quarters of the ancient city (comp. p. 90).

b. The Acropolis.

Visitors are now admitted to the Acropolis free at any time between sunrise and sunset. Those, however, who wish to *Visit it by moonlight require a special permesso (ἄδεια), which may be obtained gratis either through the hotel-keepers or by direct application to *M. Kavvadias* (p. 80), at the Ministry of Religion and Education.

The fullest account of the Acropolis is contained in *A. Boetticher's* 'Die Akropolis von Athen nach den Berichten der Alten und den neuesten Forschungen' (illustrated; 1888). Archæologists should also consult the 'Descriptio Areis Athenarum' of *Pausanias* (edited by *Jahn* and *Michaelis*; Bonn, 1880).

The natural centre of all settlements in the Attic plain within the historical period has been formed by the **Acropolis, a rocky plateau of crystalline limestone, rising precipitously to a height of about 200 ft. The semi-mythical Pelasgi, of whom but a few isolated traces have been found in Attica, are said to have levelled the top, increased the natural steepness of the rock on three sides, built a wall round it, and fortified the only accessible part on the W. by the so-called *Enneadipylon Pelasgikon*, or Nine Gates. The Acropolis was the earliest seat of the Athenian kings, who here

sat in judgment and assembled their councils, and also of the chief sanctuaries of the state. At a later period the judicial and popular assemblies were removed to the lower town, and the Acropolis devoted solely to the gods. Peisistratos, however, who enriched the Acropolis by a new temple of Athena (p. 65) and a fine gateway, also fixed his own residence here. These ancient buildings were destroyed by the Persians in B.C. 480-479, after which Themistokles and Kimon renewed the encircling walls. Then began the meridian of its splendour under Perikles, whose buildings imparted to the Acropolis its future character, and the ruins of which, in spite of the ravages of time, present the finest picture of the glory of the unrivalled art of antiquity.

The first road diverging to the right from the Dionysos Areiopagites street, a little to the W. of the Odeion of Herodes Atticus (see p. 56), ascends to the so-called Beulé Gate, on the plateau below the upper and steeper part of the W. side of the Acropolis. Walkers may also ascend to this point from the Tower of the Winds by the route mentioned at p. 82.

The BEULÉ GATE, named after the French savant who discovered it in 1852 under the Turkish bastions that previously concealed it, has since 1889 again become the main entrance to the Acropolis (comp. the modern inscription on the ancient marble tablet on the inside). It is $5\frac{1}{2}$ ft. in width and lies exactly in the axis of the central opening of the Propylæa. Its erection must date from a comparatively very late period; for the stones of which it is constructed can all be proved to have been brought from a choragic monument erected by Nikias, the son of Nikodemos, in B.C. 320-319. Only the two low towers with which the gateway is flanked show by the continuity of their mason's marks that they were formed of stones specially prepared for the purpose, and they probably date from the 2nd cent. of our era.

From the Beulé Gate we ascend a staircase, largely built of ancient fragments and several times interrupted, to a narrow platform and thence to the Propylæa, below which we see the pedestal of Agrippa, to the left, and the bastion below the temple of Nike (p. 59), to the right. This steep ascent must have been accomplished by a flight of steps in antiquity as well as at present. The absence of all reliable traces of any route diverging on the other side here seems to indicate decisively that the horsemen and chariots of the Panathenæan procession did not actually ascend the hill; it is more probable that they remained at the foot. It is probable that the ancient road led from the S. side, below the Nike bastion, in the direction of the pedestal of Agrippa, then turned sharply to the S.E., and ended at the middle gateway of the Propylæa.

To the left, below the above-mentioned platform, are some remains of the mediæval castle-wall, beneath which is an antique

wall, near a depression in the ground, where an ancient altar in Poros stone still stands *in situ*. To the right, on the edge of the rock, along which a railing runs as far as the Nike bastion, are fragments of an architrave, adorned with doves and fillets, and according to the inscriptions upon them, belonging to the temple of *Aphrodite Pandemos*, which probably stood in this neighbourhood. Above the S. end of the platform, in the W. wall of the Nike bastion, are two ancient niches, supported by modern pillars and probably occupied originally by figures of gods or by altars.

The tower-like square pedestal, to the left, 55 ft. in height and $12\frac{1}{2} \times 10$ ft. in diameter above the base, once bore a statue of *Marcus Vipsanius Agrippa*, the celebrated general and son-in-law of Augustus, erected in B.C. 27, the 3rd year of his consulship. Of the debt of gratitude owed to him by Athens, history has left no record, though the inscription on the E. side celebrates him as a benefactor of the city.

To the N. of the pedestal of Agrippa is a staircase of about 60 steps (entrance closed) which descends to the ancient and celebrated *Klepsydra*, or castle-well. The spring rises from a fissure in the rock in a small chamber, which was used as a chapel in the Byzantine epoch. In ancient times the spring lay beyond the fortifications, like that of the *Kadmeia* at Thebes. It was rediscovered by Pittakis in 1822 on a search being made for water to use in case of siege.

Pausanias mentions the sanctuaries of Pan and Apollo as close to the *Klepsydra*. The large cavern at the N.W. angle of the rock, containing innumerable niches for votive columns, has accordingly been identified as the *Grotto of Pan*, a deity held in great honour at Athens on account of the 'panic' with which he inspired the Persians at Marathon. Euripides here places the scene in his 'Ion', where the three daughters of Kreops dance to the music of Pan's pipes. It is also the rendezvous agreed upon by the enamoured spouses, Kinesias and Myrrhine, in the 'Lysistrata' of Aristophanes. A second cave, a little to the N.W., is believed to be the *Grotto of Apollo Hypokraeos* (i.e. 'under the hill'), where Kreusa, the daughter of Erechtheus, was surprised by Apollo, and afterwards became the mother of Ion, the progenitor of the Ionians. Both these caverns are accessible from the outside of the Acropolis only.

A small marble staircase leads hence to the right to the Nike terrace. The left corner-pillar is covered by a block of Hymettos marble, on the upper surface of which are traces of an equestrian statue, while on the two sides is a partly obliterated inscription. A similar monument stood on the opposite anta at the S.W. corner beside the Pinakotheka. Both represented votive-offerings erected from the spoils of victory by *Hipparchs* or leaders of the cavalry.

The ***Temple of Athena Nike or Nike Apteros, which stands on a massive stone platform 26 ft. high, was entirely reconstructed by Ross, Schaubert, and Hansen in 1835-36, with the fragments of the original building brought to light on the destruction of a Turkish battery. The date of its original erection is still a moot point. The most probable theory looks upon it in its present form as connected with the Propylæa, though the bastion on which it stands cannot have been contemplated in the original plan of the great

gateway. Like the Propylæa, this diminutive but beautiful temple consists entirely of Pentelic marble. It is 18 ft. wide and 27 ft. long, and stands on a stylobate of three steps. It is what is called an *Amphiprostyle Tetrastyle* temple, having a portico with four columns at each end, but none on the sides. The columns are of the Ionic order and $13\frac{1}{4}$ ft. in height, including the base and capital. The architrave consists of three members, above which is a sculptured frieze (see below). Only a few fragments of the roof have been found; it ended on the E. and W. in pediments, which were unadorned with sculptures. The entrance to the cella, which is 13 ft. 9 in. wide and 12 ft. 5 in. deep, is formed by two pillars, formerly connected with the antæ by a railing or balustrade. The statue of the goddess held a pomegranate in the right hand and a helmet in the left. The name of *Nike Apteros*, or the 'Wingless Victory', is misleading, as the reference is to a special type of Athena, not to the goddess Nike. The temple belongs to the earlier period of Ionic architecture, as is proved by the comparatively large size of the capitals and the Doric-like tapering of the shafts. The small size of the temple, however, and its unusual situation must be taken into account in considering the peculiarities of its architecture.

The greater part of the FRIEZE, which is 86 ft. in length and $17\frac{1}{2}$ in. in height, has been preserved. Four panels were taken to England by Lord Elgin, and are replaced by reproductions in terracotta. The others, found by Ross in 1834, occupy their original position, though the exact arrangement of the reliefs at the sides is problematical. On the E. end is an assembly of the gods, with *Athena* in their midst. As all the heads and all the special attributes except *Athena's* shield are wanting, it is impossible to identify all the divinities. The two sitting male figures next to *Athena* are *Zeus* and *Poseidon*. Above *Zeus* are the remains of a smaller figure supposed to be *Ganymede* or *Pan* (comp. p. 59). At the S. angle are *Peitho* (Persuasion) and *Aphrodite*, the latter holding *Eros* by the hand. None of the others have been recognised. — The reliefs at the sides represent (on the E.) the battles of the Greeks and Persians (or Amazons?), many of the figures being represented on horseback, and (on the W.) battles among Greeks, perhaps the victory of the Athenians over the Boeotians, the latter having sided with the Persians at the battle of *Platæa*. It has therefore been supposed that the general aim of the frieze was the celebration of the *Battle of Platæa* and of the aid there rendered by the gods. If this idea be correct, then it is probable that the E. relief represents *Athena* pleading the cause of her city in the council of the Immortals.

The marble coping on the top of the bastion supporting the temple was in ancient times surmounted by a *Balustrade*, which was adorned on its outer side with reliefs, and bore a bronze railing. The sockets into which the blocks of marble fitted can still be traced on the W. and N. sides of the temple. At the small staircase on the

N. side the balustrade turned to the S. and was prolonged to the N.E. angle of the temple. It is probable that it also bordered the S. edge of the bastion, and struck off at an angle, similar to that on the N. side, to join the S.E. corner of the temple. The composition contained figures of Victory, erecting trophies and leading cattle to the sacrifice, in the presence of Athena. One of the trophies consists of spoils taken from the Persians, while another evidently commemorates a naval victory. One slab represented a Nike kneeling upon an ox, and about to plunge the sacrificial knife into its body. The most admired among the remains of this parapet are the slabs bearing a representation of a cow led by two Victories and the 'sandal-fastening' Nike, but the trained and sympathetic eye will also find a feast of beauty in the other fragments (p. 80). Authorities are now unanimous in ascribing these exquisite reliefs to the end of the fifth century before our era (430-400 B.C.). Comp. p. lxxxviii.

The *VIEW from the platform at the W. end of the temple of Nike is justly celebrated.

Before us lie the *Bay of Phaleron*, the peninsula of *Munychia*, the town and harbour of *Piræus*, and the island of *Salamis*, in front of which is the small island of *Psytalsia*, with its lighthouse. A little farther to the right, beyond the *Bay of Eleusis*, rises the dome-like rock of *Acro-Corinth*, backed by loftier and more distant heights. To the right of this, but in the immediate foreground, rise the rocky steps of the *Pnyx*. In the plain are the venerable olive plantations. Above these rise *Skaramanga* and the mountains of *Megara*. On the S.W., to the left of the tower-like *Monument of Philopappos*, opens the wide *Saronic Gulf*, backed by the island of *Ægina*, with the lofty Mt. Elias, the mountains of *Argolis*, and the island of *Hydra*. To the left we have an unimpeded view of the coast of Attica as far as the little island of *Gaidaronisi*, off Cape Sunion, a distance of over 80 M. This was the scene *Byron* had in his mind in the opening lines of the third canto of 'The Corsair'.

'Slow sinks, more lovely ere his race be run,
'Along Morea's hills the setting sun;
'Not, as in northern climes, obscurely bright,
'But one unclouded blaze of living light!
'O'er the hush'd deep the yellow beam he throws,
'Gilds the green wave, that trembles as it glows.
'On old Ægina's rock and Idra's isle,
'The god of gladness sheds his parting smile;
'O'er his own regions lingering, loves to shine,
'Though there his altars are no more divine.
'Descending fast the mountain shadows kiss
'Thy glorious gulf, unconquer'd Salamis!
'Their azure arches through the long expanse
'More deeply purpled meet his mellowing glance,
'And tenderest tints, along their summits driven,
'Mark his gay course, and own the hues of heaven;
'Till, darkly shaded from the land and deep,
'Behind his Delphian cliff he sinks to sleep.'

Here, according to the old legend related by Pausanias, King Ægeus took his stand to catch the first glimpse of the returning ship in which Theseus had sailed to Crete. Theseus unhappily forgot to hoist the white sails that were to announce his victory over the Minotaur, and his aged father, believing the black sails to be a signal of the death of his son, threw himself headlong from the rock.

The ****Propylæa** (Προπύλαια), the most important secular work in ancient Athens, consisting entirely of Pentelic marble, was begun in B.C. 437, on the foundations of an earlier gateway (p. 58), and was completed in five years, as far as it ever was completed.† The architect was *Mnesikles*. This magnificent building, 'the brilliant jewel on the front of the conspicuous rocky coronet of the Athenian Acropolis', rivalled the Parthenon in the admiration of the ancients; and even now, when time and the destructiveness of man have done their worst, we recognize in its noble design the bloom of eternal youth. The imposing structure consists of a central gateway and two wings, occupying the whole of the upper W. side of the Acropolis. The gateway proper consists of a wall pierced with five openings, before which on either side lie the Doric colonnades that give name to the whole (Προπύλαια, that which lies before the πύλαι, or gates). Each of these colonnades has six columns in front and was surmounted by a frieze of triglyphs and metopes, crowned by a pediment; the pediments were probably destitute of sculpture, as Wheler and Spon (p. cxi) saw them in this condition in 1675.

The W. *Portico*, to which we ascend by means of three huge steps of marble and dark-blue Eleusinian stone, 12-14 in. in height and 16 in. in width, is larger than the E. portico. Its six anterior columns belong to the Doric order and consequently rise directly from the stylobate, without bases; they are 28 ft. in height, of which 2 ft. 3 in. are occupied by the capital, and vary in diameter from 5 ft. 3 in. at the bottom to 3 ft. 11 in. where they join the capital. The flutes, separated by sharp edges, are 20 in number on each column. The space between the two central columns is 12 ft. 7 in. while the other intercolumniations vary from 5 ft. 10½ in. to 6 ft. 7 in. Behind each of the central columns stand three slender Ionic columns with their appropriate bases. When complete these columns were 33 ft. 7 in. high, the capital measuring 2 ft. 3½ in., and the base 1 ft. 5½ in.; the shafts, 3 ft. 2 in. in diameter at the base, have 24 flutes, separated by narrow fillets. The ceiling was divided into sunk panels adorned with painting.

None of the Ionic capitals are now in their places, but the fragments of them scattered around show traces of painting. Other Ionic relics of great beauty are lying near, and some of the square compartments of the roof, adorned with gilt stars on a blue ground, are also preserved.

The central part of the Propylæa was bounded on the N. and S. by massive walls, 54 ft. long, ending on both sides in colossal antæ. Between these, at a distance of about 8 ft. from the innermost of the Ionic columns, stretches from side to side the gateway proper, consisting, as above remarked, of a wall with five openings. The side-entrances are approached by five steps about 1 ft. high, of which the first four are of marble and the upper-

† See *Bohm*, 'Die Propyläen der Akropolis zu Athen' (Berlin, 1882).

most of black Eleusinian stone; the central gateway, through which the main roadway passes, has no steps. The central opening is 24 ft. 2 in. high and 13 ft. 8 in. wide; the two openings next it are 17 ft. 8 in. high and 9½ ft. wide; while the two outer portals are only 11 ft. 3 in. high and 4 ft. 9 in. wide. These entrances must all have been closed by massive gates, the grating noise of which in opening is alluded to by Aristophanes.

The *E. Portico*, which is 19 ft. in depth and 59 ft. in width, corresponds to the front half of the *W. portico*. Its six Doric columns stand upon a stylobate raised by two steps above the gateway proper; five of them still bear their capitals and two are still united by one of the huge blocks of stone forming the architrave.

The task of spanning the intervals between the columns by huge stone beams, some of which required to be 20 ft. in length, and the problem of harmonizing the different elevations of the *W.* and *E.* porticos presented difficulties, the magnitude of which is apparent on the most cursory inspection. The size of the fallen remains of these beams affords an idea of the power and perfection of the apparatus used in swinging them into their places.

The best-preserved part of the Propylææ is the *N. Wing*, which consists of a portico, 35 ft. 3 in. wide and 13 ft. deep, and an inner hall, measuring 35 ft. 3 in. by 29 ft. 5 in. The front of the portico is formed by three Doric columns, 19 ft. high and 2¼-3¼ ft. in diameter, arranged 'in antis'. The partition between the porch and the inner room is pierced by a door and two windows, the former 14 ft. high and 9 ft. 4 in. wide. This inner room is named the *Pinakotheka*, from its use as a receptacle for votive paintings. The nature of the walls renders the supposition of mural paintings inadmissible. — The *S. Wing* is much smaller, and its remains consist merely of two columns and the back-wall. On the *W.* the wing opens on the bastion that bears the Temple of Nike.

The original plan of Mnesikles was probably very materially modified, in consequence of the outbreak of the Peloponnesian War. Thus the *S. wing* was to be furnished on the side next the Nike temple by a colonnade in a line with the *W.* wall of the Propylææ, and was to be completed on the *S.* by a building corresponding to the Pinakotheka. So, too, the inner portico of the central building was to be extended by colonnades on the *N.* and *S.*, the latter crossing the Brauronian terrace. The piece of masonry in the angle formed by the *S.* wall of the central building and the *E.* wall of the *S. wing* is a fragment of an ancient gateway, erected before the days of Mnesikles, probably in the time of Kimon.

During the 18th cent. the Franks converted the *N. wing* of the Propylææ into government offices, and built the so-called '*Tower of the Franks*' above the *S. wing*. This tower, formerly a conspicuous object in most views of the Acropolis, was removed in 1875. The Turkish pashas afterwards resided here, until the central structure was destroyed by an explosion of gunpowder in 1687. A Turkish battery, which extended from the Temple of Nike to the *N. wing* of the Propylææ, was removed in 1835 (comp. p. 56).

Passing through the *E.* portico of the Propylææ, we enter the Inner Precincts of the Acropolis and ascend a gradual slope, now

covered with ruins and presenting a profoundly impressive scene. Here the spectator should endeavour to picture in his mind the imposing Parthenon, rising above all (on the right), the charming Erechtheion on the left, with their rich sculpture and brilliant colouring, and the numerous smaller shrines; then the profusion of votive offerings and the forest of statues and groups which here greeted the eye when the huge gates of the Propylæa were thrown open to admit the Panathenæan procession. He will then be enabled to appreciate the just enthusiasm of Aristophanes, when he exclaims:

‘Oh thou, our Athens, violet-wreathed, brilliant,
most enviable city!’

From the central entrance of the Propylæa a wide and smooth roadway, provided with grooves to afford a better foothold, ascends along the main axis of the citadel. The rock has evidently been much cut away here to facilitate the ascent, as may be proved by a glance at the rocky terrace to the right, which has a precipitous face 6 ft. in height. The ancient roads were flanked with innumerable votive offerings and statues, the position of which is now indicated by square depressions (sockets) in the rock or by overturned bases. The former are especially numerous in the space between the road and the terrace of rock. Pausanias has described a great number of the statues and reliefs that adorned the Acropolis. Among those in the Propylæa were three draped *Graces*, which he ascribes to Socrates, the philosopher, and a figure of *Hermes Propylæos*. In the same connection Pausanias describes a brazen *Lioness*, traditionally said to be a symbolical representation of *Leaena*, the mistress of Aristogeiton, who even when put to the torture, refused to confess her knowledge of the tyrannicide. At the S. column of the E. colonnade of the Propylæa is the pedestal of a statue of *Athena Hygieia* (Athena as the goddess of health) executed by *Pyrrhos*, and said by Plutarch to have been erected by Perikles to commemorate the marvellous fact that the goddess had appeared to him in a dream and prescribed a remedy for a skilful workman who had been injured by falling from the roof of the Propylæa. A few paces to the E. lies the square basement of an altar, the size of which is traceable by the depressions in the stone. Among the other works of art in this vicinity were the Boy with the censor by *Lykios*, and Perseus in conflict with Medusa by *Myron*.

The already-mentioned terrace of rock on the right, to which, farther on, nine steps cut in the rock ascend, bore the sanctuary of *Artemis Braurōnia*, a deity held in high honour by the Athenian matrons and maidens (p. 129). The later statue of the goddess was a work of *Praxiteles*. Among the numerous votive offerings in the Brauronion Pausanias mentions a representation of the Trojan Horse, in bronze, by *Strongylion*. Two marble plinths,

10 ft. in length, in the W. part of this enclosure and opposite to the E. portico of the Propylæa, bear inscriptions which prove them to be the pedestal of this work. Other works which we know to have been here were a group of *Athena and Marsyas* and the *Struggle of Theseus with the Minotaur*. The terrace is now covered with numerous fragments of the entablature and ceiling of the Propylæa, some of the latter still showing traces of blue paint. The area is bounded on the W. by a fragment of a broad wall, originally a portion of the Pelasgic fortifications (p. 57).

To the E. of the Braurionion is another and somewhat higher terrace of rock, which is supposed to have been occupied by the sacred enclosure of *Athena Ergané*, or Athena as patroness of invention and the arts, of which no trace now remains. Besides the Athenians, the Samians, Spartans, and Thespians also worshipped the goddess under this aspect. Nine narrow steps, with indentations for votive offerings, bound this enclosure on the E., in front of the Parthenon. To the N. of these lies the base of a statue, which the inscription shows to have been dedicated by *Hermolykos*, the son of Diitrephes. Adjacent was a group of statues on a long basement, of which a large part has been preserved. Four fragments of this have been so arranged that the inscriptions can be read continuously.

The inscription relates that the group of statues on this basement were executed by *Sihennis* and *Leochares*, and erected here by *Pandates* and *Pasikles* of the deme of Potamos. Four of the persons represented were *Lysippe*, daughter of Alkibiades of Cholleidae and wife of *Pandates*; *Myron* of Potamos, son of *Pasikles*; *Pasikles* himself, son of another *Myron*; and *Aristomache*, daughter of *Pasikles* and wife of *Echekles*. The fifth figure, of which the inscription has been lost, was perhaps that of *Pandates*. The inscriptions on the other side show that the basement was afterwards used to support statues of *Trajan*, *Germanicus*, *Augustus*, and *Drusus*.

About 30 paces to the N.W. of this point and 40 paces to the E. of the Propylæa is a large platform cut in the rock, which probably bore the colossal statue of *Athena Promachos* ('fighter in the van'), executed by *Phidias* in bronze composed of the spoils of *Marathon*. The figure of the goddess, 66 ft. in height, was in full armour and leant on a lance, the gilded point of which formed a landmark to mariners as they approached Athens from *Cape Sunion*.

The principal roadway, followed by the ancient processions, passes between the *Erechtheion* and the *Parthenon*, and leads to the E. front of the latter.

The ****Parthenon** (ὁ Παρθενών), the most perfect monument of ancient art (p. lxxxiv) and even in ruins an imposing and soul-stirring object, occupies the culminating point of the *Acropolis*, towering above all its neighbours. It excelled all the other buildings of ancient Athens in the brilliancy of its polychrome and plastic embellishment, but almost all traces of the former and most of the latter have now disappeared. A temple was begun on this spot by

Kimón, but it was never finished; the massive substructures which counteract the abrupt fall of the ground towards the S. are chiefly due to Kimón. The present Parthenon, consisting throughout of Pentelic marble, was built by the architects *Iktinos* and *Kallikrates*. The honour of determining on the building and of procuring the necessary funds belongs to *Perikles*. The plastic ornamentation of the exterior is universally ascribed to *Phidias*, who not only supplied the designs and exercised a general supervision, but also actually executed a part of it with his own hand. *Phidias*, who was an intimate friend of *Perikles*, acted as his right hand and counsellor in all his magnificent building schemes. Some idea of the length of time the Parthenon must have taken to build may be gathered from the consideration that it included 62 large and 36 small columns, about 50 life-size statues for the pediments, a frieze 524 ft. in length, 92 metopes, and a chryselephantine figure of the goddess 39 ft. high. It appears to have been opened for public worship in B.C. 438, when the statue of *Athena* was erected during the Panathenæan Festival.

Above the substructure lay the marble *Krepídōma*, or basis proper, of the Parthenon, rising in three steps, each about $1\frac{2}{3}$ ft. in height. These steps are not exactly horizontal but show a slight convexity in the middle, a fact of which anyone can convince himself by placing his eye on a level with the end of one of them. The *Stylobate*, or platform on which the columns stand, is almost on a level with the ridge of the Propylæa; it is 228 ft. long and 101 ft. broad. On this rise 46 Doric columns, forming the outer framework of the temple; 8 of these are at each end and 17 on each side, the corner columns being counted twice†. The average height of the columns, most of which are formed of 12 sections or drums, is $34\frac{1}{4}$ ft.; the lower diameter is 6 ft. 3 in., the upper 4 ft. 10 in. The columns taper gradually towards the top and show also a slight swelling or convexity (*Entasis*) in the middle, which has the effect of imparting to them an appearance of graceful and elastic strength. The flutes, which are 20 in number, diminish in width, though not in depth, as they approach the capital, an arrangement by which a fine effect of shadow is produced. The transition from the shaft to the capital is marked by four rings (*Himantes* or *Annuli*) cut in the marble. The capital itself consists of the *Echinus* or oval moulding, on which a wreath of pendant leaves was probably painted, and of a square die or plinth named the *Abacus*. The *Intercolumnium*, or space between each pair of columns, is comparatively small, especially at the ends, where it is only 7 ft. 4 in. as compared with 8 ft. 2 in. at the sides. The narrowest interspace is that adjoining the corner-columns, which are slightly higher and thicker than their neighbours. All the columns lean a very little towards the in-

† With the following description compare the diagram of a Doric Column at the end of the book.

terior. — On the abacus rests the simple *Architrave* or *Epistyle*, which here consists of three blocks of marble placed edgewise one behind another instead of a single block which would have been much more difficult to handle. The quadrangular holes in the architrave were filled with bronze pegs, on which hung wreaths and other adornments, besides which the architrave at the ends was decorated with magnificent shields (14 on the E., 8 on the W.). These, however, were of a later date and are supposed to have been placed here by Alexander the Great after his victory at the Granikos in B.C. 334. The projecting upper moulding of the architrave was originally decorated with painted scroll work, and from it, below each triglyph, hung rows of *Regulae* (*Guttae*), or drops, which were also coloured. Above this is the *Triglyphon*, or triglyph frieze, the most characteristic feature of the Doric order. Above each column and over the centre of each intercolumniation is a *Triglyph* (ἡ τρίγλυφος, triple groove), a tablet acting as the support of the roof and fluted like a column with three grooves. The *Metopes* (μετόπαι, interspaces), or spaces between the triglyphs, left vacant in the oldest Doric buildings, are here occupied by tablets with reliefs (comp. p. 69). The channels of the triglyphs were painted a deep-blue colour, and the fields of the metopes were probably red; and a gaily-coloured fretted scroll or meander ran along the upper margin of the triglyphon. The last is united with the *Geison*, or undermost flat moulding of the cornice, by the *Astragal* (so-called from its resemblance to a string of δακρύγαλοι or huckle-bones), which has been borrowed from the Ionic order. The projecting cornice is undercut in such a way that a small rectangular band, termed the *Mutule*, is left above each triglyph and above the centre of each metope; from the lower side of the mutule hang drops like those below the triglyphs. The lower part of the cornice was painted blue and the mutules red; the drops were probably gilded; while the *Kymation*, or rounded moulding at the top of the Doric cornice, was adorned with wreaths of leaves in blue and red.

At the front and back of the temple the entablature was surmounted by the triangular *Pediment*, the enclosing lines of which formed an angle of $13\frac{1}{2}^{\circ}$ with the horizontal cornice. The top and bottom members of the pediment (*Geisa*) project as in the cornice, and were adorned with a so-called Lesbian Kymation of heart-shaped leaves. They form as it were the frame of the *Tympanum*, or receding field of the pediment, which consists of masonry and helped to support the roof. In the present instance the tympanum is $96\frac{1}{2}$ ft. long and $11\frac{1}{2}$ ft. high in the centre; its surface recedes nearly 3 ft. from the enclosing cornices. It contained groups of statues (p. 69), which were thrown into strong relief by the painted red background. The raised edges (*Simae*) of the external members of the pediment are intended to prevent the rain-water escaping over the front; they were adorned with a flowing border

of *Anthemia*, or floral ornaments. The *Akroterion*, or ornament at the apex of the pediment, also consisted of a carved anthemion, while at each of the corners stood a golden oil-jar. The roof consisted of tiles of Parian marble, about 1 inch thick, and was supported partly by wooden, and partly by stone beams. The lower edge, along the sides, was embellished with tastefully decorated *Antefixae* (edging-tiles), between which the rain-water escaped. The lions' heads at each end are purely ornamental.

The *Cella* (*Σηκός*), or sanctuary proper, to which the external colonnade forms as it were a magnificent shell or husk, is raised two steps ($2\frac{1}{8}$ ft.) above the stylobate. Of itself it forms a handsome amphiprostyle temple of the Doric order, 194 ft. long and $69\frac{1}{2}$ ft. wide, with 6 columns at either end, 33 ft. in height. The outermost columns on the right and left face the *Antae* in the ends of the side-walls. The architrave was finished off at the top by a rounded moulding with pendants, above which, instead of the triglyphon, was a continuous frieze (*Zôphôros*), 524 ft. in length. Of this only the W. part is now in its place. The cornice above the frieze consisted of a Doric kymation (painted blue and red), a fretted scroll, and finally of a Lesbian kymation with red and white leaves. Upon this rested the cross-beams supporting the ceiling of the colonnade, which was divided into richly-adorned sunken compartments or lacunars. The porticos at each end were closed by lofty iron railings between the columns. The *Pronaos*, or E. portico, was used for the reception of costly votive offerings. The interior of the cella was divided by a partition wall into two unequal parts. The E. and larger of these, 96 ft. long and 63 ft. wide, was the *Naos*, or inner sanctuary of the goddess; it was entered from the *Pronaos* by a heavy double door, traces of which are still visible on the pavement. This space was also known as the *Hekatompedos*, from the fact that its length, including the wall of partition ($5\frac{1}{2}$ ft. thick), is exactly equal to 100 ancient Attic feet. The *Naos* was divided longitudinally into three parts by two rows of Doric columns (9 in each), slight traces of the position of which may be still made out on the pavement in a good light. In the central aisle, near the partition wall and a transverse row of columns, is a quadrangular space paved with dark-coloured stone, on which stood the celebrated gold and ivory *Statue of Athena Parthenos* (i.e. the virgin Athena), 39 ft. in height, the most admired work of Phidias. The ceiling was of wood, divided into square lacunars, which were undoubtedly brilliantly coloured. The walls were painted a dark red. — The space between the end of the cella and the *Opisthodomos*, or W. portico, was 44 ft. in length and formed an inner cella, to which the name of *Parthenon* was usually applied in its most restricted sense. Its stone coffered roof was borne by four Ionic columns. It was connected by a door with the *Opisthodomos*.

The crowning glory of the Parthenon was the magnificent sculptures, with which it was adorned by the chisel and under the superintendence of *Phidias*, and which register the highest level ever attained by the plastic art. Of the statue of the Virgin Goddess we can, even with the help of imitations, form but a faint idea (p. 100; comp. p. lxxxiv). As in all works of the kind, the inner kernel of the figure consisted of wood, on which the figure was modelled in some plastic material; and this in turn was covered with the plates of ivory which formed the nude portions of the statue and the gold which formed the garments and accessories. According to the most probable calculation the value of the precious metal used in the statue amounted to 44 talents of gold (equal to $617\frac{1}{2}$ talents of silver) or about 150,000 l.

The sculptures of the *PEDIMENTS* are the most important now extant; those of the E. front represent the birth of Athena, and those of the W. front the strife of Athena and Poseidon for the possession of Athens. Athena herself probably formed the central figure of the composition in the E. pediment; next to her sat Zeus, from whose head she issued in full armour, her exit being facilitated by the blow of Hephæstos; Nike or Iris is represented as starting to communicate the good news to mortals. Nearly all the extant figures are now in the British Museum, and a thoroughly harmonious explanation of them is difficult. The only parts of the groups now *in situ* are the heads of the two horses of the ascending chariot of Helios (to the left) and the head of a horse of the chariot of Selene, or the Moon, sinking into the sea at the approach of Day. The Acropolis Museum contains fragments of Hephæstos and Selene (p. 79). — The centre of the W. pediment was occupied by Poseidon in his chariot drawn by hippocampi, or sea-horses, and by the chariot of Athena; between them was the olive-tree produced by Athena, and probably also a representation of the salt-spring which Poseidon caused to gush forth by a stroke of his trident. The remains in the British Museum are by no means so well preserved as those from the E. pediment, and authorities differ still more widely as to their signification. On the Parthenon itself is a group of two figures, supposed by Michaelis to be *Æsculapius* and *Hygieia*; the male figure is in a semi-recumbent position, propped upon his left arm, while the woman kneeling beside him has her right arm round his neck; at the other (right) angle of the pediment is the torso of a female figure, usually described as the nymph *Kallirrhoe*. The other extant sculptures of this pediment are in the British Museum, with the exception of a female head in Paris and a few fragments in the Acropolis Museum.

The reliefs on the *METOPES*, between the triglyphs (p. 79), are by no means of so great artistic value as the pediment groups; some of them indeed seem to have been executed by very inferior hands. Of the 92, which originally adorned the temple, 56

are still extant. The 28 metopes of the two fronts and 12 of the N. side are still in their original position, though in a sadly defective state, while of the S. reliefs 15 are in London and 1 in Paris. The metopes represented the contests of the gods and giants (E.), those of the Lapithæ and Athenians with the Centaurs (S.), those of the Athenians and Amazons (W.), and lastly the siege of Troy. Their exact arrangement cannot now be determined. These sculptures were in high relief, in some cases approaching the round, though never projecting beyond the enclosing edge of the metope. Their effect was almost certainly enhanced by painting, though no trace of this now remains. Pausanias mentions neither the metopes nor the frieze; and our only source of information about those that are lost is derived from some drawings made by the French painter Carrey in 1674.

We now turn our attention to the masterpiece of Attic bas-relief, the celebrated **FRIEZE, or *Zophórus*, 524 ft. long and 3 ft. 3½ in. high, which encircled the exterior wall of the cella, at a height of 39 ft. above the stylobate and immediately below the cornice. On the W. front the frieze is still in its place, and there are also a few fragments on the S. side; twenty-two slabs are preserved in the Acropolis Museum (p. 79), and the rest are in London. The position and character of the frieze suggested a procession; and Phidias made a masterly use of the opportunity to unfold in full detail the glory and power of Athens in the service of the goddess. Most authorities agree in considering the subject of the frieze to be the festive procession which ascended to the Acropolis at the end of the Panathenæa, for the purpose of presenting to the goddess a peplos, or robe, woven and embroidered by Athenian virgins. The scene at the E. end (now in London), above the entrance, represents the presentation of the peplos to the goddess by a man, a boy, a woman, and two girls. The gods to the right of the spectator seem to be Athena and Hephæstos, Poseidon and Apollo (or Dionysos?), Peitho, Aphrodite and Eros; to the left are Zeus, Hera and Nike (or Iris), Ares, Demeter, Dionysos (or Apollo?), and Hermes. The deities await the procession, which advances towards them along the N. and S. sides of the building, as if it had split into two parts at the W. end. 'The group at the head of the northern procession, next to Eros, consists of elderly men in dignified conversation, who are followed by a number of matrons and virgins. The first of these seem to have borne on their heads shallow vessels or baskets, of which the men in front were about to relieve them. Two others carry a thymiaterion, or censer, and the rest patera and vases. These all formed part of the sculptures at the E. end; the next group, consisting of the sacrificial oxen and sheep, led by young men, begins the series on the N. long wall. These are followed by three men with trays and three with water-vessels. A fourth is represented in the act of lifting his vase from

the ground, and seems to close one section of the procession. The next section is headed by four flute-players and four lyre-players, who are followed, in somewhat closer order, by a number of bearded men, ten (?) quadrigæ, and youthful warriors with helmets, shields, and armour. The second half of this side is devoted to a brilliant train of Athenian youths on horseback, and at the W. end we find others still engaged in bridling and saddling their steeds. Marshals, or managers of the procession, are visible at different points of the frieze. The frieze on the S. side, beginning at Hermes on the E. front, corresponds in its main features to the one just described'. — The figures in this frieze are executed in very low relief, $1\frac{1}{2}$ -2 in. in depth, in order to avoid the deep shadows which would otherwise have been cast through the light reaching them from below. The background and parts of the figures were painted in different colours, and the horse-bridles, the staves of the heralds, and the wreaths of the horsemen were of gold or some other metal. Traces of different hands reveal themselves in the execution of the frieze, but one spirit breathes throughout the whole and the design was certainly conceived by Phidias himself. The finishing touches were evidently put to the frieze after its erection.

As the Erechtheion was at all times the most intimate and holiest seat of the religious worship of the Athenians, there has been much difference of opinion among scholars as to the purpose and significance of the Parthenon. The greater PANATHENÆA, a festival celebrated by the entire population with games and chariot races, with musical and oratorical displays, once every four years, were in all probability solemnly concluded by a ceremonial in the Parthenon. A long procession ascended from the town to the sanctuary of its patron deity on the Acropolis, where the richly-embroidered, saffron-coloured peplos (πέπλος) was consecrated as the robe of the ancient statue of the Goddess, and where the victors in the games received their wreaths of laurel. The splendid Parthenon of Perikles was first opened to the public at the Panathenæan Festival of B.C. 438, and it remained sacred to the virgin goddess for over six centuries.

The Parthenon seems to have been converted into a Christian church about the 5th cent. of our era, and was consecrated to the Mother of God (Θεοτόκος). The principal entrance was transferred from the E. to the W. end and the Opisthodomos was turned into a vestibule (*Narthex*), from which one large and two small doors led to the principal part of the church. The pulpit was erected on the N., and the episcopal throne on the S. side of this space, while the altar occupied an apse thrown into the Pronaos. The columns in the interior were re-arranged and a gallery added for the women, while a barrel-vaulted ceiling was also introduced. The walls were adorned with Christian paintings, of which some traces still remain. In 1204 the 'great church of Athens' was handed over by the Franks to the Romish church. In 1460 the Parthenon became a Turkish mosque, and a minaret was erected at the S.W. angle. The next we hear of the Parthenon is in a letter of 1672 and in a paper communicated by the mathematician *Vernon* in 1678 to the London Philosophical Transactions. The drawings made by the French artist *Jacques Carrey* in 1674 have been of the utmost importance in enabling us to form an idea of the condition of the sculptures at that date. M. Carrey was in the suite of the French ambassador *Marquis de Noiset*, who obtained the consent of the Turkish governor by costly presents. The drawings were 400 in number, embracing 82 of the metopes on the S. side, almost the whole of the frieze at the E. and W. ends, and a great part of those on the N. and S. In 1676 the Acropolis was visited

by *Messrs. Spon and Wheler* (comp. p. cxli), two English travellers, whose published accounts excited great interest and still have considerable value, in spite of many curious theories and misconceptions, as these gentlemen were the last natives of W. Europe to see the great temple before its destruction. In 1687 the Venetians under Count Königsmark, as the representative of the commander-in-chief Francesco Morosini, seized the town of Athens. The Turks entrenched themselves on the Acropolis and concealed their store of powder in the Parthenon. The latter accordingly became the target of the Venetian artillerymen, and on Friday, Sept. 26th, at 7 p.m., a German lieutenant had the doubtful honour of firing the bomb which ignited the powder and blew the stately building into the air. Three hundred men lost their lives in the explosion, and the Turkish commandant capitulated three days later. Morosini endeavoured to take the figure of Poseidon and the horses of Athena's chariot to Venice, but owing to the awkwardness of his workmen these sculptures fell to the ground and were shattered. The Venetians left Athens in 1688, and the Turks built a smaller mosque amid the ruins. In 1751-53 a series of very important drawings and measurements of all the ancient monuments of Athens, including the Parthenon, were made by *James Stuart* and *Nicholas Revett*. In 1787 the French agent *Fauvel* managed to secure a few fragments of the Parthenon sculptures for the French ambassador, *Comte de Choiseul-Gouffier*. But to the British ambassador *Lord Elgin* belongs the discredit of instituting a systematic removal of the art-treasures of the Acropolis. In 1801 he procured a firman authorising him to remove 'a few blocks of stone with inscriptions and figures', and with the aid of several hundred labourers, under the superintendence of the painter *Lusieri*, he removed the greater part of the metopes, the pediments, and the frieze. The priceless sculptures and their conveyance to England cost about 96,000*l.* In 1816, after various abortive negotiations, during which the value of the sculptures had been set in a proper light by Canova and Ennio Quirino Visconti, they were purchased by the British Government; and they now, under the name of the 'Elgin Marbles', form the most valuable possession of the British Museum. In 1826-27 the Parthenon again suffered, though not seriously, from the hazards of war. A restoration of the entire building, proposed by the German architect *Leo von Klenze*, was fortunately never carried into effect; only three columns on the N. side were patched up out of bricks and marble. *Penrose* ('Principles of Athenian Architecture') and *Karl Bötticher* are among the most noteworthy names of the experts who have busied themselves with an examination of the Parthenon, and their investigation laid the basis for, the labours of *Ad. Michaelis*, upon whose work ('Der Parthenon, Text und Atlas', Leipzig, 1870-71) the foregoing account is principally founded. The recent investigations of *Dörpfeld*, however, have corrected the statements and conclusions of Bötticher in many important particulars.

The small door on the inside of the S. corner of the W. wall is opened by the custodian on request. Those who have a perfectly steady head may ascend the crumbling staircase hence and cross by one of the beams to the space in front of the pediment, where the frieze may be conveniently examined and a splendid view of the Piræus obtained.

Near the N. margin of the plateau of the Acropolis, not like the Parthenon on an elevated terrace but in a slight depression, lies the **Erechtheion** (Ἐρέχθειον, *Erechtheum*), on the site of the ancient temple of Erechtheus, which contained the shrines of *Athena Polias*, or Athena the guardian of the city, and several other deities. It occupies the sacred spot on which Athena and Poseidon decided their strife for the possession of Athens. The gnarled olive-tree, which the Goddess called forth, and the impression made by the trident of Poseidon in producing a spring of salt water, were both shown to the reverent worshippers in the ancient

fane. When the temple was burned down by the Persians in B.C. 480, the olive-tree also was destroyed; but within two days from this catastrophe it had put forth a new shoot, an ell in length. The rebuilding of the sanctuary must have been begun soon after the departure of the Persians. Curiously enough, however, no ancient writer mentions the fact, and we are left to infer from the refined and unrivalled elegance of the building that it must have been at least begun in the era of Perikles. From some inscriptions relating to the accounts of the builders and dating from the second half of the Peloponnesian War, we learn that the work of rebuilding had to be suspended in the troublous times of 413-411 and was not completed till 407 (see p. lxxxix). In religious character as well as in architecture the Erechtheion was exclusively an Ionic shrine, and its priestess refused admission to Kleomenes, the Doric king of Sparta. The original external form of the temple is still to be traced in the present ruins, but the arrangements of the interior, which has undergone numerous vicissitudes, serving at one time as a Christian church and at another as the harem of a Turkish pasha, cannot now be determined with exactitude.

A glance at the ground-plan (see Plan of the Acropolis, p. 57) shows a complete divergence from the ordinary form of Grecian temples. Instead of the usual portico at the W. end, we find two lateral vestibules or wings, forming a kind of transept. The main or oblong portion, $65\frac{1}{2}$ ft. long and 37 ft. wide, stands, as seen from the S. and E., on a *Krepis* or basement of three steps. The steps are 10 in. high and 13 in. wide; the walls and bases of the columns approach almost to the edge of the uppermost step. Three vestibules (*προστώσεις*), on the E., N., and S., each a gem of architecture and exhibiting the most pleasing variety of style, form the entrances to the temple. The upper part of the N. and S. walls was restored in 1838 with the stones of the ancient building.

The *E. Portico* is a prostyle of the simplest form with six Ionic columns, of which the northernmost was carried off by Lord Elgin. The columns are 22 ft. high, including the capitals, which are nearly 2 ft. in height; the base, nearly 11 inches high, consists of two semi-circular mouldings (*Tori*) separated by a *Trochilos* (*Scotia*), or hollow moulding, the *Torus Superior* being provided with four horizontal flutings. The shaft, which is $2\frac{1}{2}$ ft. in diameter, has, as usual in the Ionic order, 24 flutes separated by narrow fillets. The capital is of unusual richness. The neck consists of a beaded moulding and a frieze of palmettes, above which are an egg and tongue moulding and a plain band, supporting the echinus or central cushion of the capital, which is adorned with flutes and beads. The spiral *Canalis* of the strongly marked volutes is double. A narrow abacus, enriched with an egg and tongue moulding, effects the transition to the architrave, which, as in all Ionic buildings, consists of three members and is finished off with a Lesbian kyma-

tion and a cornice below the frieze. Only a few fragments of the frieze, which consisted of Eleusinian stone, have been found; and scarcely a trace of the sculptures in white marble with which it was adorned (see p. 80) has been left.

The chamber entered from the E. portico was the special *Sanctuary of Athena Polias*. It contained a very ancient figure of the Goddess in olive-wood (ἐλάυν), which was said to have fallen from heaven, and a perpetually burning light in a golden lamp made by Kallimachos. At a distance of about 23 ft. from the entrance, this division of the temple seems to have been closed by a transverse wall, evident traces of which may be seen on the N. side. Behind the transverse wall lay the house of Erechtheus, or the *Erechtheion* proper, and behind this again was the *Prostomaion*, a small chamber to which there were approaches from the N. and S. porticoes. The latter apparently owed its name to its situation in front of the Stomion, or miraculous well in which the sound of waves could, it is said, be heard when the S. wind blew. Here stood the altars of Poseidon, Hephaistos and the Attic hero Butes. The main building was covered with a sloping gable-roof.

A broad flight of 12 steps, in part replaced by a modern staircase, descended between the E. portico and the wall of the Acropolis to the rocky plateau, about 10 ft. lower, on which the *N. Portico* was built. This also consisted of six Ionic columns, four on the front and one on each side; the three on the W. side were re-erected in 1838. The columns are somewhat larger than those of the E. front and show a still greater abundance of ornamental carving, particularly in the bases, where the upper torus is entirely covered with a plaited ornament. The ceiling, a great part of which was destroyed during the Turkish siege in 1825, was composed of sunk panels. The holes in the latter, many of which now lie on the ground, seem to have been made for nails fastening bronze-gilt stars or other ornaments. The beautiful and well-preserved doorway leading from this portico to the interior has been frequently imitated in modern buildings. The fissure in the rocky ground was perhaps that shown by the priests as the mark of Poseidon's trident. — Towards the W. the portico projects a little beyond the main part of the temple, and a side-door opens on the platform in front of the W. façade. This, as we gather from the scanty remains and from the drawings made by James Stuart in 1751-53 (p. 72) was articulated by four engaged columns, resting upon a parapet of considerable height, with three rectangular windows or doors in the intercolumniations. Below the parapet, a little to the right of the centre, is a small doorway, the perfect plainness of which seems to indicate that it was originally concealed from view. As the stepped substructure of the temple between this point and the S.W. corner is totally wanting, it is not improbable that this was the site of the *Pandroseion*, or temple of

Pandrosos, daughter of Kekrops, mentioned in Pausanias's account of the Acropolis.

The celebrated ***Portico of the Caryatides*, on the S., is one of the most charming creations of Attic art. The roof is here supported, not by columns, but by six figures of maidens, somewhat larger than life, standing on a parapet 8½ ft. high. Vitruvius derives the name Caryatides, which is a comparatively late coinage, from the city of Caryæ (Karyæ) in Arcadia, the women of which were led into captivity on account of its espousal of the Persian cause. But the earlier Athenian term for such figures was simply *Kôpai* or 'maidens', and the name *Portico of the Maidens* is once more coming into vogue as an alternative title. The figures are of an elevated and vigorous beauty, full of the spirit of youthful grace and vitality, which is admirably set off by the harmonious and simple clinging folds of their draperies. The powerful and well-built maidens seem to perform their task of supporting the entablature with the greatest ease, and the general effect is one of extreme lightness and satisfaction. The second Caryatid from the W. end is a reproduction in terracotta of one removed by Lord Elgin, and the hinder one on the E. side was restored by Imhof. It is now impossible to determine whether or not the figures held garlands or other objects in their hands. On their heads they bear basket-like ornaments, which form a kind of Doric-Ionic capital. The architrave consists of three members, and above it projects a rectangular moulding adorned with dentils, or small tooth-like blocks (*Geisipodes*). The flat roof consisted of four long slabs of unequal width, three of which are still in their places, while one has fallen to the ground. — There is a small doorway on the E. side of the 'porch of the maidens' and a small flight of steps descended in the interior to the narrow W. division of the main temple.

Investigators are not agreed as to the exact part of the temple in which grew the olive-tree planted by Athena herself. Nor is it possible to determine the site of the graves of Kekrops and Erechtheus, or the lair of the sacred snake which was maintained here as an attribute of the Goddess. The *Temenos*, or sacred enclosure around the temple, probably contained the dwellings of the *Arrhephoræ*, or priestesses, and the open space used by them in ball-playing (*σφαίριστρον*.)

About 60 paces to the W. of the N. vestibule of the Erechtheion, near the N. wall of the Acropolis, is the entrance to a flight of steps, partly covered in by the Turks, and a little farther on is another flight of 22 steps. Part of the first staircase is in a very dilapidated condition, and some caution is required in descending it; at the bottom it breaks off abruptly. Both staircases descend to the N. margin of the Acropolis, the division connected with the name of *Agraulos*, a priestess of Athena and daughter of Kekrops. The second flight of steps is supposed to be the passage formerly used on certain occasions by the *Arrhephoræ*, through which the adherents of Peisistratos and the Persians are both said to have gained access to the Acropolis. — A third very ancient staircase, in prehistoric times connecting the Acropolis with the lower town, has recently been discovered to the N.E. of the Erechtheion.

Operations carried on in 1884-90, under the direction of General-Ephor Kavvadias, have laid bare the foundation-walls of the

ancient temple of Athena, the so-called *Hekatompedon* (comp. p. 68), to the S. of the Erechtheion. This building was destroyed by the Persians but was afterwards so far restored as to be used as a treasury (containing even the federal treasure) and also for religious purposes. How long this temple, the N. end of which was built over by the Porch of the Maidens, existed side by side with the Parthenon of Pericles, is uncertain. It had a portico at both the E. and W. ends, and the interior was divided into a front (E.) part with three aisles, and a square back (W.) portion, with two chambers adjoining each other. A colonnade was added, perhaps by the Peisistratidae (comp. p. lxxv). — From this temple came most of the immured fragments of columns and other ornaments in the N. wall of the Acropolis, which are distinctly seen from the town.

We now return to the Parthenon. In front of the E. façade lie the fragments of the architrave of a small circular temple, about 23 ft. in diameter, arranged round the foundations of the temple to which they belonged. An inscription on one of the pieces announces that this was dedicated by the 'Demos to the Goddess Roma and the Emperor Augustus, at the time when Pammenes of Marathon, son of Zeno and commander of the Hoplites, was the priest of the Goddess Roma and the Saviour Augustus'. Pausanias must have seen this temple, although he makes no mention of it. — To the right, between this point and the unobtrusive Museum, various fragments of columns have been discovered, some of which may have belonged to the older Parthenon, while others seem to have been rejected as faulty during the erection of the new structure. The latter are roughly shaped, and have projections left for convenience in carriage; the flutes were added after the erection of the column. Numerous shattered vases, bronzes, and marble sculptures were also found here.

The ancient foundation-walls now covered by an annexe of the museum have hitherto been generally described as belonging to the *Chalkotheke*, or receptacle for brazen utensils. This name, however, more probably belongs to the remains lately found to the S.W. of the Parthenon, near the wall of the citadel.

At the S.E. angle of the Acropolis is a considerable portion of the massive *Wall of Kimon*, exposed down to its foundation in the rock. The groups of statues erected on the Acropolis by King Attalos of Pergamon, to commemorate his victory over the invading Celts in B.C. 229 (comp. p. cii), stood here on some hitherto unidentified spot, above the Theatre of Dionysos, of which we here obtain an excellent view.

A fragment of the *Pelasgian Wall* (p. 57) has been discovered in front of the E. side of the museum-annexe and has been traced as far as the S.W. angle of the Parthenon. Most of it, however, is again buried in rubbish.

A BELVEDERE at the N. end of the E. wall of the Acropolis commands the best view of the modern town and its monuments.

To the S.E. stand the columns of the *Olympieion*, with *Mt. Hymettos* in the background; a little nearer us is the *Arch of Hadrian*; immediately in front is the *Monument of Lysikrates*, beyond which are the *Palace* and the *Palace Garden*, and, farther off, the *Lykabettos* and the gable-like *Pentelikon*; in the town, a little to the left, shine the dazzling marble buildings of the *Academy* and *University*, with the road to *Patisia* passing to the N. of them; more to the left rises the lofty *Metropolitan Church*, with the *Small Metropolitan Church* nestling beside it; on the N. slope of the *Acropolis* is the *Tower of the Winds*; adjacent, the *Bazaar* and the *Stoa of Hadrian*; to the W., the *Theseion*, backed by the olive-woods of the *Kephisos*, above which rise *Mt. Parnes* and its spur *Egaleos*; through a depression of the latter, beyond a rounded hill, runs the sacred road to *Eleusis*, with the convent of *Daphni*.

In the ***Acropolis Museum** the sculptured remains found on the *Acropolis* have been shown since 1878. The excavations carried on between 1880 and 1890 have furnished it with so many and such valuable specimens, throwing a hitherto undreamed of light upon the earlier art-epochs, that its collections are quite unique. Hours of adm., see p. 36. Catalogue in French, at the entrance (1 dr. 20 l).

Opposite the entrance, in a shed, are several large fragments and inscriptions, including a richly-ornamented *Marble Chair* and a *Draped Statue of a Goddess*, with a boy clinging to her knee (*Gē Kurotrophos*).

From the vestibule, which contains works of various epochs, visitors are shown by the attendants into the room on the left, beyond which the other rooms are so arranged as to illustrate the gradual development of art from its earliest stages to its zenith.

VESTIBULE. Straight in front: 1325. Half of an unfinished statue of *Hermes* (?); beneath, 1326. Marble Base, with a relief representing an '*Apobates*' (ἀποβάτης), or warrior who fights from a chariot, rapidly dismounting and remounting as it rolls along; 1327. Base with reliefs of *Dancers*. — To the right, 1334. Lower half of a finely executed relief, perhaps of *Hermes*, found near the *Propylæa*; 1335. Architectural fragment from the *Erechtheion*, of fine execution; 1336, 1337. *Torsos of Athena*; 1338. Base with *Pyrrhic Dancers*; 1331. Relief of a man holding vases in his left hand (votive offering of a potter); 1333. Long inscription, with a relief, referring to the relations between Athens and Samos, these towns being represented by *Athena* and *Hera*. — To the left: 1341. Fragments of antique reliefs, representing the *Charites* (Graces; p. 64), worshipped at the entrance to the citadel; *1342. Celebrated relief of a *Woman entering a Chariot*; 1347. Colossal owl, in marble.

I. ROOM OF THE BULL (αἵθουσα ταύρου). Straight in front: *3. Group of two lions (scanty remains) attacking a *Bull*, of *Poros-stone* (p. lxxiv); above, in a frame, *1. Archaic pediment representing *Hercules* fighting with the *Lernean Hydra*, with *Iolaos* as his charioteer (in the left corner is a large crab), with numerous traces of the original colouring. On the wall to the right, corresponding to this pediment, 2. Fragment of another pediment with *Hercules* fighting with *Triton*. Both these pediments are of *Poros stone*; and in front of the other walls and in a case are other fragments in the same

material (lamps for several wicks, in the case). In the case in front of the bull are vases, images, etc. from Mycenæ and elsewhere.

II. ROOM OF THE TRIPLE-BODIED MONSTER (αἰθουσα τρισωμάτου τέρατος). To the right, in front of the wall, in a glass-case: *35. Monster, probably *Typhon*, overcome by Zeus, with three human heads and bodies, springing from a trunk formed of serpents' coils (p. lxxiv). Portions of the serpent-body in two other cases. To the left: *36. *Hercules* fighting with Triton. On a support projecting from the wall: Architectural fragments. All these are of Poros-stone, and show abundant traces of painting.

III. ROOM OF THE IMAGES AND VASES (αἰθουσα εἰδωλίων καὶ ἀγγείων). On the entrance-walls: *67. Painted terracotta slab, representing a warrior advancing to battle, his shield bearing the figure of a satyr; the high antiquity of this slab, which dates from the late 6th or early 5th cent. B.C., gives it especial importance in the history of painting. 68. Terracotta fragments, with reliefs. — The cases in this and the following room contain the best of the fragments of vases found on the Acropolis, chiefly between 1880 and 1890. — In the wall-cases are images of divinities worshipped on the Acropolis, some with painting in admirable preservation.

IV. ROOM OF THE MARBLES AND VASES (αἰθουσα μαρμάρων καὶ ἀγγείων). On the entrance-walls: 120, 121. Fragments of reliefs representing Athena fighting; 122. Head of an animal (bear?). In the wall-cases and above them, less important marble fragments; in front of the right wall, a dog.

V. ROOM OF THE CALF-BEAKER (αἰθουσα μοσχοφόρου). On the entrance walls: 577. Relief of Athena stretching her hand to a man enthroned in front of her; 578-580. Archaic horses' heads; 581. Worshippers bringing a swine as a sacrifice to Athena. — To the right: *625. Celebrated figure of a youth carrying a calf (probably to the altar; p. lxxiii), on a Poros base with inscription in ancient letters. Also, 590. *Equestrian Statue*; 592. *Round Base* with five (originally six) female figures; 593, 619. *Female Statues*; 597. *Hippalektryon*, a mixture of a cock and a horse, with a rider, much mutilated; 606.: Mounted Scythian or Thracian; 610. *Quadrilateral Base* with reliefs of Zeus with the sceptre, Athena with the helmet, Hephaestus with the hammer, and Hermes with the winged sandals; 625. Antique *Seated Figure* of Athena (headless), frequently attributed to Endoios; 629. Seated statuette of a writer; 630, 632. *Sphinxes*; 631. Head and breast of an *Athena*, who seems to have been represented as fighting with a giant (from the old Hekatompedon, p. 76); 633. *Male Torso*, perhaps of a priest, in the style of the female figures in the next room; 665. *Nude Male Torso*. In a glass-case, Heads and other portions of statuettes.

VI. LARGE ARCHAIC ROOM (μεγάλη ἀρχαϊκή αἰθουσα). The **Archaic Busts, Torsos, and Statues* (Nos. 670-682) placed round this room were nearly all found to the W. of the Erechtheion, near

the N. wall of the Acropolis, in the accumulation of rubbish that dates from soon after the Persian wars. Next to the Parthenon frieze they are the chief treasure of the museum; no other museum has any collection of the kind approaching to this (p. lxxiv). The statues, which show considerable traces of painting, seem to represent priestesses of the goddess of the citadel revered in the Erechtheion and the Hekatompedon. Most of them are admirably preserved, and they are especially valuable for the opportunity they afford of studying ancient drapery. In spite of the typical and somewhat vacant expression of most of the faces, a more careful examination not only clearly reveals a variation in individual character but also proves that they date from different periods. The most prominent statue (No. 681), on a lofty pedestal, is ascribed by the dedicatory inscription on the plinth to Antenor (p. lxxv).

VII. ROOM OF THE EPHEBOS (αἰθουσα ἐφήβου). In the centre, under glass: *689. *Head of a Youth*, distinguished alike for its beauty and its excellent preservation, and recalling the head of the Apollo from the W. pediment of the temple of Zeus at Olympia. — 690, 691, 693, 694. *Torsos of Nike*; 692, 698. *Statuettes of Youths*, apparently commemorating victories; 695. Relief of a seated *Athena*, leaning on a spear; an inscribed stele appears to stand in front of her; 697, 700. Life-like fragments of a *Horse* and of a *Rider*; 701. Antique grotesque *Gorgoneion*; 702. Tasteful antique relief of *Hermes* and *Three Women*, one of whom holds a child by the hand. — On the upper part of the walls are *Metopes* from the Parthenon. Among the few originals is a group of a Centaur carrying off a woman of the Lapithæ. Fragments of various kinds on stands.

VIII. PARTHENON ROOM (αἰθουσα Παρθενῶνος). *Sculptures from the Parthenon*. Statues of the pediment and reliefs of the frieze, with casts of those in the British Museum. To the right of the doorway, on a low platform running from end to end of the room, are the remains of the E. pediment (p. 69); the only originals here are two torsos: 880. *Hephaestos*, represented as in the act of withdrawing his hand from the fateful blow inflicted on the head of Zeus; 881. *Selene*. On a projection above are the remains of the W. pediment (885. Torso of *Poseidon*, in the middle). Among the casts: 881 γ-δ. The river-god *Ilissos*, above, *Kephisos*, to the right of *Ilissos*, *Nike*, *Demeter* and *Persephone* (?), three *Sea-gulls*.

The mutilated condition of these sculptures sadly interferes with a due appreciation of them. The ** *Frieze*, however, of which 22 slabs and several fragments (in all 84 ft.) are here in the original, is in much better preservation. The first group (by the window-wall to the right) comprises three gods, *Aphrodite* (?), *Apollo*, and *Poseidon*, from the E. façade; below, 857. *Three Youths* with two *Sacrificial Cows*; farther to the right, 877. *Four Women*, with gold or silver *Vessels*, and 875. *Three Men with Musical Instruments*. On this and the opposite side are also reliefs representing

the *Procession of Horsemen and Carriages*, including: 861-863, 866-870 Riders; 872. Helmeted warriors mounting a chariot; 874. Youth struggling with a rearing horse in a chariot; to the left of the entrance: 852. Youth with sacrificial sheep.

IX. MIKE ROOM (αἶθουσα Νίκης). To the right the famous reliefs from the *Nike Balustrade* (p. 61); in the middle of the front row, **Nike fastening her sandal*. To the left are fragments from the *Frieze of the Erechtheion*, amongst which are two seated goddesses with children.

X. ROOM OF THE BRONZES (χαλκοθήκη). The best bronzes here are: 1368. Statuette of a *Nude Youth* (Apollo?); *1369. *Head of a Bearded Man*, perhaps originally with a helmet, with carefully executed details (the eyes were inlaid); this is the best bronze in the collection. *1370. Two thin plates rivetted together, with a gilded Athena on each surface (unfortunately damaged by fire); 1371-74. Four statuettes of *Athena Fighting*; 1375. Small head, in a more developed style. In the show-case to the left at the end is a large round *Bronze Plaque*, with an engraved grotesque head of Medusa.

c. From the Palace through the town to the Thessalon. Dipylon.
Hill of the Nymphs. Pnyx. Monument of Philopappos.

The upper or E. end of the RUE d'HERMÈS (ὁδὸς Ἑρμοῦ; Pl. E, D, C, 5), which leads to the W. from the Place de la Constitution, is the focus of the business life of Athens, and contains the various book and other shops mentioned at p. 35.

On the left, No. 89, rises the *Office of the Minister of Education* (Ἰπουργεῖον τῆς Παιδείας; Pl. E, 5), which also contains the office of *M. Kavvadias*, the ephor or superintendent of the antiquities, who issues the *permessi* for visiting the Acropolis by night.

A few paces to the S. of the Rue d'Hermès rises the *Metropolitan Church* (μητροπόλις; Pl. E, 5), erected in 1840-55, under the direction of different architects, with the materials of 70 small churches and chapels, demolished in pursuance of a decree of 1840. The exterior is coloured red and yellow in imitation of St. Sophia at Constantinople, and the interior is sumptuous, but destitute of taste. — To the S. lies the —

**Small Metropolis* or Church of the *Panagía Gorgópiko* (Γοργοπέχους) or of *Hagios Eleutheríos*, an interesting building, attributed to the Empress Irene (776-802) and constructed entirely of ancient fragments. The frieze above the principal entrance consists of an ancient Greek calendar of festivals, with crosses added afterwards by the Christians. At the corners are embedded Corinthian capitals. Over the S. door is a fragment of a Doric architrave, with bulls' heads and rosettes on the metopes, and crossed torches and vases in front of the triglyphs. Above the apse, on each side, are ancient reliefs with sacrificial scenes; on the apse itself is an archaic relief immured upside down. On the N. side

are a mutilated representation of a palestres (wrestler) and a tomb-relief. The flat, uncouth representations of animals are of Byzantine workmanship.

Beside the church is preserved a block of grey marble (7 ft. long, 1 ft. high, 2 ft. broad), with an inscription on one end in late Greek characters ('This is the stone from Cana of Galilee, where Jesus Christ our Lord turned the water into wine'). This stone, which was discovered in the ruins of a mediæval chapel at Elateia (p. 197), may possibly be the actual stone-seat seen by Antoninus of Piacenza at Cana, and may have been brought from the East by some pilgrim or Byzantine emperor. It was used as the altar at the marriage of the Crown-Prince Constantine with Princess Sophia of Prussia in 1859.

In the Rue d'Hermès, halfway to the Piræus railway-station, is the church of ΚΑΡΝΙΚΑΡΕΑ (Pl. D, 5), a complicated Byzantine structure of the 9th (?) century. It stands in the middle of the street, which just beyond intersects the Rue d'Éole.

The RUE D'ÉOLE (Æolos Street, ὁδὸς Αἰόλου; Pl. D, 3^a, 4, 5, 6) is the second street of the old town, and usually presents a scene of great bustle and animation, especially in the neighbourhood of its intersection with the Rue d'Hermès. It is largely frequented by Greeks in their national dress, many of them handsome and well-built men. Ascending it towards the S., in the direction of the Acropolis, we pass on the right a square with a modern fountain and reach the old BAZAAR (Pl. D, 5). Here stand or sit the tailors, cobblers, carpenters, and smiths, in open booths on both sides of the way, protected from the sun by a canvas roof. The red boots (τάρπουχια) and 'fustanelle', so generally worn, are sold here at moderate prices.

The booths of the bazaar adjoin the N. side of the *Gymnasium of Hadrian*, a huge ancient building (N. to S. 270 ft.; E. to W. 400 ft.), the back of which is in the Rue d'Éole. A wooden door leads into the interior, which formerly contained colonnades, a library, several small temples, etc. On the W. side, originally the principal façade (reached from without), the N. half of a colonnade, usually known as the *Stoa of Hadrian* (Pl. D, 5), has been preserved. The marble wall is adorned with seven monolithic columns of Karystos marble, 28¼ ft. high and 3 ft. thick, with florid Corinthian capitals of Pentelic marble. Each column stands upon a base of its own and is surmounted by a horizontal entablature. The eighth, fluted column, standing far in front of the others, and the wall with antæ adjoining it, formed part of a propylæon, or portico, of four columns, which led to the principal gate. During the Turkish dominion the Voivode of Athens fixed his dwelling here. The remains of the Stoa were much more considerable at the time of the visit of James Stuart (p. cxi; middle of the 18th cent.) than they are now. — *Stoa of Attalos*, see p. 83.

At the S. end of the Rue d'Éole stands a well-preserved octagonal structure of marble, popularly called the *Tower of the Winds* (Pl. D, 6), but more correctly the *Horologion of Andronikos*

Kyrrhestes (keeper 20-301.). It was built in the last century before the Christian era by Andronikos of Kyrrhos, a town in Syria, and accommodated a water-clock, a sun-dial, and a weather-cock. The building is 26 ft. in diameter and 42 ft. in height, including the basement. On the N.E. and N.W. faces were porticos, each supported by two Corinthian columns, the capitals of which, of very simple form, lie on the ground close by. The eight sides of the structure are turned towards the different points of the compass, and are adorned with inartistic reliefs representing the various winds, the names of which are indicated by inscriptions. On the N. is *Boreas*, a cross-looking old man in a heavy cloak; N.E., *Kaekias*, an old man shaking hailstones out of a shield; E., *Apeliotes*, a young man with ears of corn and fruit; S.E., *Euros*, an old man enveloped in a mantle against rain; S., *Notos*, the rain-bringer, a young man with a large water-vessel; S.W., *Lips*, represented with part of a ship in his hand, perhaps because this wind was favourable for vessels entering the Piræus; W., *Zephyr*, a handsome youth, with spring-flowers dropping from the folds of his garment; N.W., *Skiron*, with a vase. Below the reliefs are lines of sun-dials. The roof is in the form of a low octagonal pyramid and consists of slabs of marble held together by a round keystone; it was originally surmounted by a bronze Triton, who pointed with his staff to the quarter whence the wind blew. The semicircular structure on the S. side contained a cistern, supplied by a covered aqueduct, part of which is still standing. The water-clock, of which traces are visible on the ground in the interior, was fed from this cistern, but an exact idea of its working is now unattainable.

The two ancient arches to the S. of the Tower of the Winds, and the remains of a third to the E., belong to the buildings with which this space was covered in the time of the Roman emperors. At the base of the last-mentioned arch runs the covered channel for supplying the water-clock.

The lanes ascending to the S. of the Tower of the Winds debouch on a very dirty footpath skirting the N. slope of the Acropolis; the entrance to the latter is reached in 10 min. by following the path towards the right (comp. p. 58).

The street striking E. from the Tower of the Winds leads to a depression enclosed by a wall beside which is supposed to have been a gymnasium from the numerous portrait-heads (p. 103) and inscriptions found here. Inscriptions naming Diogenes as the founder of the establishment have led to its being taken for the *DIOGENEION*, an institution of this kind founded in the 3rd. cent. B.C.

To the W. of the Tower of the Winds a large paved space surrounded with colonnades and apartments was partly laid bare by the Archaeological Society in 1891. This has been recognized as a *Roman Market-Place*, a new market in contrast with the old market to the E. of the Theseion (p. 86). The so-called **Market Gate** (πύλη τῆς ἀγορᾶς; Pl. C, 6) formed its W. entrance. Four slender Doric columns, 26 ft. high and 4 ft. in diameter, still support

a massive architrave, with triglyphs and metopes, and great part of a pediment. The inscription on the architrave records that the Athenians erected and dedicated the structure to Athena Archegetis with the donations of Julius Cæsar and Augustus (Σεβαστός). The central passage, destined for carriages, is $11\frac{1}{4}$ ft. wide; those for foot-passengers at the sides are only $4\frac{3}{4}$ ft. wide. Behind the columns, which formed a kind of propylæon, lay the wall containing the gateway proper; one of the antæ of this is still visible opposite the column at the S. corner, with which it is connected by the architrave, and there is another fragment in a line with one of the central columns. On the inner face of this wall, with its lower edge securely fastened in the ground, stands a long tablet with an inscription of the time of Hadrian, relating to the market-price of oil and salt.

About 250 paces to the W. of this gateway lies the ruin which was formerly called the *Gymnasium of Ptolemy* and now the *Stoa of Attalos* (excavated in 1860-62 and 1874). We follow the 'ὁδὸς Πτολεμαίου to the 'ὁδὸς Στροῦν, where a view of the S. part of the ruin is obtained to the right, and then descend the latter street, which leads from the Acropolis, towards the N. The second lane on the right then leads, forming two abrupt angles, to the gate of the N. part of the Stoa, where the keeper is to be found ($\frac{1}{2}$ dr.).

The *Stoa of Attalos* (Pl. C, 5, 6), built, as the inscription on the architrave records, by Attalos II., King of Pergamon (B.C. 159-138), formed part of the E. boundary of the Kerameikos Market. It was a large, two-storied merchants' hall, probably erected to replace some of the original market-stalls. The ground-floor was occupied by a series of 21 covered rooms, 15-16 ft. in depth and varying in breadth, in front of which ran a long colonnade. The stalls, to judge by analogy with modern bazaars, were probably set up in the latter, while the rooms at the back were used as warehouses and for the safe custody of the goods at night. The best general survey of the arrangements is obtained in the S. part of the ruin, which is separated from the N. half by a small lane. As the ground here formerly sloped abruptly from E. to W., we descend from the street as into a cellar. Opposite to us are three restored doors, leading into the above-mentioned ware-rooms. To the right is a wall of Pentelic marble, which formed the S. end of the colonnade. From the scanty remains found during the excavations, it has been concluded that the colonnade was supported by an outer row of 44 Doric columns and an inner row of 22 Ionic columns. The distance between the two rows was about 20 ft., so that the roof was probably of wood. The ground is covered with fragments of marble sculptures and inscriptions, and almost no trace of the position of the columns can now be made out. In the wall with the anta to the right is a door, beyond which, to the left, are some signs of a staircase ascending to the upper story. The entire Stoa was

367-370 ft. long and 64 ft. deep. At a subsequent period it was concealed by the fortified *Wall of Valerian* (p. 45), a great part of which is still preserved. In the N. part of the Stoa are the remains of an ancient well-house (Krēnē).

We now return to the ὁδὸς Στροῦν and descend it towards the N. At the end we turn to the left into the ὁδὸς Ἐπονύμων, and after 60 paces reach an excavation on the left similar to that of the Stoa of Attalos. The ancient building that originally stood here was probably afterwards converted to other uses; for the three Atlantes, or male figures fulfilling the same office as the Caryatides (p. 75), which have given rise to the popular name of the ruin, *Stoa of the Giants* (Pl. G; C, 5), are well executed and certainly date from an earlier period than the rude substructure, patched together with stones of every sort and shape.

A little farther to the W. rises the *Kolonos Agoraios*, or *Hill of the Market*, adjoined on the N. and E. by the quarter of the city called *Kerameikos* (p. 37). Here stands the **Theseion** (Θησεῖον, *Theseum*; Pl. B, 5), which is the best preserved edifice not only of ancient Athens but of the whole of ancient Greece. The ruins of the Parthenon indicate a building of much greater magnificence, the Erechtheion and the Temple of Nike may be more elegant and more elaborately ornamented, but the impression produced by the Theseion is fully as imposing. This is owing to the massive solidity of its construction, the vigorous vitality of its sculptures, the golden-yellow hue of its weather-stained Pentelic marble (p. 122), and lastly its almost perfect preservation after braving the storms of two thousand years. The name of Theseion as applied to this building was unanimously accepted, until Ross disputed the age of the tradition that assigned the temple to Theseus, and suggested *Ares* as a not unworthy successor of the dispossessed hero. Since his day many other hypotheses have been advanced, and the fane has in turn been assigned to *Hercules* alone, to *Hercules and Theseus* together, and (with more probability) to *Hephaestus and Athena*. Opinions also vary greatly as to the style and age of the sculptures with which the building is adorned; some authorities assign them to the period immediately before the sculptures of the Parthenon, while others are just as positive that they are of later date and were executed under the influence of the latter. During the middle ages the temple was converted into a church and dedicated to St. George.

The temple, which is a peripteral hexastyle in antis, stands upon a marble stylobate, raised two steps from the ground, and now in part very dilapidated. The building is 104 ft. long and 45½ ft. wide. At the sides (E. and W.) are 13, and at the ends 6 Doric columns, the corner-columns being reckoned twice. The columns are 19 ft. in height, including a capital 1¼ ft. high, and vary in diameter from 3 ft. 5 in. at the base to 2 ft. 7 in. at the

top; they are thus somewhat more slender than those of the Parthenon. The swelling or entasis is very slight; the depth of the flutes, 20 in number, decreases towards the top. The intercolumniation is $5\frac{1}{4}$ ft., at the corners $4\frac{1}{8}$ ft. As in the Parthenon, the columns lean slightly inwards to counteract the outward thrust of the roof. Above the architrave, which is undivided, runs a Doric frieze of triglyphs and metopes, encircling the whole building. The metopes, however, are adorned with sculpture only on the E. front and the immediately adjoining fields on each flank. Above the frieze the building is finished off with the usual cornice and pediment. Many of the drums of the columns have been dislodged by earthquakes.

The cella is 40 ft. in length and 20 ft. in breadth, and at each end of it is a vestibule formed by the prolongation of the side-walls and by two columns, $17\frac{3}{4}$ ft. high and $3\frac{1}{4}$ ft. thick. These columns were probably connected with each other and with the antæ by iron grilles or railings. The E. vestibule, or *Pronaos*, is marked out as the principal front by its superior depth ($16\frac{1}{2}$ ft.), by the richness of the external sculptures, and by the greater space between it and the outer row of columns (13 ft., as compared with 10 ft. at the W. end). On the conversion of the Theseion into a Christian church, the two columns and the back-wall of the Pronaos were removed to make room for the apse; and a modern wall, pierced by a wooden door, now occupies the site of the former. The original coffered ceiling, fragments of which may be seen in different parts of the building, is still almost intact at the E. end. Each division of the ceiling between two transverse beams consists of two sections with four, and two sections with six lacunars or sunk compartments (*Kalymmatia*), so that each of the eight divisions of the E. end contains twenty such lacunars. With the exception of a doorway broken in the back-wall by the Christians, the W. vestibule, or *Opisthodomos*, retains its original aspect.

The groups of statues that originally filled the pediments are entirely lost; only the marks of their fastenings now remain. The reliefs in the METOPES of the E. front represent the labours of Hercules, though some are now almost indistinguishable. The scenes, named from left to right, are as follows: 1. Hercules slaying the Nemean lion; 2. Hercules and Iolaos fighting with the Lernæan hydra; 3. Hercules capturing the Kerynæan hind; 4. Hercules and the Erymanthian boar; 5. Hercules carrying off the horses of Diomedes; 6. Hercules dragging Cerberus from the under-world; 7. Hercules and Hippolyta, queen of the Amazons; 8. Hercules and Eurytion; 9. Hercules and Geryon; 10. Hercules receives the apples of the Hesperides. — The reliefs on the metopes of the side-walls celebrate the achievements of Theseus. Those on the N. side, from left to right, are: 1. Theseus slaying Prokrustes; 2. Theseus overcoming Kerkyon in wrestling; 3. Theseus and Skiron (with a large crab on the rock by the sea); 4. Theseus slaying the Krommyonian

sow. The reliefs on the S., named from right to left, are: 1. Theseus and the Minotaur; 2. Theseus capturing the Marathonian bull; 3. Theseus slaying the robber Periphetes; 4. Theseus and the robber Sinis. — The other 50 metopes were never adorned with reliefs, but it is not improbable that they were painted, though every trace of the colouring has now disappeared.

The wall of the cella, like that of the Parthenon, is adorned at the top with a *Zōphōros*, or frieze, which, however, in this case, was limited to the two ends and the E. portion of the flanks. The E., and principal, frieze is unfortunately much injured; it is supposed to represent the contest of the Athenians with the allied Eleusinians and Thracians, which is participated in by the gods represented above the antæ, Zeus, Hera, and Athena on the left, and Demeter, Poseidon, and Ares on the right. The youthful hero in the centre, who repulses the Thracian leader in the act of hurling two large stones, is perhaps Ion, the eponymus of the Ionians. The scene to the left, above the S. peristyle, represents the fettering of a prisoner, while the figures above the N. peristyle are perhaps the chief officials of Eleusis. — The W. frieze, comprising 20 figures, represents the battles of the combined Lapithæ and Athenians with the Centaurs. The warrior with the large circular shield, in the two middle scenes, who has overcome the Centaur opposed to him, is probably Theseus; on his left is Perithoos, advancing to the aid of Kænus, who is on the point of being overwhelmed by two Centaurs with a gigantic rock.

The interior of the temple is shown by the keeper who lives in the small wooden house to the S.E. (35-501.). We enter by the mediæval door in the S. wall. The roof is modern. Traces of the position of the back-wall of the Pronaos may still be made out. The temple contains a few plaster-casts.

The MARKET-PLACE of ancient Athens (ἡ ἀγορὰ ἡ ἐν Κεραμεικῇ) occupied the space between the Theseion and the gate mentioned at p. 82. The visitor, however, must rely entirely on his imagination, assisted by a few historical and topographical notices in Pausanias, if he wishes to form an idea of the former condition of this focus of ancient Athenian life. No traces now remain of the *Metreon* or temple of the Mother of the Gods, the *Bouleuterion* or senate-house, the *Prytaneion* (p. 39), the *King's Hall* (p. 57), and the other large and important buildings which once stood here. The statues of Pindar, Demosthenes, and other great poets and orators have also vanished.

The *Areopagus*, see p. 56; the *Hill of the Nymphs*, see p. 90.

To the N.W. of the Theseion a bridge spans the continuation of the Piræus railway now being constructed to the Place de la Concorde. On the other side of the bridge, at the W. end of the Hermes Street, lies the small *Station of the Piræus Railway* (Pl. B, 5). Passing the railway-station, on the left, and following the tramway-line to the right, we pass through an iron gate to a mass of ruins,

excavated by the Archaeological Society in 1870 and identified as the ancient **Dipylon** (Pl. B, 4), or double gateway forming the principal entrance of classic Athens. It derives its name from the fact that, unlike all the other gates of Athens and the Piræus, it possesses two entrances, an outer and inner, separated by an intervening court. It probably dates from the time of Perikles, and was erected on the site of the old Thriasian gate (i.e. the gate leading to Thria). It seems, however, to have been altered at a later date. Its unusually strong fortifications were required by its position at the lowest point of the town-wall. The ground beside it is now much higher than in antiquity. Following the road straight on, we have, on the right, a gate-tower of hewn blocks of limestone adjoined by a transverse wall. Then come the E. gateway, and beyond a pillar of which the lower part is still recognizable, the W. gateway, and finally, to the left, traces of another wall and a few fragments of the W. tower. The whole structure is repeated about 40 paces to the N.W., and the two fortified gateways were connected by walls. The space between formed a court or outer ward, commanded by the towers at both ends, and was the most dangerous part of the fortifications for a besieging army. Philip V. of Macedonia succeeded in forcing his way into this court in B.C. 200, and had great difficulty in withdrawing from the hornets' nest in which he found himself.

Few will care to leave the spot without descending into the excavated space for a closer inspection. The width of each doorway was $11\frac{1}{3}$ ft., which left enough room, though not much more, for two ancient Greek chariots to pass each other. The grooves for the gates, 2 inches deep, are still visible on the E. side of the gateway. To the E. of the first gate-tower mentioned above, as in other ancient Greek structures of the kind, is a well-house, the door of which, enclosed by columns, opened into the inner side of the gateway. It contained a large water-basin, fed by an aqueduct, and a space in front for those who came to draw water. The worn surface of the marble from Mt. Hymettos, with which the latter is paved, testifies to the great number of these. The central buttress is much better preserved in the outer gateway than in the inner one. On its exterior is a substructure consisting of Eleusinian stone and white marble, in front of which lies the angle of a pediment, with lions' heads and toothed mouldings. About 15-16 paces to the W. of the outer gate-tower stands a stone about 3 ft. in height, inscribed Ὅρος Κεραμεικοῦ, and probably marking the limit between the district of Kerameikos and a deme adjoining it on the W. — To the W. of the Dipylon are the remains of a massive line of wall, and beyond the elevated pathway intersecting the field of ruins, are those of another gateway. This latter, which is turned in the direction of the Hagia Trias, was probably the *Sacred Gate* on the road to Eleusis (p. 114). The

width of the single gateway here is also $11\frac{1}{2}$ ft. The sewer which now passes through it is of later date than the gate itself.

We now proceed to the W. to the chapel of the HAGIA TRIAS (Pl. A, 4), which is gaudily painted in red and yellow. Immediately adjacent are remains of the chief burying-place of ancient Athens. Travellers who have visited Rome and Pompeii have already become familiar with the ancient custom of burying the dead immediately outside the town-gates, by the side of the high-roads. This **Street of Tombs outside the Dipylon* is the only one extant in Greece. The smaller objects found here have been removed to the Athenian museums, but all the larger monuments that could bear exposure have been left in their original positions. The first place of interment we come to on the left, immediately beyond the ancient gate, consists of the foundation wall of a semicircular building, within which are two steles or upright tombstones. These are the monuments of the Corcyrean ambassadors *Thersandros* and *Simylos* and of the Corcyrean Proxenos (or Consul) *Pythagoras*, erected at the public cost. These monuments lie 16 ft. lower than those hereafter described, so that the ground here must have been very uneven in ancient days. Beyond the chapel of the Hagia Trias are several tombs with substructures, among them a large marble block resembling a sarcophagus, with an inscription to the effect that it is the *Grave of Hipparete*, the wife of Alkibiades the Younger. We then reach the **Monument of Dexileos*, a young Athenian who distinguished himself by his valour in the Corinthian War in B.C. 394-393; the relief represents him on horseback in the act of striking down his foe; the weapons and bridles were added in bronze. The two stele in front belong to other members of the same family, the whole forming a family tomb.

Farther along the main road is the *Grave of Korallion*, the relief representing a family group. Korallion grasps the hand of her husband Agathon with her right hand and his arm with her left, while in the background are another bearded man and a youth. — Adjacent is a tall gravestone with a handsome ornament, or acroterion, at the top. The next monument is in the form of a small temple, the interior of which was adorned with paintings, now completely erased. A little farther on a large bull occupies the top of a tombstone. Before it is another temple-like monument with traces of painting; then a large Molossian hound, and a *Seaman's Grave*, embellished with a relief representing a family group on the sea-shore (not, as has been said, Charon and the ferry of the Styx).

Opposite the Molossian hound is the **Tomb of Hegeso*, perhaps the most beautiful of all, representing a lady at her toilette, attended by a female slave. To the N., lying a little back, is the *Tomb of Aristion*, with a relief of a nude youth, while a little to the N.E. is a stone with a domestic scene of four figures, *Protonoe*, *Nikostrate*, *Eukoline*, and *Onesimos*.

By ascending from the tomb of Dexileos (p. 88) in the direction of the railway-station, we reach an area strewn with large vases, sarcophagi, cippi, and the like, among which is an alto-relief with the names *Demetria* and *Pamphile*. Adjacent is the life-size relief of a woman, of which the head and the inscription are missing. On a finely executed stele is the figure of a girl with a pitcher. — The excavations have been discontinued on account of the extravagant claims for compensation made by the owners of the ground.

From this point to the *Botanic Garden* and the *Olive Grove*, see p. 107.

At Athens, as at Rome, a great part of the area of the ancient city is now unoccupied. To the W. and S. of the Areopagus and the Acropolis rises a rocky ridge, stretching from the N.W. to the S.E. and divided by two depressions into three summits, the *Hill of the Observatory*, the *Pnyx*, and the *Hill of Philopappos*. The whole of this mass, now used solely as stone quarries and pasture for a few goats, bears innumerable vestiges of ancient settlements. Regular cuttings in the rock, entirely unlike quarries, remains of walls, and pieces of stucco, testify conclusively to the former presence here of human habitations, among which also the lines of the ancient streets can in many places be made out.

'In front of the dwellings are rocky terraces, the different tiers of which are connected by flights of steps. Deep channels hewn in the rock collect the rain-water and conduct it into reservoirs. Numerous square chambers have been hollowed out in the rock, one of which, on the slope of the Hill of Philopappos, has walls 11 ft. high, covered with cement to within 1 ft. of the top. The cisterns are circular, and some of them are provided with niches in the sides, forming a kind of ladder for descending to the surface of the water. Store-rooms, shaped somewhat like a bottle, with a narrow neck and a more capacious chamber behind, have been hewn carefully in the rock. Rock-tombs lie singly or in pairs near the houses, or in greater numbers line the paths. Small niches in the rock were used as brackets for statuettes; benches were formed at suitable points for rest in the open air. Places of popular assembly may be recognized by the number of rocky seats adjoining each other, while substructures with steps and extensive platforms indicate the site of open-air altars and sanctuaries' (*Curtius*).

To the W. of the Theseion (p. 84) and Areopagus (p. 56) lies a wide road planted with trees, which forms a prolongation to the Piræus Railway Station of the boulevard skirting the Acropolis. The eminence connected with the Observatory Hill and named the *Hagia Marina* (Pl. B, 6) from the small church situated on it, extends almost to the street, and is ascended by means of a flight of steps. The smooth surface at the S.E. angle is due to an extraordinary superstition. Women whose families Providence has not seen fit to increase slide down the rock in the firm belief that this will cause their wishes to be realised! The Hagia Marina is thickly strewn with relics of ancient dwellings, as above described. About 30 paces below and to the S. of the chapel, near the S.

margin of the cliff, the words 'Ορος Διός (reading from right to left) are cut in the rock, indicating the boundary of a precinct sacred to Zeus.

The hill of which the Hagia Marina is a spur is crowned by the **Observatory** (αστρονομεῖον; Pl. A, 6; 340 ft.), erected by Baron Sina, a rich Greek merchant of Vienna, in 1842, and down to 1884 under the admirable management of *Dr. Julius Schmidt*, who brought back the lost astronomy of the Greeks from the Hyperboreans. The present director is *Dr. Aiginētes*. An inscription on the rock, in the garden to the W. of the Observatory (Ἱερὸν Νυμφ. . . δέμο. . .), has given this eminence the name of the *Hill of the Nymphs*. It probably refers to a shrine of the Nymphs in connection with the deme. The foundation of a temple of *Artemis Aristobolē* in this neighbourhood was ascribed to Themistokles, whose house was close by, in allusion to his prudent advice in the Persian War. The long and deep ravine to the W. of the Observatory is undoubtedly the ancient *Barathron* (i. e. gorge), into which the bodies of malefactors were cast after execution. It is partly artificial and is perhaps the oldest quarry used by the Athenians.

From the Observatory we now proceed towards the S.E. to the top of the **Hill of the Pnyx** (Pl. B, 7; 360 ft.), on the N.E. slope of which is situated one of the earliest structures in Athens, distinctly visible from the Areopagus, the Acropolis, and other elevated points in the neighbourhood. This consists of a huge artificial terrace or platform, 395 ft. long and 212 ft. wide, the upper margin of which is cut out of the rock, while the lower is supported by a massive wall of irregular, so-called Pelasgic masonry, in the form of a slightly flattened semicircle. Some of the stones are remarkable for their great size and weight; one near the middle, above a square opening for the escape of rain-water, is 13 ft. long and 6½ ft. high. The perpendicular wall of rock at the back of the terrace, 13 ft. in height, is not perfectly straight but describes an obtuse angle, in front of which is a huge cube of rock hewn out of the solid mass, resting on three steps and mounted by a small flight of steps on each side. The platform has been supposed to be the *Pnyx*, where the Athenians held their political assemblies, and the *Bēma*, or orators' stage, is supposed to have been at the base of the cube of rock, where sockets are visible that may have been made for its supports. The space occupied by the listening throng of citizens must, however, have been anciently of very different configuration. Possibly the supporting wall above mentioned was originally much higher, so that the auditorium sloped downwards from it to the Bema. To the left of the cube of rock is a semicircular recess, surrounded by a number of small niches; below these were found numerous votive tablets most of them dedicated to the 'supreme Zeus', and nearly all now in the British Museum. — In the E. angle of the platform stands a large block

of the living rock, which for some reason was not removed, though preparations to do so had evidently been begun.

About 30 paces from the top of the upper wall, which we reach either from the cube of rock or by the steps a little to the W. of it, is another similar altar, in a very dilapidated condition. This was formerly supposed to be the bema 'facing the sea', used from the time of Themistokles onwards. — The Pnyx commands one of the most favourable views of the Acropolis.

To the E. of the Pnyx, in the direction of the Areopagus, the German Archaeological Institute (p. 94) has laid bare the foundations of a long row of ancient dwelling-houses skirting the road, and beside them an antique street with an aqueduct; also a chamber in the rock with a mosaic pavement and several small shafts. with cisterns and conduits in front.

Farther to the S. we reach the small church of *Hagios Demetrios Loumbardaris* (Pl. B, 7), which lies in the depression between the Pnyx and the hill of Philopappos. It probably marks the site of one of the ancient town-gates. In the same hollow, about 100 paces to the W., is a rock-tomb, the interior of which is divided into two chambers by a partition. The traditions of the Athenian ciceroni describe it as the *Tomb of Kimon*, but this is evidently a mistake; at a later period it became, as the now almost illegible inscription records, the burial-place of a certain *Zosimianus*.

On the hill are various traces of the old town-wall, stretching in the direction of the monument of Philopappos. The hill was formerly called the *Muscion* (Μουσείον), a name popularly derived from a tradition that the poet Musæos was buried here, but more probably to be carried back to the existence of a very early fane of the Muses.

The **Monument of Philopappos** (Pl. B, 8), which now lends its name to the hill, was built in 114-116 A.D. in memory of the grandson of Antiochos IV. Epiphanes, the last king of Kommagene in Asia Minor, who was dethroned by Vespasian. *C. Julius Antiochus Philopappos* was enrolled as an Athenian citizen in the deme of Besa, but still adhered to his hereditary title of king. He filled various public offices in his adopted city, and commended himself to his fellow-citizens by his liberality. The monument, which is built of Pentelic marble and is about 40 ft. in height and about 33 ft. in width, has a slightly concave form, with the concavity turned towards the Acropolis. The substructure is formed of five layers of Piræus stone. The upper portion is adorned with a frieze in vigorous alto-relief, of which about two-thirds are preserved, and above this are three niches separated by Corinthian pilasters. The sitting figure in the central niche is Philopappos himself, to whose position as a citizen of the deme of Besa and as Roman consul (ca. 100 A.D.) the inscriptions bear reference. The statue to the left is that of the grandfather of Philopappos, while the now vacant niche on the other side contained a figure of king

Seleukos Nikator, founder of the dynasty of Kommagene. The relief is supposed to represent the ceremonial progress of Philopappos in his consular insignia. The quadrangular space at the back was the burial-ground.

The *View of Athens from the hill of Philopappos is one of the finest in the neighbourhood. In the centre rises the *Acropolis*, which is admirably surveyed hence in its full length; at its base the *Odeon of Herodes* and the *Theatre of Dionysos*, to the right of which are the *Arch of Hadrian* and the *Olympieion*, backed by the heights of the *Stadion* and *Mt. Hymettos*. To the left of the *Acropolis* are the *Thaseion* and the *Hill of the Nymphs*, and beyond them the Athenian plain, bounded by *Egaleos* and *Parnes*. Over the *Acropolis* the *Lykabettos*, and in the background a part of *Mt. Pentelikon* (Brilessos) is visible. To the S. lies the *Saronic Gulf*, with its islands and coasts.

On the N.E. slope of the hill of Philopappos, near the boulevard, are several conspicuous doorways cut in the perpendicularly hewn wall of rock and now closed with wooden gates painted red. This is the so-called *Prison of Socrates*, and consists of three chambers hewn in the solid rock, of which that in the centre was never finished. The chamber on the left, 12 ft. long and 7½ ft. wide, has a flat ceiling; on the floor are marks of a sarcophagus. The chamber on the right, of the same size, has a sloping ceiling. From the corner at the back a round aperture leads into a rotunda (θόλος), 11 ft. in diameter, with elliptical vaulting. The opening was closed by two slabs, one of which is extant. The whole locality is very similar to the treasure-house of Atreus at Mycenæ (p. 259). There was probably a structure in front of the three doors in the rock, with which perhaps the flight of steps to the left had some connection.

d. The Modern Quarters of the Town and the large Collections of Antiquities.

Tramway through the Rue du Stade to the Place de la Concorde and past the large Museums (pp. 94, 97) to *Pattisia*; see p. 86.

Two wide parallel streets, planted with trees, the Boulevard de l'Université and the Rue du Stade, lead N.W. from the Place de la Constitution (p. 46) to the Place de la Concorde. In the RUE DU STADE (Pl. F, E, 5, 4) are the *House of Parliament* (Βουλή), the *Ministry of Finance* (with a shady garden at the back, in which is the church of *St. Theodore*, rebuilt in 1049), the *Ministry of the Interior*, and farther on, a little to the right, the *National Bank* (Pl. D, 3).

The BOULEVARD DE L'UNIVERSITÉ (λεωφόρος πανεπιστημίου) contains numerous handsome private houses built of marble from Mt. Hymettos or Mt. Pentelikon. The first of these on the right, with a loggia and the inscription 'Ἴλιου Μέλαθρον ('Palace of Ilion'; Pl. S, F, 4), belonged to DR. SCHLIEHMANN (1822-90), the well-known explorer of the site of Troy, and is now occupied by his widow. — Farther on are the *Roman Catholic Church* (Pl. F, 4), a Romanesque building with a wide flight of steps and a spacious estibule, and adjacent an *Ophthalmic Hospital* (ὀφθαλμιατρεῖον),

The next handsome building on the same side of the street is the ***Academy of Science** (Ἀκαδημία; Pl. F, 4), built at the expense of the late Baron Sina of Vienna, and destined for the accommodation of a body of Greek and foreign savants, constituted on the model of the Institut de France and the Berlin Academy. The building, executed from the designs of *Hansen* of Vienna under the supervision of *E. Ziller*, consists entirely of Pentellic marble and is constructed in the classic Grecian style, with Ionic colonnades and sculptured pediments. It is profusely adorned with painting and gilding, enabling us to form some idea of the effect of these embellishments, of which scanty traces now alone remain in the architectural monuments of antiquity. The group in the pediment of the central structure, representing the birth of Athena, was executed in marble by the Greek sculptor *Drosos*. The groups in the gables to the right and left are in terracotta. The two lofty, and somewhat misplaced Ionic columns in front are surmounted by statues of Athena and Apollo, also by *Drosos*. The sitting figures of *Plato* (left) and *Socrates* (right), opposite the entrance, are by the same artist.

INTERIOR (visitors knock at the main entrance). The principal hall contains a series of paintings by *Gripenkerl* of Vienna, relating to the myth of Prometheus; No. 1 (at the end, to the left), Themis foretelling to her son Prometheus his own fate and that of the world; 2. Prometheus lighting his torch in presence of Athena; 3. Prometheus breathing life into men in presence of Athena, in spite of the warning of Epimetheus; 4. (end-wall) Zeus and the Titans; 5. Prometheus bringing fire to mortals; 6. Prometheus Bound, with the mourning Oceanidæ; 7. Prometheus freed by Hercules; 8. (above the entrance) Prometheus introduced to Olympus. The marble statue of *Baron Sina* is by *Drosos*. — By a short flight of steps descending to the right from the vestibule, and then by a corridor, we reach the valuable *Collection of Coins* (adm. daily except holidays, 9-12; curator, *M. J. Seorónos*), chiefly from countries influenced by Grecian civilization.

Adjacent is the **University** (πανεπιστήμιον; Pl. F, 4), built in 1837 by *Hansen the Elder* (of Copenhagen), and also adorned with polychrome painting and an Ionic portico. To the right and left of the façade are statues of the *Patriarch Gregory*, who was murdered by janissaries, and *Rhigas*, the poet of the War of Liberation (p. 219). More in front is a sitting figure of *Korais*, the philologist. The university, which is organised on the German system, embraces the four faculties of theology, jurisprudence, medicine, and philosophy. It is attended by about 1500 students (φοιτηταί), who are instructed by 60 professors, ordinary and extraordinary (τακτικοί καὶ ἑξτακτοὶ καθηγηταί), and by a few private lecturers (ὑφηγηταί). Connected with the university are a *Pharmaceutic School*; *Chemical* and *Anatomical Institutes*; an *Observatory* (p. 90); a *Library* of 100,000 vols.; a *Museum of Natural History*, interesting for its comprehensive collection of Greek specimens; and a *Palaeontological Cabinet*. Most of these collections are in the university building.

The **LIBRARY**, which is open daily during the session from 9 to 8, contains busts of Byron, Mavrokordatos, Sir Richard Church, and other heroes of the War of Independence. The last room to the left contains

a supply of the latest scientific periodicals. — The *AULA* is elaborately decorated. At the end are portraits of deceased professors.

A large new *Library Building* is being erected, with the proceeds of a legacy of M. Vallianos, in the adjoining enclosed space. — To the N.E., on the slope of the Lykabettos, is the French *École d'Athènes* (Pl. G, 3; director, M. Th. Homolle), established in 1846.

Farther on in the Boulevard de l'Université, to the left, is the *Arsakion* (Pl. E, 3), a superior school for girls, founded and richly endowed by M. Arsákis. The building is adorned with a head of Athena. — In the next side-street on the right (ὁδὸς Πινακωτῶν), at the corner of the Rue de Phidias, is the *German Archaeological Institute* (Pl. E, 3; directors, Prof. Dörpfeld and Dr. Wolters), founded in 1874.

The Rue du Stade and the Boulevard de l'Université, after crossing the *Rue d'Éole* (p. 84) and its N. prolongation, the *Rue de Patissia*, end at the PLACE DE LA CONCORDE (πλατεῖα τῆς ὁμονοίας; Pl. D, 2), a square pleasantly adorned with trees and a music pavilion, and much frequented in the afternoon. — *Tramways*, see p. 36; *Railway to Kephisia* and to *Laurion*, see RR. 9e, 9i.

The RUE D'ATHÉNÉ (ὁδὸς Ἀθηνᾶς; Pl. D, 3, 4, 5) leads from the Place de la Concorde towards the S. It contains the new *Theatre*, built by Ziller (p. 36), and the *Demarchia*, or municipal offices. Farther on is a vacant space, bounded on the W. by the *Varvakion* (Pl. D, 4), a gymnasium founded by M. Varvakes, and on the E. by the large new *Bazaar* (Pl. D, 4), chiefly used as a provision-market.

The RUE DU PIRÉE (Pl. C, B, 3, 4), leading from the Place de la Concorde to the S.W., commands a fine view of the sea, best by evening-light. It contains a musical academy called the *Odeion*. — To the W. runs the *Rue Constantin*, with the new church of *Hagios Konstantinos* (Pl. C, 2) and an unfinished theatre for Greek plays, at the end of which (to the right) diverges the street leading to the Peloponnesus railway-station (R. 12).

The RUE DE PATISSIA (ὁδὸς Πατισίων; Pl. D, E, 2, 1) is a favourite promenade on summer-evenings after sundown, but is little frequented at other times. On the right, near the outskirts of the town, rises the —

Polytechnic Institute (Πολυτεχνεῖον; Pl. E, 1), built in 1868 of Pentelic marble by *Lysander Kaftantzoglou*, at the expense of some wealthy Greeks, for the accommodation of the Polytechnic School founded in 1837. It consists of a central building with two stories of the Doric and Ionic orders, flanked by two projecting wings in the Doric style. — We traverse the court, mount the steps, and pass through the portico to the inner gallery. To the right on the first floor is the entrance to the —

*MUSEUM OF THE ARCHAEOLOGICAL SOCIETY (adm., see p. 37). The *Greek Archaeological Society* (Ἀρχαιολογικὴ Ἑταιρεία) has won

the gratitude of all interested in the relics of classical antiquity by the excavations it has instituted and the valuable purchases it has made. Reports of its proceedings are published in the quarterly periodical (*Εφημερίς αρχαιολογική*) and yearly *Transactions* (*Πρακτικά*).

The most valuable part of the museum is the fine *Collection of Vases*, arranged in 23 cases in a large hall and in 7 cases in a room to the left. There are also ornaments, coins, etc. The series, arranged for the most part in chronological order, begins to the right of the doorway.

CASE I. *Vases of the so-called Mycenaean Epoch*, chiefly from Vari (p. 134), Trachones (p. 134), and other places in Attica, but also including examples, of a darker colour, from Crete, Syra, and Amorgos. The ornamentation consists mainly of geometrical patterns, with a few designs from vegetable forms. Some of the shapes are very singular. — Under glass, by itself, is a tall, three-handled vase, with primitive, unnaturally elongated figures of men and animals. Vases of this kind are generally named *Dipylon Vases*, from the place where several of the best specimens were found.

CASE II. *Dipylon Vases*. No. 551, with caricature-heads and a female figure with a flower; 1085, adorned with a lion's head with open jaws. *Boeotian Vases*, generally adorned with birds. — No. 84 is a large and slender Amphora, with archaic representation, in black lines, of the *Prothesis*, or Exposure of the dead ('lying in state'); the female figures in the upper row are the hired mourners.

CASE III. *Lekythi with black figures* (p. xc). 2800. Actæon devoured by his hounds; 1298. Hercules and Athena; 952. Hercules and the Centaurs; 2482. Hercules quaffing wine out of a large goblet. — Large vase with representation of a *Prothesis*.

CASE IV. *Lekythi, Paterae, and Hydriae, with black figures*. 1059. Hercules with a 'Kantharos' resting on a couch, at the foot of which sits Athena, while behind are Iolaos and Dionysos; 849. Peleus carrying off Thetis; 981. Arming of Achilles; 2048. Archaic quadriga, with the names of the charioteer and horses. — 1849. Vase with a representation of a *Prothesis* in a higher style of art.

CASE V. No. 1278. The daughters of Peleus boiling a ram in order to test the magical powers of Medea; 1918. Athena in her war-chariot, with Hercules and Hermes; 1094. Sirens; 2060. Hercules and Nereus. — In a case by itself, *869. *Vase with a Prothesis*, found at Cape Kolias, the best example of this class, remarkable for the delicacy and expressiveness of the design.

CASE VI. No. 2681. Large shallow vessel with warriors and women; 2247. Theseus and the Minotaur; 1068. Hercules chaining Cerberus. Nos. 651 and 652 were found in Italy, the first representing Athena, Dionysos, and Hermes, and the second Dionysos and Silenus. — In a detached case: *1816. Tall Amphora with beautiful representation of a bridal procession.

CASE VII. Smaller vases of the same period, but of inferior value. Nos. 1817, 2225, and 1926 (Theseus and the Minotaur) are interesting on account of the fine white ground on which the figures are painted. — On the adjoining wooden frame are five large *Vases with geometrical patterns* (p. xc).

CASE VIII. **Vases of the Best Period*, of various sizes and forms. No. 1801. Demeter in her chariot with winged wheels, in front Kore (Proserpine) with ears of corn; 1289. Sappho reading her poems to her friends; 873. Centaur with a Kantharos and two hares slung on a pole; 1299. Three women with a tame heron; 872. Woman alarmed by the sudden appearance of Silenus. Nos. 1765 and 967 are adorned with coloured reliefs (rare). In the lower part of the case: 1204, 1205. Amphoræ with toilette scenes. — On the wooden frame are two vases with geometric patterns.

CASE IX. **Vases of the Best Period*. No. 860. Amyone surprised by

Poseidon; 85. Old man teaching a youth to play the cithara; 1814. Girls swinging; 1800. Women, one of whom is listening to the whispers of Eros. The finest here is a large Cratera, or bowl (No. 1862), in the second row from the top, the design on which represents Eros leading a youth towards a cithara-player. — On the wooden frame are five vases with geometric patterns.

CASE X. Inferior examples of the same period. — In a detached case: *2876. Vase with a lofty base and two double handles, in the best style, with the marriage of Zeus and Hera.

CASES XI, XII. **Lekythi with polychrome ornamentation* on a white or cream-coloured ground, generally consisting of funeral scenes, and often executed with masterly delicacy of touch and design. — In a detached case: *1888. Vase with Hera preparing for her wedding, a companion to the one just described in Case X.

CASE XIII. Bowls with rude designs in red paint. — Detached: 1062. Vase of the same shape as No. 1888, with a domestic scene.

CASE XIV. *Vases of a Later Period*, some of them with reliefs and many remarkable for their elegant shape and lustrous varnish. — Detached: 2066. Vase like No. 1888, much injured, with a sitting girl holding a lyre.

CASE XV. Small Lekythi and other vases, some with inscriptions. We have now made the round of the room, and turn our attention to the cases and cabinets in the middle.

CASE XVI. (opposite Case V): *Corinthian Vases*, overladen with vegetable and animal forms; in a few instances, human figures. — CASE XVII. *Vases with designs in black*, some of a very primitive description. — CASE XVIII. Similar vases in a better style. No. 2398. Arming of Achilles. — CASES XIX-XXI. *Vases with designs in red*. *No. 2254. Battle. Two tall and slender *Amphorae* are also exhibited here: 192. Bridal procession; 1204. Toilette scene. In Case XIX. 2312. Small vessel with a quaint representation of a pygmy defending himself with a club against a crane. Adjacent, fine glandiform vase, with erotic scene.

We have now examined all the Wall-cases and begin the round of the Table-cases.

CASE XXII. (opp. Case IV). *Ornamented Terracotta Lamps*. On one side is a mass of these lamps sticking together, found in an oven outside the Dipylon, into which they had evidently been put ready for baking. — CASE XXIII. *Terracotta Moulds*, with modern castings made in them: mask of a corpse, dice, small plaques with reliefs or paintings. — CASE XXIV. Selection of interesting fragments, with and without inscriptions; piece of a Panathenian vase. — CASE XXV. *Toilette Articles* in alabaster, bronze, and terracotta; large collection of saucers for cosmetics.

CASE XXVI. *Shallow Vessels of Various Periods*. No. 1207. Thetis bringing the armour made by Hephaestus to Achilles, in the presence of Peleus and Neoptolemos; 61. Double terracotta disk, with the surprise of Thetis by Peleus. — CASE XXVII. *Terracotta Vessels*, with designs or reliefs of human and animal forms. On one is a Nike riding on a swan, with a cornucopia in her hand. Two vases show especially rich colouring: *2375. Winged figure supporting a fainting girl, *2376. Bust of Aphrodite in a shell. Considerable interest attaches to the curious semi-cylindrical vessels, the upper ends of which are painted in imitation of scales, while the sides and closed ends are adorned with reliefs or designs. — CASE XXVIII. *Ornaments of Gold, Silver, and Precious Stones*. Bracelets, rings, earrings; gems; Assyrian seals in the form of cylinders; in one corner, modern gems. — CASE XXIX. Glass vessels; plates, goblets, long-necked bottles, some with opalescent colouring; glass and porcelain beads, etc.

Side-Room. CASES I & II. Vases with geometric patterns and of the Corinthian style. — CASE III. Early Attic Vases. — CASE IV. Lekythi, with red and black designs on a white ground. — CASES V & VI. Vases of a later period. — CASE VII. Alabaster vases: 2098. Vase with coloured representation of a chariot and four.

The **Collection of Terracottas and Bronzes* includes nine cabi-

nets of terracottas, amongst which are excellent examples of the charming little figures from Tanagra (p. 183) and other parts of Greece, several cabinets of bronzes, and a few small works in marble.

CABINET I. (to the right of the vestibule) contains a few specimens or old *Figures in Alabaster*, chiefly from Amorgos (mostly standing figures; among them may be mentioned a sitting figure of a lyre-player and a standing figure of a flute-player); a collection of archaic *Figures in Terracotta*, some of which richly painted; terracotta busts, and riders.

CABINET II. contains additional *Archaic Terracotta Figures*, including six recumbent figures, the best of which are Silenus with a drinking horn and an unidentified male figure.

CABINETS III. and IV. contain, besides a few more archaic figures, a collection of sitting and standing figures showing traces of greater *Freedom of Execution*, including a fine genre figure of a woman baking bread. In the uppermost division of Cabinet III. are a few female and two *Dionysos* masks, as well as representations of goats, rams, stags, dogs, pigs, apes, cocks, etc.

CABINETS V-IX. contain the most valuable part of the collection, consisting of an admirable series of *Small Objects of Art*, executed with great gracefulness and variety. — A few larger terracotta figures are placed between the cabinets. — CABINET X. *Bronzes*: small images of gods, genre-figures, animals, mirrors with stands in the shape of female figures, two mirrors with hovering Cupids, helmets, etc.

In the middle of the room are four TABLE-CASES. — The one farthest to the right of the entrance contains moulds for clay-figures and a few bas-reliefs with stamped figures (so-called Melian Reliefs), images of Gorgons, jointed dolls, masks, a group of five figures round a baking-oven, three draughts-players, etc.

The second table-case contains bronze mirrors and mirror-cases, tablets with inscriptions, rings, combs, needles, etc.

The third table-case contains vessels of different shapes and sizes, *sistra* (rattles used in the worship of Isis), tripod handles, weapons, strigils ('Styligides'), inscriptions, etc.

The fourth table-case contains weights, missiles, and other objects in lead.

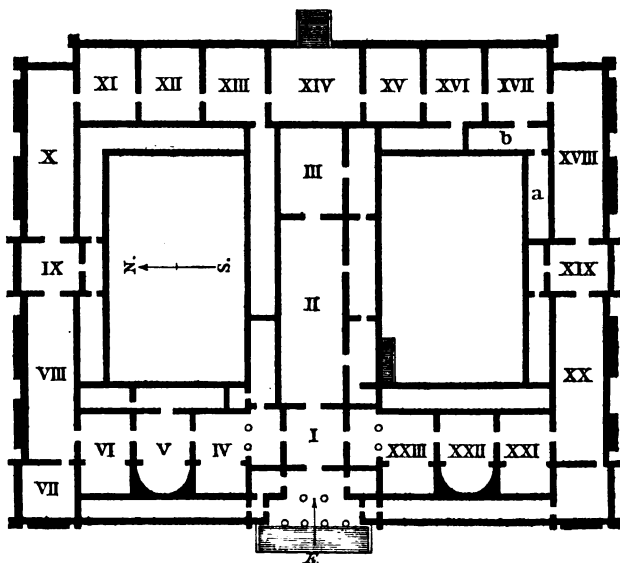
On the ground-floor of the Polytechnic Institution is the Museum of the HISTORICAL AND ETHNOLOGICAL SOCIETY (ιστορικὴ καὶ ἐθνολογικὴ ἐταιρεία), which is open daily, except holidays, 2-4 p.m. It contains memorials of the Greek War of Independence, portraits of important personages, native costumes, etc.

Next to the Polytechnic Institute and separated from it only by a narrow side-street is the ****National Archaeological Museum** (Ἐθνικὸν ἀρχαιολογικὸν μουσεῖον; Pl. E, 1), built in 1866 by Lange, with funds provided by another wealthy and public-spirited Greek. It is intended eventually to comprise all the public collections of antiquities in the lower town and is still in a process of transition. Adm. see p. 37 Catalogue by M. Kavvadias (p. 80) in French, 1 dr. 20 l.; also Catalogue of the sculptures (Γλυπτὰ τοῦ Ἐθνικοῦ Μουσείου), part I (Nos. 1-1044), 8 dr., or bound 10 dr. A catalogue of the Mycenaean and Egyptian collections is in the press.

The VESTIBULE (Pl. I) is adjoined on the right by a series of rooms (not yet open) forming the *Antiquarium*, for the reception of bronzes (part of them from Olympia), terracottas, and vases. Opposite the entrance are two central saloons (also not yet open), decorated

with paintings from designs of the architect *G. Kaverau*, referring to the collections shown here.

II. *SALOON OF THE MYCENIAN ANTIQUITIES. The nucleus of this collection consists of the objects found by *Dr. Schliemann* in 1876 and the *Greek Archaeological Society* in 1877 at the ancient citadel of Mycenæ (p. 260). To these have been added objects of the same period found at Spata (p. 128), Menidi (p. 120), Nauplia (p. 249), Vaphiô (p. 284), etc. They include weapons, ornaments, vessels of gold, silver, and clay, and other objects used for adorning the



tombs of important personages, some dating from the 12th cent. B.C. Comp. p. lxviii.

In the middle of the room, under glass, is a Tomb (No. VI) from Mycenæ, arranged here exactly as it was discovered by the Archaeological Society. The contents consist of two skeletons, one of which is tolerably well preserved, surrounded by plates and bands of gold, weapons in cast metal, and terracotta vessels.

The explanatory labels on the following cases should be observed. — GRAVES I. and II., the first of which contained three corpses, and the second one, were the poorest in objects of interest; the next two graves were the richest. In GRAVE III. three persons were interred; among the most interesting objects are about 700 small round plates of gold with ornaments, a large head-dress formed of ornamented bands of gold, three golden shovels engraved with battle-scenes, and an embossed golden cup with a handle.

The faces of four of the five bodies in GRAVE IV. were covered with thin golden masks, of rude workmanship. Among the other objects are six agraffes or clasps; the golden mask of a lion; a bull's head in silver; a two-handled goblet with doves, like that of Nestor described by Homer (inner side of the 5th case); a silver beaker, with gold ornaments; rings and pins of gold; vessels of alabaster; amber beads; swords, knives, and daggers (one inlaid with gold), and lances (in the corner-case). The blades of the weapons are all of cast metal, and the hilts were of wood.

In GRAVE V. three bodies were interred; and among the other contents here shown are a golden mask, with a fragment of the skull still adhering to it; several bones; a golden beaker; plates of gold; a quadrangular casket of cypress-wood; an ostrich egg, to which are fastened dolphins in alabaster.

A variety of objects were also found *outside the tombs*, at Mycenæ, Tiryns, etc. Fragments of painted stucco from the interior of dwellings in the citadel of Mycenæ; bronzes; objects in ivory; small lion in solid gold; rings; some golden vessels the sides of which have been crushed together; arrow-heads; gems; amber beads.

The objects from the GRAVES OF SPATA include numerous small ornaments in ivory and vitreous paste, two plaques with the representation of a lion and bull fight, and some golden ornaments. — From the GRAVE OF MENIDI come articles in gold and ivory, bronzes, vitreous paste and gems. — From the GRAVE OF VAPHIO: Gold beaker with representation of the capture of a bull, and other objects. — Objects of a similar character found in the rock-tombs on the slope of the Palamidi at NAUPLIA.

Below the cases are terracotta vessels, remains of copper vessels, and the like. On the end-wall are archaic limestone reliefs from Mycenæ.

III. SALOON OF THE EGYPTIAN ANTIQUITIES. This collection, presented by M. Dimitriou of Alexandria in 1881, consists chiefly of bronzes, representing Egyptian deities and animals, and of other small objects, such as scarabæi, amulets, etc. Among the bronzes is a statuette covered with inlaid hieroglyphics in silver. The wooden figure of a woman kneading bread should also be noticed.

From the vestibule (p. 97), we turn to the left into the —

IV. ROOM OF ARCHAIC ART (αἰθούσα ἀρχαϊκή). In the ante-room: to the left, 6. Female figure enthroned, from Arcadia, above, 4 (from Boeotia), and 5 (from Eleusis), Statuettes in the form of the early wooden images (Xoana); 41. Base with reliefs from Lamvrika (p. 135), with a *Representation of the Deceased* on horseback on the front, and on the sides a man (his father; right) and (left) two mourning women; above, 36. Tasteful relief with two seated women, from Attica; 57. Female seated statue from Arcadia, recalling Egyptian types; *1. Primitive *Statue of Artemis*, from Delos, dedicated to the goddess by Nikandra of Naxos, according to the inscription on the left side of the figure; 56. Somewhat clumsy double-relief from Tanagra, representing the brothers *Dermys* and *Kitylos*. — To the right: 7, 7a. Fragments of a female statue, extricated from the city-wall near the Dipylon (p. 87); above, 55. Portion of a so-called Funeral Banquet, from Tegea; 58. Architectural fragment with a ram's head, from Eleusis; above, Cast of a relief found in Laconia; 22. Female torso, from Delos, in the style of the draped statues on the Acropolis (p. 79); 12. Torso, from Boeotia.

In the main portion of the room: in front of the pillars at the

entrance, to the left, 20. *Apollo*, from Ptoion in Bœotia; to the right, 21. *Nike*, from Delos. Farther on, to the left, 86. *Stele of Antiphanes* (the faded painting is shown better in the copy above); *29. Celebrated archaic *Stele of Aristion*, by Aristokles, the finely executed and richly painted portrait of a warrior, found at Velanideza (p. 128). On the E. wall, as a companion-piece, is No. 30. *Stele of Lyseas*, with copy adjoining (comp. p. lxxv). — In the centre: Archaic *Apollo*, from Melos, distinguished for its size and good preservation (feet alone restored). — Statues of a similar type are placed at the W. wall: Nos. 9, 10, from Bœotia, No. 8 from Thera; adjacent, East of the Apollo of Tenea. — N. Wall: 39. *Stele of Orchomenos* (Bœotia), with a relief representing a bearded man leaning on a staff and encouraging his dog to snap at a grasshopper. The inscription names Alxenor of Naxos as the sculptor. At the entrance to Room II.: to the left, 45. Statue of *Apollo*, of a more advanced period; this figure was long supposed to have originally stood on the adjacent *Omphalos*, which is girt with fillets, and which, like the statue, was found in the Theatre of Dionysos. To the right, Sphinxes and heads of Dionysos.

V. ROOM OF THE ATHENA (αἶθουσα Ἀθηνᾶς). In the middle, 65. a reduced marble imitation, 3 ft. 4½ in. high, of *Phidias's Chryselephantine Statue of Athena Parthenos*, found near the Varvakion in 1879 (comp. pp. 94, lxxxv). The goddess is clothed with the long sleeveless chiton, above which the diplois, confined by a girdle round the waist, falls to the middle of the thigh; her left hand rests lightly on her shield (the reliefs on which are not represented); her outstretched right arm rests upon a pillar and holds a Nike, 6 in. high; a broad ægis, with the head of Medusa, covers her breast; on her head she wears a light, close-fitting, round helmet, decorated with three plumes supported in the middle by a sphinx and on each side by a horse (broken off); the spear is missing; in the inside of the shield is coiled the sacred snake. The statue except in a few particulars has been well-preserved. The spectator should remember in examining this work that it is a reduced copy of a colossal figure, the proportions of which were meant to be seen from below.

To the left of the entrance, *55. *Eleusinian Relief*, a votive tablet of the 5th cent. before the Christian era, 7 ft. high and 5 ft. wide, found in the Propylæa of Eleusis in 1859; the composition represents Demeter in the act of handing some grains of corn (?) to a lad in front of her, on whose head Persephone places a garland; the boy may represent Triptolemos, who first taught men the art of husbandry.

By the pillar farther on, 137. Female ideal head, found at the Odeion of Herodes Atticus, perhaps a copy of a chryselephantine work; the eyes were inlaid and the hair gilded. W. Wall: Several heads, including one of a *Boar*, from Tegea (p. 271), supposed to be works by Skopas (p. xcvi) from the pediment of the temple of

Athena Alea; *181. So-called *Head of Eubuleus* (or Triptolemos) from Eleusis, of great artistic value (in the niche above to the left is a restored plaster copy of the bust by Zumbusch of Vienna, in the niche to the right, Cast of the head of the Hermes of Praxiteles from Olympia). 182. *Head of Aphrodite*, from the S. slope of the Acropolis, of great beauty; 159-161. Three slender figures of *Nike*, from Epidauros, in the attitude of the Nike of Pæonios. — N. Wall: 128. So-called *Lenormant Statuette of Athena*, $1\frac{1}{2}$ ft. high, found at Athens in 1859 by Lenormant, a copy of the chryselephantine Athena in the Parthenon, in some details (base, shield, etc.) more faithful than the Varvakion statue (p. 100). 175. *Youthful Plutos*, from a copy of a celebrated group by Kephisodotos representing Irene with Plutos (of foreign marble). 176. Delicately executed statuette of a goddess (Aphrodite or Artemis?), from the Piræus. — By the E. Wall are sculptures from the *Temple of Æsculapius at Epidauros* (p. 244): 164-171. Fragments of a sima with lion's heads from the so-called Tholos of Polykleitos; sculptures from the pediments of the temple of Æsculapius, etc. 136. Mounted Amazon, 137. Wounded Amazon, 155. Nike with a bird in her right hand, 156, 157. Probably Nereids; 171. Relief of Æsculapius enthroned, perhaps a copy of the gold and ivory statue by Thrasy medes.

VI. ROOM OF THE HERMES (αἱθουσα Ἑρμοῦ). W. Wall: *218. *Hermes of Andros*, one of the finest pieces in the collection. This and the Hermes in Room VIII (No. 240) were probably sepulchral figures, bearing the features of the deceased; the female statue, No. 219, to the right of the entrance, is said to have been found on the same spot as this Hermes. — To the left, *103. *Frieze of Lamia*, a freely-executed procession of Tritons, Nereids, and Cupids; to the right, 215-217. Three marble slabs from *Muntinea* (p. 292), that to the right representing in relief the competition between Apollo and the flute-playing Marsyas, with the Scythian between them ready to slay the defeated competitor; on the other two slabs are six Muses with their instruments.

Special notice should be paid to the sculptures from the Temple of Despoina at *Lykosoura* (p. 315), from the chisel of Damophon, a sculptor of Messene who lived in the 4th cent B.C. To the left of the entrance is a Male Head, recalling the Zeus Otricoli, probably from Pausanias's description the titan Anytos; on each side of the entrance to the Poseidon Room is a Female Head, the larger, with a veil-like drapery, representing Despoina, the other perhaps Artemis; then on a revolving stand, a draped figure (Despoina), adorned with grotesque ornamentation (in the lower row are animals clothed and playing on instruments).

To the right of the entrance, above a group of two women (No. 200), are some small reproductions of portions of the pediment of the Parthenon, from Eleusis. In front of the pilasters on the left wall is a round Base with representations of the Twelve Gods. By

the wall to the right is a quadrilateral *Base*, which appears from an inscription on one side to have borne a work of the celebrated sculptor *Bryaxis*, dedicated by a victorious Phylarch or cavalry-general. The reliefs on the other sides, all bearing similar representations of horsemen with tripods, are possibly also by *Bryaxis*.

We now proceed (com. the Plan) past a *Double Herma of Apollo and Dionysos*, found in the Stadion in 1869, and enter (to the left) the —

VII. ROOM OF THEMIS (αἴθουσα Θέμιδος). In front of the N. wall: *231. Colossal statue of *Themis*, from the smaller Temple of Nemesis at Rhamnus (p. 128). An inscription on the base ascribes this work to Chærestratos, son of Chæredēmos of Rhamnus (ca. 300 B.C.). On each side is a marble seat which originally stood before this temple. The following works also come from Rhamnus: in the corner opposite the entrance, *Statue of Aristonöe*, priestess of Nemesis, erected by her son Hierokles, son of Hieropoios; Statuette of a Youth, on a lofty dark stele with inscription, in front of a false door; Half-herma of a figure (Hermes?) in a kind of chlamys, on a round base with inscription. — 256. Statuette of *Dionysos*, from Sikyon; 254. *Statue of a Youth from Eleusis*, recalling figures by Polykleitos. — On the wall to the left of the entrance are three elegant reliefs of women dancing, from the Theatre of Dionysos.

VIII. ROOM OF POSEIDON (αἴθουσα Ποσειδῶνος). On a lofty marble pedestal opposite the entrance: *235. Colossal figure of *Poseidon*, from Melos. To the right, in front of a false door, *Tyche*, from Alexandria, highly polished. — On a pedestal in the centre, 261. *Maenad* sleeping on a wild beast's skin, after the type of a Hermaphrodite. — On the brackets on the side-walls are numerous heads, mostly portraits; near the centre of the S. wall, 327. *Demosthenes*, with deeply marked and grave, almost severe, features, from the palace-garden at Athens.

Before each side-wall is a row of statues. To the left: 234. Colossal head of *Athena*, a replica of the type of the Athena of Velletri. This, with No. 233. Torso of *Nike* (by the right wall), was found near the Piræus Railway Station and erroneously ascribed to the Monument of Eubulides mentioned by Pausanias. 240. *Hermes of Atalanta*, the Kerykeion, or herald's wand, of bronze, formerly in the left hand, is missing; 241. *Hermes*, and 242. *Statue of a Woman*, both from Ægion, are probably idealized statues of deceased persons; 244. *Statue of a Youth from Eretria*, probably another idealized work (the head resembles that of the Hermes of Praxiteles); 243. *Hermes with the Ram*, from Træzen; 262. *Aphrodite from Epidauros*, in a transparent robe, the belt originally supported a sword; 246. *Warrior, or Hermes*, from Athens. — To the right: 380. Unfinished *Seated Statue of a Woman*, from Rheneia near Delos (p. 146); 257. *Silenus* carrying the infant *Dionysos*, who holds a mask, on his left shoulder (from the Theatre of Dionysos); 239. *Satyr from Lamia*;

255. Statuette of *Dionysos* from Eleusis; 251, 252. Statuettes of *Pan*, from the Piræus and Sparta; 253. Statuette of the young *Hercules* from Athens; 248. *Youthful Victor*, from the Olympieion; *247. *Warrior from Delos*, one of the best works in the museum, recalling the Pergamenian Gauls and perhaps the work of Nikeratos, though it has also been ascribed to Agasias, son of Menophilos of Ephesus, a member of the same family as Agasias, son of Dositheos, the sculptor of the Borghese Warrior.

IX. ROOM OF THE KOSMETÆ (αἰθουσα κοσμητῶν). To the left of the entrance, 249. Bust of the *Emperor Hadrian*, found near the Olympieion; to the right, 414. *Head with long ringlets* and Semitic features (recalling heads of Christ), in highly polished foreign marble, resting upon foliage (found in the Theatre of Dionysos); 420. *Bust of a Youth*, with beautiful but decided features. — By the entrance to the next room: 417. 418. Busts of *Antinous*, from Patras. — In front of the N. Wall: *Hermæ* with inscriptions; beside and above these, Heads of *Hermæ*, mostly of *Kosmetæ* or officials of the Ephebic Gymnasia at Athens, forming a most interesting collection of portraits, mainly from the first centuries of our era. Above the top row of heads, 382. Plaque with six theatrical masks, the votive offering of a victorious choragos; still higher, 383. Grotesque face (Apotropæon).

X. LARGE ROOM OF THE SEPULCHRAL RELIEFS (μεγάλη αἰθουσα ἐπιμνησίων ἀναγλυφῶν). In this room and RR. XI and XII is a unique collection of *Sepulchral Reliefs, dating chiefly from the golden period of Grecian art, some of which are extremely fine.

Goethe, in one of the letters in his *Italienische Reise* (dated Verona, Sept. 18th), while describing some similar tomb-reliefs of antiquity, notices the absence of all attempt to express grief by conventional gestures, and praises the charming naïveté with which the figures are represented as engaged in the ordinary relations of life. It is, however, undeniable that scenes of sorrow and parting are often powerfully depicted in some of the best of these ancient reliefs, and it is not improbable that something of the same sort may be indicated even in the more soberly treated scenes of family life. Such reliefs, executed in part by mechanics and exposed for sale, often show us more emphatically than the works of great artists how universal among the Athenians was that love of proportion and beauty, which inspired even the ordinary stone-masons. The bulk of the extant works of this class date from the 4th cent. before the Christian era and the subsequent period (*Kekulé*). — The tombstones generally bear the name of the deceased, less often his age and the word *χαῖρε* (farewell).

The following may be specially mentioned. In R. X.: 715-718, 736-738. Large tomb-reliefs; 808-816. Large Amphoræ (Lutrophoræ); 774, 775. Sirens. At the end of the room are several primitively simple *Archaic Steles*, from Thessaly, Acarnania, and Bœotia, some bearing inscriptions. (The words 'Ἀγαθοκλῆ χαῖρε on No. 742, from Thespiae, are a later addition.) On the walls are copies of paintings found in a tomb of later date to the E. of the Akrokorinthus, and now destroyed. — In R. XI.: 832-834. Reliefs; 835.

Large marble Lekythos; 817, 818. Reliefs from Thespiaë. — In R. XII, : 869-871, 884, 886.

XIII. ROOM OF THE SEPULCHRAL VASES (αἶθουσα ἐπιταφίων ἀγγείων). 1069. Large marble sepulchral amphora; etc. — XIV. ROOM OF THE SARCOPHAGI (αἶθουσα σαρκοφάγων). Massive marble vases, usually in the shape of tall slender lekythi or amphoræ, sarcophagi, and other sepulchral embellishments, largely of the best period of art. — XV. ROOM OF THE ROMAN SEPULCHRAL RELIEFS (αἶθουσα ῥωμαϊκῶν ἐπιταφίων ἀναγλύφων).

XVI. ROOM OF THE VOTIVE RELIEFS (αἶθουσα ἀναθηματικῶν ἀναγλύφων). On the E. and N. walls are rows of the most interesting and best preserved votive reliefs from the *Asklepieion* on the S. slope of the Acropolis (p. 55). On a round base before the centre of the E. wall, stands a specially important fragment, representing Asklepios and his family in the temple, to the left, while on the right a band of small worshippers approach the altar with a ram. Most of the other reliefs represent this same scene, though never precisely in the same way. The most prominent figure, after the god, is Hygieia, though Demeter (seated) and Persephone (with a torch) also occur, for the festival of Asklepios was connected with the Eleusinian mysteries. On the other walls are votive reliefs from other parts of Attica and the rest of Greece. — In the centre is a *Trilateral Monument*, bearing on one side Dionysos with the Kantharos and figures of Nike on the other two; this belonged to the votive offering of a choragos. To the right and left are altars. — The —

XVII. ROOM (αἶθουσα ἀναγλύφων καὶ διαφόρων ἔργων) contains miscellaneous works. On the walls are inscriptions, with reliefs, referring to Ephebi, etc. Here also is a rich collection of so-called *Banquets of the Dead*. In these the deceased is represented reclining on a couch (klinē) at a meal, usually with a female figure seated at his feet. — In the centre of the room: large capital of a column; sarcophagus with a recumbent man and woman; covering from a funeral monument in Ithaka. In front of the middle of the window-wall is a semi-circular base with an inscription, found to the N. of the Theseion.

Two side-rooms (Pl. a and b), one of which is embellished with a Byzantine door-frame, contain specimens of *Byzantine and Later Art*.

THE EPIGRAPHICAL MUSEUM (curator, *Dr. Lolling*), which is united with the National Museum, is deposited in the lower rooms of the building. The entrance is beside the custodian's hut opposite the middle of the S. side (adm. daily 9-12, except Sun. and holidays). This valuable collection of inscriptions fills four large halls and a large court.

In the *Rue de Patissia*, $\frac{1}{4}$ M. farther on, are extensive *Cavalry Barracks*. On the large drilling-ground adjacent (πλατεῖα τοῦ Ἀρσεν.), in front of a small church, now stands the monument erected in 1843 in memory of those soldiers of the 'Sacred Band' who fell at

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Dragatsanion. This was a volunteer body of students, led by Soutzos and Drakoulis. The monument formerly stood near the University. — $\frac{3}{4}$ M. Patista, see p. 119.

c. Walks near Athens.

The *Palace Garden*, with its shady walks, has been already mentioned at p. 47. The views enjoyed from the tops of the hills of the *Nymphs*, the *Pnyx*, and *Philóppos* are so striking that most visitors to Athens will seek an opportunity of repeating the walk described at pp. 89-92. The route may be varied by diverging to the S.W. at the Observatory and walking to the railway and the bed of the Ilissos; to the S. of the latter is a broad road, which leads round the base of the Hill of Philóppos in the direction of the Olympieion, whence we may return to the Place de la Constitution by the Phaleron tramway (p. 36; comp. Pl. D, 8). This circuit takes from 1 to $1\frac{1}{2}$ hr.; the first part of it commands a constant view of the plain of Phaleron and the sea, and in the latter part, after rounding the corner of the Philóppos hill, we have before us the striking view of the Acropolis from the S., while to the right are the columns of the Olympieion, with the Lykabettos in the background.

The LYKABETTOS, the finely-shaped hill to the N.E. of the town, which forms so characteristic a feature in most of the views of Athens, itself commands a splendid panorama. The ascent may be made either from the S.E. or from the N.W. side (comp. Pl. H, 3, 4); the former is the most usual way from the hotels in the Place de la Constitution. We follow the Kephisia Road, on the N. of the Palace, to the corner of the Palace Garden, then turn to the left, and after a few paces cross a vacant space obliquely to the right. In 6 min. after leaving the Place de la Constitution we reach the reservoir of the *Town Aqueduct* (Δεξαμενή; 445 ft.), where there is a small café commanding a fine view. This aqueduct was begun by the Emp. Hadrian (p. 44) and completed by T. Antoninus Pius about the middle of the second century of our era. A careful examination in 1847 revealed that the structure was still available, and in 1865 and 1861-69 were made the repairs and alterations necessary to fit it for the resumption of its old duties. The water is brought from Mt. Pentelikon viâ Ampelokípi (p. 121). A path, diverging to the left at a group of five cypresses above the aqueduct, leads to the view-points mentioned below. From the aqueduct we ascend by a steep path, partly cut in the rock, to the ($\frac{1}{2}$ hr.) top of the **Lykabettos* (910 ft.; Pl. H, 3). The keeper of the little *Chapel of St. George* here proffers the visitor a chair (201. in the offertory). The view, which is seen to greatest advantage by morning or evening light, embraces the town of Athens, with the Acropolis and the Attic plain around it, the

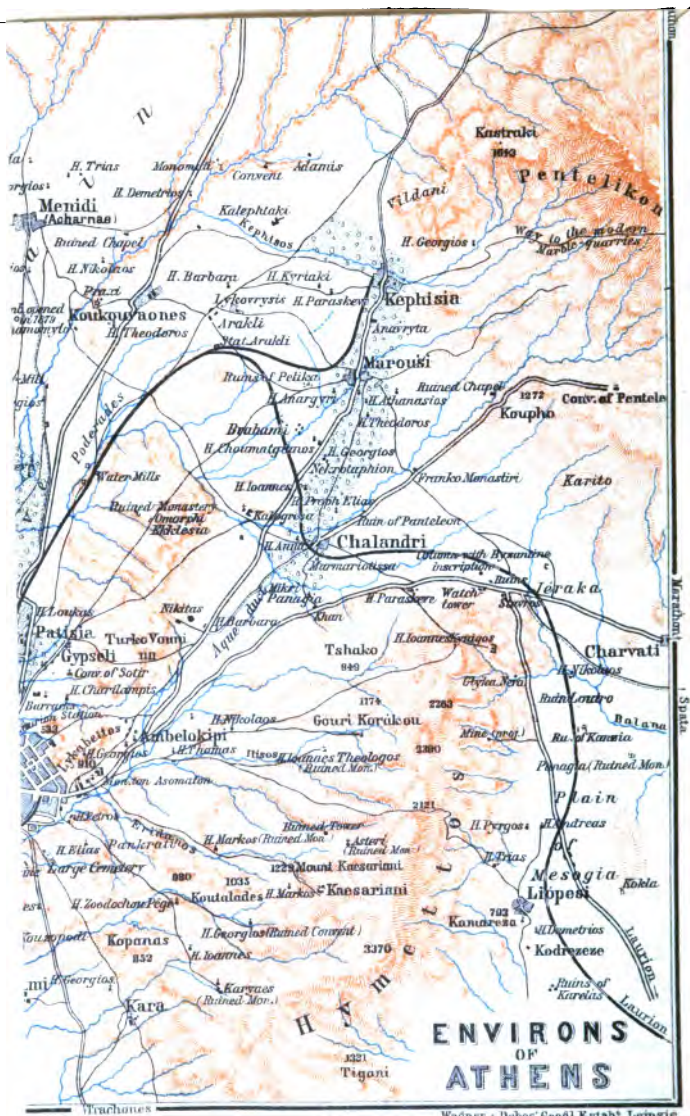
Piræus, the Bay of Phaleron and the whole of the Saronic Gulf, with the islands of Ægina and Salamis and the distant mountains of Argolis. To the right of Salamis rise the mountains of Corinth and Megara; in front, cutting short the plain and hiding a great part of the Bay of Eleusis, are the mountains of Skarmangá, the ancient Ægaleos, crossed by the Daphni Pass and adjoined by the Korydallos and (farther to the N.) Mt. Parnes. Between these and Pentelikon, which rises to the N.E., stretches the upper Attic plain. To the E. stands Mt. Hymettos.

The road on the N.W. side, a continuation of the Rue de Sina (Pl. F, 4), leads past a grotesque rock, named the *Frog's Mouth* (*Froschmaul*; Pl. F, G, 3) by the Germans in Athens. Near this rock, opposite the French Archæological School (p. 94), is a favourite spring of fresh water. A steep ascent of about 7 min. from the Frog's Mouth, past a clump of agaves, brings us to a rock commanding a finer view of the town and its environs than that from the top of the Lykabettos. The accompanying Panorama is taken from this point, and obviates any farther description of the view. The above-mentioned path from the aqueduct to this point continues to ascend, beyond an angle of rock, to the prettily situated *Chapel of Hag. Isidoros*.

The Kolōnós, the storied, olive-surrounded home of Sophocles and the scene of his 'Edipus Coloneus', lies about 1½ M. to the N.W. of the Place de la Concorde (p. 94). We may take the Rue du Pirée and then turn to the right by the Kolokythou road, along which runs the tramway (p. 36) to Kolokythou (p. 107). — About ½ M. beyond the bridge outside the town lies on the right the *Chapel of Hagios Konstantinos*. About 300 yds. farther on we quit the road and proceed to the right towards the flat hill of Kolonos, distinguished by two conspicuous white tombstones. This is the ancient *Kolonos Hippios*. The neglected stones mark the graves of the accomplished antiquaries, *Ottfried Müller* (d. 1840) and *Charles Lenormant* (d. 1859). A little to the N. is another hill, which seems to have been sacred to Demeter. The view of Athens and its Acropolis from the Kolonos is wonderfully beautiful.

To the S. or S.W. of the Kolonos lay the *Academy*, a large piece of ground dedicated to Athena and named after *Akademós*, an early owner. It was surrounded with walls by Hipparchos, son of Peisistratos, and was at first used for gymnastic exercises. Kimon laid it out with walks and embellished it with trees and fountains, and 'the olive groves of Academe' became a favourite resort of Plato and other public teachers. Through the great philosopher the name has become celebrated, and has been universally chosen as the designation of the modern abodes of science and art. Twelve olives of hoary antiquity (*μωπλαί*), said to have been propagated from shoots of the sacred tree of Athena (p. 72), stood under the especial protection of the goddess. Beneath their





Engl. Miles.

shade were altars of *Zeus Katabatēs* (the descender on the lightning) or *Mórios*, of *Athena* herself, and of *Hercules*. The surrounding district is described by Sophocles in his celebrated strophes:

'Friend, in our land of victor-steeds thou art come
To this Heaven-fostered haunt, Earth's fairest home,
Gleaming Colonos, where the nightingale
In cool green covert warbleth ever clear,
True to the deep-flushed ivy and the dear
Divine, impenetrable shade,
From wildered boughs and myriad fruitage made,
Sunless at noon, stormless in every gale.
Wood-roving Bacchus there, with mazy round,
And his nymph nurses range the unoffended ground'.
(Lewis Campbell's Translation.)

The Academy was once connected with the Dipylon (pp. 87, 89) by a road flanked with monuments to Perikles and other eminent statesmen and warriors. The grave of Plato was also formerly shown in the neighbourhood of his favourite haunt.

At the hamlet of *Kolokythou*, where the tramway terminates, there are several restaurants with gardens prettily situated on the Kephisos.

Another pleasant excursion of 1-1½ hr. may be made from the *Chapel of the Hagia Trias* (p. 88; Pl. A, 4) along the 'Sacred Way' to Eleusis and through the olive grove in the plain of the Kephisos. On the left, about ½ M. from the town, lies the **Botanical Garden** (βοτανικὸς κήπος), with its lofty poplars (entrance by the second door). About 1 M. farther on we reach a small *Kaffenion* on the right, near a bridge over an arm of the Kephisos. After stopping here to enjoy a glass of raki and the view of the Acropolis, we turn to the right, without crossing the bridge, and skirt the Kephisos to the first broad road, which leads us back to the town. The narrower paths should be avoided, as likely to lead astray. The glimpses of the Acropolis seen through the aged and gnarled stems of the olive-trees impart a great charm to this walk. One specially old tree is known as 'Plato's Olive-tree'.

9. Excursions in Attica.

'Quocunque ingredimur, in aliquam historiam pedem ponimus.'
Cicero.

The peninsula of Ἀττική or *Attica* (properly Ἀττική, from δατή, a rocky beach) has an area of 975 sq. M., with 190,000 inhabitants. It is bounded on the N.W. by the ranges of *Kithaeron* (now *Elatiás*) and *Parnes* (now *Ozea*), which attain a height of 4600 ft., and consists of a flat, undulating district, broken up by the mountain groups of *Pentelikon* (3640 ft.) and *Hymettos* (3370 ft.). In the middle of it lies the plain of Athens (τὸ πεδίον), which stretches, with a breadth of 2½-3 M., from Mt. Parnes to the sea, a distance of 14 M. The dry calcareous soil is adapted for little ve-

getation except the olive and the fig, though the vine is now assiduously cultivated. The supply of water is scanty. The water of the *Kephisos* is exhausted by irrigation before it reaches the sea, and in summer the bed of the *Ilisos* is as a rule almost dry. Large herds of sheep and goats are seen grazing in every direction. The barren nature of Attic soil is noticed by Thucydides, who considers it the reason why the country was spared foreign immigration and remained in the hands of the Ionians. The inhabitants of modern Attica, which is grouped in one nomarchy or province with Bœotia, Salamis, and Ægina, are almost all of Albanian descent.

Most of the following excursions may each be accomplished in one day. Many of the most interesting points may now be reached by *Railway*. Parties of 3-4 may hire a *Carriage* for 20-30 dr. or more according to the time and distance, while single travellers may obtain a *Saddle Horse* for about 10 dr. a day. The inconvenient habit the Greek coachmen have of stopping at nearly every wayside tavern has probably been already experienced by the traveller on his way from the Piræus to Athens. Travellers who are unacquainted with the language and customs of the country should not attempt the excursions occupying several days, or, indeed, any of the longer excursions, without a *Courier* (p. xiv). — Provisions should in most cases be brought from Athens, and refreshments of this kind are included in the 'pension' charges of the hotels.

a. The Piræus.

The landing at the Piræus and the road from the Piræus to Athens are described at p. 2. Those who make the excursion from Athens do so most conveniently by the *Piræus Railway*, the trains running every $\frac{1}{4}$ hr. (hourly before 8 a.m. and after 8 p.m.) in 20 min. (fares 1 dr., 60 l.; return 1 dr. 60, 1 dr. 15 l.). The station is at the W. end of the Rue d'Hermès (Pl. B, 5); the ticket-clerk speaks French.

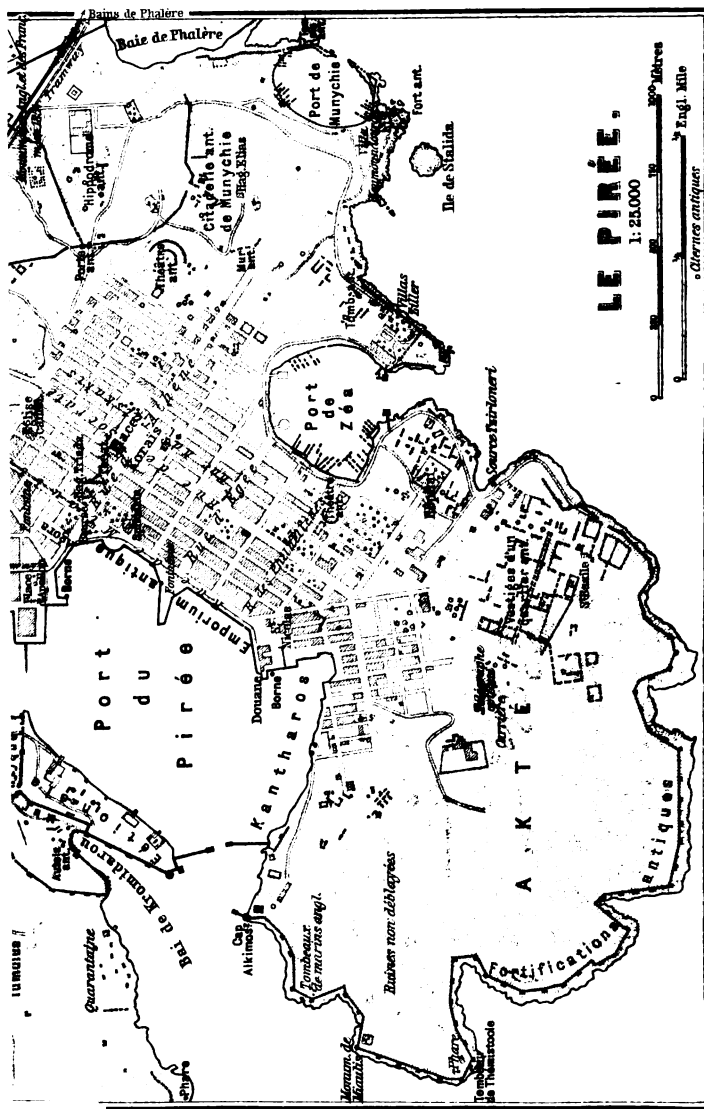
The railway from the Piræus to *Athens* and *Corinth*, described at p. 147, is not intended for local traffic.

Tramway from Athens to Phaleron, see p. 36.

The RAILWAY FROM ATHENS TO THE PIRÆUS, opened in 1869, runs partly through cuttings and does not command so many views as the road. The best view is obtained to the right, where the olive grove and N. part of the plain of Athens is overlooked. The only intermediate station is Phaleron, for *New Phaleron* (*Hotel*, with good restaurant; *Bath Establishments*, bath 40 l.), a favourite resort of the Athenians for sea-bathing in June, July, and August, with an open-air theatre (comp. p. 36). — About $\frac{1}{4}$ M. to the N. of Phaleron, between the two lines of railway, is the *Monument of Karaiskakis*, the brave and shrewd leader of the Klephts, who was mortally wounded here in a sortie on May 6th, 1827, the day before the grand attack on the camp of Kioutagi he had planned for the relief of Athens (comp. p. 46).

The train skirts the base of the projecting hill, where the southernmost of the Long Walls joined the fortifications of the Piræus (comp. p. 2). The monument on the hill commemorates the French and English soldiers who died at the Piræus in 1864.





Piræus. — Both the RAILWAY STATIONS (for the old line to Athens and for the Peloponnesian Railway) are on the N. side of the town, near the harbour. Those who mean to proceed at once by steamer may entrust themselves to the guidance of one of the boatmen at the station.

Hotels. HÔTEL ST. PÉTERSBOURG, HÔTEL DES ÉTRANGERS, both in the Place d'Apollon, on the N. bank of the harbour, R. 25 dr., French and Italian spoken. — **Cafés** in the Place de Thémistocle.

Restaurants. *Ares*, below the Hôtel St. Pétersbourg; *Lavra*, adjoining the church of St. Spiridion; *Acropolis*, at the N.E. corner of the Place de Thémistocle, adjoining the Exchange (first floor, reached by an outside staircase). — The hotels and restaurants of the Piræus are little frequented by strangers.

Tramway from the stations to the custom-house, 15l. — **Steam Tramway** to *New Phaleron*, 15l. (no through-cars to Athens).

Steamboat Offices, all in the Place d'Apollon.

Carriages in the *Agora*, by the harbour; to Athens 5, to Keratôpyrgos (p. 112) and back 5-6 dr.

British Consul, Capt. James Boyle. — **American Vice-Consul**, A. Macdouall, Esq.

The *Piræus* or *Peiræus* (pronounced *Peeræus*), Italian *Pireo*, French *Le Pirée*, the flourishing seaport of Athens, with 34,300 inhab., is in its present aspect entirely of modern growth. When Athens was chosen as the seat of government in 1835, the very name of its ancient port had been forgotten. A group of fishermen's huts on its site was called *Porto Leone*, from the figure of a lion which was carried off by the Venetians in 1687 and now stands in front of the arsenal at Venice. Since 1835 spacious quays, wide and regular streets, and an exchange have been constructed, and the Piræus is now second only to Patras as a commercial town, and is yearly acquiring a growing share of the Ægean sea trade which twenty years ago was almost monopolized by Syra (p. 140). Once more as in antiquity the fine harbour is filled with merchantmen from foreign shores, while along the banks lie the smaller vessels, which transact the trade with the insular and other seaports of Greece. A few men-of-war may generally be seen here at anchor, though not those sailing under the Greek flag.

In comparison with Ægina, Corinth, and the coast-towns of Asia Minor, Athens entered the lists of commerce at a late period. Even the legislation of Solon is based to a great extent upon the assumption that the Athenians are a people of husbandmen and cattle-breeders. Their naval instincts may perhaps be dated from the capture of Salamis (p. 114). Down to the Persian wars, however, the open roads of Phaleron afforded ample accommodation for the few vessels owned by the Athenians. To Themistokles belongs the credit of founding the naval preëminence of Athens, in persuading his fellow-citizens to devote the proceeds of the silver-mines of Laurion (p. 130) to the formation of a fleet. He also discerned the advantages of the gulf of Piræus, which was at that time separated from the mainland by a strip of swampy ground (*Halae*), and began to lay out a capacious harbour. After the end of the wars with Persia the fortifications of the new naval and commercial harbours were completed in haste, and Themistokles is even said to have contemplated the transference of the whole of Athens to the Piræus. Under Perikles the building of the seaport was completed on a uniform plan by the celebrated *Hippodamos* of Miletos, who afterwards laid out the towns of Rhodes and Thurii. The Piræus, like Rhodes, and partly also on account of its situation, soon acquired the reputation of being one of the finest cities of the time, and the Athenians compared its

boat-houses with the Propylæa and the Parthenon. The construction of the 'Long Walls' brought the Piræus into still closer union with Athens and made the town and its port as it were one city with two centres. The Piræus, owing to the influx of the *Metœkai*, or subject citizens, attracted by the opportunities for industry and trade, became the chief seat of the democracy, while Athens was the abode of the conservative element represented by the original free citizens. Thus when Sparta subdued Athens in B.C. 404 after a prolonged contest, one of the conditions imposed by the aristocratic victors was the destruction of the Long Walls and the fortifications and ship-houses of the Piræus. And when *Thrasyboulos* effected the overthrow of the Thirty Tyrants in the following year, his first step was to make himself master of the Piræus, relying on the cordial support of its democratic inhabitants. The fortifications of the harbour were restored after the naval victory of Knidos gained by *Konon* over *Pisandros* in B.C. 393, and Athens and its seaport both entered on a second period of prosperity. *Konon* erected at the Piræus a sanctuary of *Euploia*, or the Knidian Aphrodite, while *Kephisodotos* carved a statue of *Athena Soteira*, or the saviour, which was erected by the altar of *Zeus Soter*. The ship-houses were also rebuilt. The finest addition to the buildings of the Piræus was the Arsenal of *Philo*, constructed during the rule of *Lykourgos* (p. 43), to the N.E. of the military harbour. From B.C. 322 to 229 the citadel of *Munichia*, forming the E. part of the fortifications, was occupied by the Macedonians. In B.C. 86 the Piræus was destroyed by *Sulla*, and lost its importance for the next 1900 years.

The town of Piræus, with its broad and straight streets, offers no attraction to the visitor, except the small but interesting museum of antiquities in the *Gymnasium*, in the Place *Koraïs* (in the Plan erroneously termed *Karaiskakis*; entr. from the Rue *Karaiskakis*, adm. 50 l.). The collection includes several good tombstones and a few statues of emperors and vases of the Roman period.

An interesting walk, however, occupying about 2½ hrs., may be taken round the HARBOUR. On leaving the station we turn to the right and proceed along the N. basin of the harbour, now very shallow, to the peninsula of *Eetioneia*. In 8 min., beyond a churchyard (Ἐλῶσια), we reach an ancient wall, 10-12 ft. thick, with several round towers, which ascends from the harbour towards the top of the hill, where there is a gateway. Farther on (comp. the Plan) are other vestiges of the old fortifications, all probably parts of the work of the Council of Four Hundred, who attained power in B.C. 411.

We now cross by boat to the *Kantharos*, or *Naval Harbour*, where the Athenian war-triremes lay, guarding the mouth of the harbour and the merchantmen in the basin. The W. part of the Piræan peninsula, shaped somewhat like a leaf (see Plan) and rising to a considerable height in the middle, bore, as is now believed, the name of *Akte*. To the right is a lofty wall enclosing a space, with a simple *Royal Villa*. In the S.E. corner of this ground, which is reached by a fatiguing path through a gap in the wall farther up and then through a quarry, are two tombs hewn in the living rock, often covered by water but accessible at low tide; the first is commonly supposed to be the *Tomb of Themistokles*. The rounded blocks lying about here may have been part of an ancient lighthouse or beacon. Close by is a modern *Lighthouse*, to the N. of which (now scarcely accessible) is the *Tomb of Mialis*, a plain marble

monument in memory of a naval hero in the War of Liberation (d. 1835). — Here, as well as farther along the path which now skirts the beach, we can trace the course of the massive wall strengthened with towers, which defended the entire peninsula on the side next the open sea. The rocks in the interior of the peninsula show numerous traces of ancient dwellings and quarries. At the highest point (187 ft.) is the signal used for telegraphing to Athens the arrival of the steamboats. To the S.E., near the spring of *Txirloneri*, is a café, the seats in front of which afford a charming view. The ancient name of the small bay was *Phreattys*.

To the E. is the bay or harbour of *Zea*, the entrance of which was fortified in antiquity. Traces of the substructures of the sheds or ship-houses (*νεώσοιχοι*) for the reception of the ancient triremes are visible under the water. The celebrated *Skeuotheka of Philo* (p. 110), an arsenal completed about 330 B.C., stood near the N.E. side. Near the S.W. corner of the bay are traces of the rows of seats and foundations of the stage of the so-called *New Theatre*.

The broad road skirts the edge of the bay, on the S.E. shore of which is a group of villas frequented by the Athenians in summer. To the left are a few ancient tombs and votive niches. The road then runs at the base of the hill of Munichia and reaches the *Harbour of Munichia*, where there are remains of antiquity similar to those in the bay of Zea. It finally leads back to the town, passing near the monument to French and English soldiers mentioned at p. 108. Road to the railway-station of Phaleron, see below.

The ascent of the *Hill of Munichia* (280 ft.), the Acropolis of the Piræus, is rather trying from the side next the sea, but there is an easy path on the N.W. slope. It was here that Thrasymboulos and afterwards the Macedonians entrenched themselves. The extensive view embraces the Bay of Phaleron, Mt. Hymettos, the Attic plain, the Acropolis of Athens, the Lykabettos, and Mt. Parnes; to the S. are the islands of Hydra, Ægina, Salamis, and the tiny Psyttaleia, and also the town of Piræus. To the W. of the *Chapel of St. Elias* is the entrance of a deep subterranean passage, with 165 dilapidated steps; it is now called *Arethusa* and is supposed to be the shaft of an ancient well. On the W. slope is the circular site of the *Old Theatre* and traces of rows of seats (difficult to find). The valley to the S. of the hill with the Anglo-French monument, outside the ancient town-walls, is supposed by Prof. Curtius to be the site of the ancient *Hippodrome* for chariot and horse races. — From this point we can reach the railway in a few minutes and follow the line to the station of *Phaleron* (p. 108).

b. Salamis.

A visit from the Piræus to the scene of the *BATTLE OF SALAMIS*, including a short inspection of the island, takes about 6-8 hrs. We may either walk to the (2 hrs.) ferry and cross there; or, if the wind be favourable, take a sailing-boat direct from the Piræus to Ambelaki (ca. 6 dr.,

whole day 10 dr.). — Tourists may sometimes, by special permission of the captain, avail themselves of the small steamer which plies daily from the Piræus, starting about 7 a.m., to the Arsenal (p. 113). — Those whose time is limited may content themselves with a survey of the bay from *Keratopyrgos*, which is accessible by carriage (there and back 2 hrs.; fare, see p. 103).

On quitting the railway-station at the *Piræus*, we proceed almost to the churchyard mentioned on p. 110. Here we follow the new road to the right, which brings us in 40 min. to the *Chapel of St. George at Kerasini*. In 8 min. more we pass a small eminence on the left, crowned with the ruins of what is supposed to have been an ancient sanctuary of Hercules. The ridge to the right is *Mt. Egaleos* or *Korydallos*, the base of which is washed by the sea. The hill in front has long borne the name of the *Throne of Xerxes*, from its identification with the 'rocky brow' on which Xerxes sat in his silver-footed chair to watch the progress of the battle. As ancient writers, however, emphasize his propinquity to his ships, it is more probable that he took up his position on the rocky promontory of *Keratopyrgos*, which projects into the bay farther on. A powder-magazine has been erected here.

Whether the *Keratopyrgos* is or is not the point from which Xerxes witnessed the destruction of his armament, it certainly commands an admirable survey of the strait, where, on the 19th day of Boedromiōn (Sept. 20th), in the year B. C. 480, the Greeks won the momentous battle that secured their future independence. To the S. lies the islet of *Psytaleia*, which formed the central point of the Persian array. The Persian fleet consisted of about 1000 vessels, one half of which pushed forward to the Salaminian promontory of *Xynosura*, while the other half advanced along the Attic coast, which was occupied by the Persian army. About 800 picked men were stationed by night on *Psytaleia* to cut off the Greeks who should be wrecked and driven on shore. The 800 vessels of the Greek fleet cast anchor on the night before the battle in the *Bay of Ambelaki*. Aristides, who had been at once recalled from banishment, and also several Tenean deserters brought the news that Xerxes intended to follow the cunning advice of Themistokles and to try to destroy the whole of the Greek fleet at a single blow. The Peloponnesians, who had hitherto been wavering, were thus forced to give up the idea of retiring and cast in their lot with the others. The last hours of the night were spent in arranging the line of battle. The Athenian vessels formed the right wing of the Grecian fleet and were opposed to the Phœnicians and Cyprians; in the centre were the ships of Ægina and Eubœa opposite the Cilicians and Pamphilians; to the left was the Peloponnesian squadron, facing the right or Ionian wing of the Persian armament.

'But when at length the snowy-steeded day
Burst o'er the main, all beautiful to see,
First from the Greeks a tuneful shout uprose,
Well-omened, and, with replication loud,
Leapt the blithe echo from the rocky shore.
Fear seized the Persian host, no longer tricked
By vain opinion; not like wavering flight
Billowed the solemn psœn of the Greeks,
But like the shout of men to battle urging
With lusty cheer. Then the fierce trumpet's voice
Blazed o'er the main; and on the salt sea flood
Forthwith the oars, with measured plash, descended.
And all their lines, with dexterous speed displayed,
Stood with opposing front. The right wing first,

Then the whole fleet bore down, and straight uprose
 A mighty shout. Sons of the Greeks, advance!
 Your country free, your children free, your wives!
 The altars of your native Gods deliver,
 And your ancestral tombs. — All's now at stake!
 A like salute from our whole line back-rolled
 In Persian speech. Nor more delay, but straight
 Trireme on trireme, brazen beak on beak
 Dashed furious. A Greek ship led on the attack
 And from the prow of a Phœnician struck
 The figure-head; and now the grapple closed
 Of each ship with his adverse desperate.
 At first the main line of the Persian fleet
 Stood the harsh shock; but soon their multitude
 Became their ruin; in the narrow frith
 They might not use their strength, and, jammed together,
 Their ships with brazen beaks did bite each other,
 And shattered their own oars. Meanwhile the Greeks
 Stroke after stroke dealt dexterous all around,
 Till our ships showed their keels, and the blue sea
 Was seen no more, with multitude of ships
 And corpses covered. All the shores were strewn,
 And the rough rocks, with dead; till, in the end,
 Each ship in the barbaric host, that yet
 Had oars, in most disordered flight rowed off.
 As men that fish for tunnies, so the Greeks,
 With broken booms, and fragments of the wreck,
 Struck our snared men, and hacked them, that the sea.
 With wail and moaning, was possessed around,
 Till black-eyed night shot darkness o'er the fray.'

As under these circumstances the Persian fleet had no time to take on board the troops landed on *Peiytaieia*, *Aristides* hastily collected a band of armed citizens, who with the women had watched the combat from the shore, landed on the island, and, under the very eyes of the loudly lamenting *Xerxes*, destroyed:

'The bloom of all the Persian youth, in spirit
 The bravest, and in birth the noblest princes'.

The above passage, from the 'Persians' of *Æschylus* (translated by Prof. J. S. Blackie), is the account of the battle placed in the mouth of the messenger sent to inform Queen *Atossa*, in the royal palace at *Susa*, of its disastrous result. *Æschylus* himself fought in the battle and eight years later (in March, 472 B.C.) his tragedy was performed in the Theatre of *Dionysos* at *Athens*. We may therefore place implicit confidence in the accuracy of his account.

From *Keratôpyrgos* the road leads along the shore for 2 M. more, commanding an excellent view of the bay and the island, and ends at the ferry (*Pérama*) to *Salamis*. While waiting for the boat the traveller may refresh himself with *masticha* (p. xxv) at the ferry-house (10 l.). The passage (1 dr.; bargain necessary) usually takes about $\frac{1}{2}$ hr., but varies according to the state of the wind. On the way it passes near the island of *St. George*, probably one of the ancient *Pharmakousae*, on which the *Grave of Circe* used to be pointed out. — On the opposite coast, to the N.W. of the ferry, lies the *Chief Station of the Greek Fleet*, with the *Naval Arsenal* (steamer to the *Piræus*, see p. 112).

The island of *Salamis*, 36 sq. M. in area, with 6300 inhab. (almost exclusively *Albanians*), owes its name ('*Shalam*', '*Salem*',

peace or rest) to Phœnician settlers. In the *Iliad* it appears as the home of the elder Ajax, the son of Telamon, afterwards worshipped here as a national hero. The possession of the island was long disputed by Megara and Athens, but was at last permanently secured for the latter power by Solon and Peisistratos (B.C. 598). Much of the surface is rugged and barren, but considerable quantities of wine and grain are produced. The ancient capital lay at the landing-place ('skala') of the present *Ambeláki* (1200 inhab.), at the N.W. angle of the bay of that name, and traces of it are still visible under the water. The hill with the windmill, on the S. slope of which the ancient town lay, may be ascended for the sake of the view.

Those who wish a more extensive survey of the island should follow the broad road crossing a range of low hills to (2½ M.) KOULOURI (1200 inhab.), the present capital. There are several taverns and cafés here, but those who desire night-quarters are dependent on private hospitality. The town, now officially named *Salamis*, lies on the N.E. bank of a bay of its own name, which runs deeply into the W. side of the island and from many points of view appears completely land-locked. There are no remains of ancient buildings here. On festivals the young men and maidens, attired in gaily-coloured costumes, here perform a number of curious dances, which are supposed to have preserved the features of a very ancient period.

A pleasant path leads to the W. and then to the N.W. from Koulouri, through the valley between the hill of *St. Elias* and the three conspicuous windmills, to the convent of *Phaneroméni*, the scene of a much frequented Panegyris (Sept. 4th), and thence to the (¼ hr.) *Pérama*, or ferry, of Megara. Here remains of antiquity are again encountered, belonging to a small fort named *Boudoron*. The passage of the strait takes ¼ hr. (20-30 l.), and the walk from the ferry to *Megara* about 1½ hr. (see p. 148).

c. Eleusis.

RAILWAY in about 1 hr. (fares 3 dr. 20, 2 dr. 65 l.; return-fares 5 dr. 10, 4 dr. 15 l.). — This trip is better made by CARRIAGE (ca. 20 dr.), in about 2½ hrs. — Good walkers require 4 hrs. A stay of 2 hrs. at Eleusis is ample. The *Railway Restaurant* is tolerable.

RAILWAY TO ELEUSIS, beginning at the Peloponnesian station (Pl. B, 1), see pp. 147, 148.

ROAD FROM ATHENS TO ELEUSIS. The 'Sacred Way' to Eleusis begins at the *Dipylon* and the *Chapel of the Hagia Trias* (Pl. A, 4; p. 87) and as far as the *Kephisos* (½ hr.'s walk) has been described at p. 107. On the bank of this stream stood the 'Holy Fig-Tree', presented by Demeter to Phytalos in recognition of the hero's hospitality. Farther on, to the right, is a Kaffénion beside a powder-factory; to the left we obtain a view of the Piræus. The ancient road, with which the modern one corresponds pretty closely, was lined almost all the way to Eleusis with tombstones, traces of which are visible at several points.

The road now ascends the ravine intersecting the range of *Mt. Ægaleos* from E. to W. (1 hr.). To the left is a lunatic asylum.



1:2000

0 50 100 150 200

Feet

1:2000

Temple of
Artemis
Propylaea

Greater
Propylaea

Leuser
Propylca

to the Station

GREAT TEMPLE OF THE MYSTERIES

*Rock-Innise with the
Pinnagin Chapel*

PLE
S
Rock - (terrare
from rich the upper story of the
(people was collected)
Part of rock -



Residence of the Authors

[illegible]

Semicircular cell wall

Christian Church
(now removed)

Beyond the hill of *St. Elias*, to the right, the road descends. Farther on, to the right, is a poultry-farm and on both sides is a group of cafés, where the horses are watered. To the left is the ($\frac{1}{4}$ hr.) decayed **Convent of Daphni**, first mentioned in 1263, which has fallen into decay since the War of Liberation. The entrance is on the E. side of the enclosing wall, opposite a well. The court contains some Byzantine sculptures and also a few fragments of Ionic columns and other marble relics of the temple of Apollo, which anciently occupied this site. A number of sculptures, found in the course of excavations at the convent and on the Sacred Way, are preserved in a small chamber. The church is generally open. The Byzantine mosaics, on a gold ground, are interesting, particularly the figure of 'Christos Pantokrator' in the dome. In one of the vestibules stand two old sarcophagi, one of which bears a coat-of-arms with fleurs-de-lis, indicating that the convent was used as a burial-place for the Frankish dukes of the family of De la Roche (p. 45). The flight of steps in front of the W. door ascends to a terrace commanding a view of part of the bay of Eleusis.

Farther on the rocks, first to the left, then to the right, show numerous traces of the 'Sacred Way'. At the narrowest point of the pass, where the best preserved part of the Sacred Way is laid bare, are the remains of some mediæval fortifications, while in the rocks to the right are several niches for votive statuettes, with inscriptions. The latter prove that a *Temple of Aphrodite* once stood here; and to this probably belong the remains of walls unearthed in front of the rock. Fine view of the bay of Eleusis, closed by the mountains of Salamis. As we approach the sea ($\frac{3}{4}$ hr.; tavern) a road diverges to the left to the ($\frac{1}{4}$ hr.) disused convent of *Skarmangá*, about 3 M. beyond which is the ferry to Salamis (p. 113). On the right are marks left on the rock in constructing the ancient road. Beyond the two salt lakes called the *Rheitoi*, in which of yore the priests of Eleusis alone had a right to fish, lies the *Thriasian Plain*, so named from the old deme of *Thria*. Eleusis, situated beside a long and narrow ridge, now comes conspicuously into sight; in front of us are the chapel of the Panagfa and its belfry, while higher up to the right is the Tower of the Franks. Beyond the village, to the left, rise the mountains called *Kerata*, or 'Horns', from their shape. Near the railway-station of Eleusis the road to Thebes (p. 175) diverges to the right. To the left, near a well, much frequented by the Eleusinians, are the remains of a bridge, probably dating from the time of Hadrian. At the entrance to the ($1\frac{1}{2}$ hr.) village is the chapel of Zacharias (p. 118).

Eleusis or *Levaina*, now a poor and fever-haunted village, with 1200 inhabitants, chiefly Albanians, is one of the oldest places in Attica, and appears as a separate 'town' even after the consolidating process of Theseus described at p. 39. It was the home of *Æschylus*, the earliest of the three great Greek tragedians, who was born

here about the year B.C. 525. The widespread celebrity of its name is derived from the worship of Demeter, the 'Eleusinian Mysteries' of which, believed to symbolise the highest and holiest feelings of mankind, continued to be solemnly celebrated down to the end of the 4th century of the present era.

The old legend relates that *Demeter* in the course of her despairing search for her daughter *Persephone* (Proserpine) or *Kora*, who had been carried off by *Hades* (Pluto), arrived at Eleusis in the guise of an old woman and was hospitably received into the household of *King Keleos*. This kindness the goddess repaid by giving some seed-corn to *Triptolemos*, the son of Keleos, and by teaching him the art of husbandry. The memory of this inestimable gift, which raised men from the nomadic state of hunters and shepherds and rendered them capable of uniting in a well-ordered community, was celebrated twice a year at the Greater and Lesser ELEUSINIA. The festivals fell in the months of *Anthesterton* (Feb.-March) and *Boedromion* (September) and were thus synchronous with the annual revival and decay of nature. The same connection was indicated in the part of the story which records that *Persephone* was finally allowed to spend two-thirds of the year with her mother, while for the remaining third she dwelt in the underground abode of her husband *Hades*, like the seed-corn in the ground. With the cult of Demeter and *Persephone* was closely connected that of *Dionysos* or *Iakchos*, who was also worshipped as teaching men the advantages of social union. None but the *Myiti*, or initiated, were permitted to take part in the Eleusinia. The most conspicuous feature of the festival was the solemn torch-light procession that left Athens on the evening of the fifth day of the greater Eleusinia, and passed along the 'Sacred Way' to Eleusis. The details of the Mysteries are now lost beyond recall, but 'all our serious authorities agree that the doctrine taught in the Mysteries was a faith which revealed to them hopeful things about the world to come, and which not so much as a condition, but as a consequence of this clearer light, this higher faith, made them better citizens and better men' (*Mahaffy's 'Rambles and Studies in Greece'*). Cicero was one of the initiated and has recorded that the Mysteries taught 'not only to live happily, but to die with a fairer hope'.

Those who approach from the *Railway Station* (p. 148) reach in about 5 min., to the right of the entrance to the modern village, the ruins of the PROPYLEÆ, or gateway to the sacred precincts. The first group of ruins belongs to the *Greater or Outer Propylæa*, perhaps built by Hadrian, resembling those of the Athenian Acropolis and facing the N. E. Six marble steps, which have been broken away at the N.W. corner, ascend to the stylobate which supported the Ionic columns forming the actual gateway. The bases of two rows of these are still *in situ*. About 30 paces to the N.E., and outside the sacred enclosure, are the substructures of a small temple, which is ascribed to *Artemis Propylæa*. We now pass through the outer Propylæa, turn slightly to the left, pass some substructures, and reach the *Lesser or Inner Propylæa*, the front of which was turned towards the N. This structure consists of two parallel walls, 33 ft. apart, in the middle of which the opening is narrowed by transverse walls to a width of 13 ft. Opposite the antæ in the gateway stood two columns, the florid capitals of which were, perhaps, surmounted by tripods. The emblems and inscriptions on the fragments of the architrave, which are strewn on the ground, prove that the gate was

restored in the first century before our era by Appius Claudius Pulcher. — In the rocks to the right (S.W.) is a grotto, in front of which are the foundations of a building, a small rock-staircase, etc. The objects discovered here seem to show that this was a sanctuary of Pluto.

Passing a large cutting in the rock, with a flight of steps, we next reach the plateau on which stood the great TEMPLE OF THE MYSTERIES (Μυστήριος Σηράδος). The original temple was destroyed by the Persians, and the later structure, begun by *Iktinos* (p. 66) under Perikles, was completed by the architect *Philon* about a hundred years later (ca. B.C. 311). The temple is said to have been destroyed by the Goths under Alaric in 396 A.D., down to which period the mysteries had been regularly celebrated with all their ancient splendour. A series of fruitless excavations were carried on from the close of last century down to recent times, but it was reserved for the Archaeological Society (p. 94) to lay bare the entire temple in its excavations since 1882. The *Portico of Philon*, in front of the S.E. side, is 183 ft. long and $37\frac{1}{2}$ ft. deep; the front was formed by 12 Doric columns, with two others behind those at the corners. From this portico two doors led to the *Telestérion*, or interior of the temple, which was partly built into the solid rock of the Acropolis of Eleusis. Two other entrances lay, one on the N.E. side, facing the Propylæa, and one on the S.W. side. A broad flight of steps on the N.E. leads to the edge of the Acropolis, whence we obtain the best general view of the arrangements. The interior was 178 ft. long and 170 ft. wide, and contained 42 columns, disposed in six rows, which supported an upper story. Round the walls ran eight high steps; partly hewn out of the living rock. In the E. angle of the great temple have been found the remains of another temple of the ante-Persian epoch (denoted on the Plan by red lines). This edifice was similar in plan but of much smaller size and contained only 25 columns (in five rows); it also had a portico on the S.E. side. Partly below this ancient temple, and partly to the S.W. of it, traces have also been discovered of a still earlier sanctuary of polygonal masonry (Eleusinian stone). The building as it now exists, however, dates mainly from Roman times.

Above the temple is the site of the ancient Eleusinian citadel, which plays so prominent a part in the story of the Thirty Tyrants (B.C. 403). At its N.E. edge is a *Chapel of the Panagia* and a belfry. To the S. is the *Museum* which contains statues of priestesses, a statue of Antinous, a few reliefs of Triptolemos (the best on the wall), and numerous small terracotta figures and inscriptions. The Acropolis is separated by a hollow from the hill crowned by a Frankish tower. Descending towards the sea; to the W. of this hollow, we come about halfway down to the entrance of an ancient cave, which served as a rock-tomb, formed by stones arranged in the manner of corbels. — Farther on we reach the western of the two

sickle-shaped *Moles* constructed to supply the want of a natural harbour; the E. mole ranged with the E. wall of the town.

Lastly we may direct the pensioner (*ἀπόμαχος*) who acts as our guide (fee 1 dr.) to conduct us to the *Chapel of St. Zacharias* (p. 115), which occupies the site of an ancient sanctuary generally taken for a *Temple of Triptolemos*. The so-called Eleusinian relief (p. 100) was found here.

d. *Phyle*.

This excursion occupies one day. Driving is practicable as far as ($2\frac{1}{4}$ hrs.) *Chasiá* (carr. 30 dr.), but beyond that the steep ascent ($2\frac{1}{2}$ hrs.) is performed on the back of a horse or donkey (*γαϊδούρι*; ca. 5 dr.). From *Phyle* we may return by the convent of *Panagia tōn Kleistōn* to ($2\frac{1}{2}$ hrs.) *Chasiá* and thence to (2 hrs.) Athens. Those who do not dread a walk of $2\frac{1}{2}$ -3 hrs. more may travel by the Peloponnesian Railway (R. 12) to (11 M.) *Ano Liósia* (1 hr.; fares 1 dr. 20, 96 L.) and proceed thence to ($1\frac{1}{4}$ hr.) *Chasiá* on foot. Guide (*οδηγός*) not necessary for experts. As it often takes a long time to make a bargain in *Chasiá*, many travellers bring the guide and horses (ca. 10 dr.) from Athens. During winter, however, when there is no fieldwork going on, this is not necessary. Provisions are indispensable.

The foot of the hills on which *Phyle* lies may be reached by several routes. We may quit Athens either by the road to *Patisia*, turning afterwards to the left, or by one of the streets leading from the *Place de la Concorde* to the N.W. After about $1\frac{1}{2}$ M. the route crosses the *Kephisos*. Farther on we see to the right *Pyrgos*, the model farm of the late Queen *Amalia*, now private property; another good road to *Phyle*, often chosen by the coachmen, leads close by the house. Farther on we pass the villages of *Kamateró* (left) and *Ano Liósia* (right). A footpath leads to the railway-station (p. 148), where many pedestrians begin their walk (to *Chasiá* $1\frac{1}{2}$ hr.). — To the right lies *Mentídi*, with the domed tomb mentioned at p. 120. The whole neighbourhood was comprised in the ancient deme of *Acharnae*, the charcoal-burners of which play so important a part in one of the comedies of *Aristophanes*. *Acharnae* supplied a contingent of 300 hoplites, or heavy-armed soldiers, to the Athenian army.

We soon see in the distance the hill, crowned by a chapel and two pine-trees, beyond which lies the ($1\frac{1}{4}$ hr.) village of *Chasiá* (750 inhab.). At the tavern in the first house to the left, the traveller may, if necessary, make enquiry respecting guides and the like.

We leave the carriage here and ascend at first a tolerably level upland valley on foot or on horseback. After $\frac{1}{2}$ hr., beyond a point where the hills of *Megara* come into sight on the left, where the path to the convent of the *Panagia* (p. 117) diverges to the right, we reach a streamlet, generally dry. The direct route to *Phyle* ascends rapidly to the left on the opposite bank, passing through a scanty forest of pines. In about 1 hr. the path descends distinctly to the right, towards the convent; we, however, turn at a sharp angle to the left, skirt a gorge (on the left) and cross a brook, beyond which we have

a view of Phyle straight in front. In a short time we reach a narrow defile traversed by a mountain-torrent, with some remains of an ancient aqueduct, at the (25 min.) end of which a narrow path ascends to the left to the (20 min.) entrance to the fortress.

Phyle (Φυλή; 2130 ft.) lies in the heart of the mountains on a spur connected with the chief group only by a narrow saddle on the N.E., above a point where several ravines and passes leading to Attica and Bœotia unite. The fortress threatens Attica and could only be held by a garrison that commanded also the mountain-district on the N. When the gallant *Thrasyboulos* was expelled from Athens by the Thirty Tyrants, he established himself here with 70 comrades and gradually collected a devoted band of followers who set the attacks of the Thirty at defiance. His following ultimately became so numerous that he was able to capture the Piræus (p. 110) and thereafter to deliver Athens from the hated yoke of the tyrannical oligarchy (B.C. 403). The massive walls with several square and one circular tower, which are still admirably preserved, enclose a small oval plateau extending from E. to W. The principal entrance on the N.E. side was so contrived that the approaching enemy would be compelled to expose his undefended right flank to the garrison. There is also a small entrance at the S.E. angle.

The view embraces the entire range of the Ægealeos, the Attic plain, with Athens itself, Hymettos, and the Saronic Gulf with Ægina and the coasts of the Peloponnesus. Higher mountains exclude the view in other directions. The abrupt precipice to the N.E., which with the adjoining ridge to the W. roughly resembles an ancient war chariot, is probably the *Harma* of antiquity.

From Phyle to *Thebes*, 9-10 hrs., see p. 175. *Tanagra* (p. 183) lies 5½-6 hrs. to the N., beyond *Liatani*.

The path to the left (as we return) from the above-mentioned parting of the ways, brings us in 25 min. to the little monastery of Παναγία τῶν Κλειστῶν ('Our Lady of the Defile'), romantically situated at the base of the *Harma*. Rakí and coffee may here be obtained of the monks (½-1 dr.). A pleasant walk by the usually dry bed of the stream leads hence to (35 min.) the beginning of the direct route to Phyle (p. 118).

e. Kephisia. Tatôi.

RAILWAY to (8 M.) *Kephisia* in about 1 hr. (fares 1 dr. 30 l., 1 dr.; there and back 2 dr., 1 dr. 50 l.). — From *Kephisia* to (7 M.) *Tatôi* along the high-road by carr. in ¼ hr. (carr. there and back 20 dr.). — By taking the early train to *Kephisia*, a visit to *Tatôi* may be made the same day; it is, however, preferable to spend the night in *Tatôi* in order to enjoy the morning and evening in the woods.

The station (Pl. D, 2) for this line is in the first corner-house to the left in the Rue d'Athéné, to the N. of the Place de la Concorde. The line follows the same direction as the street to the outskirts of the town, then passes the station of the Peloponnesian Railway (p. 147), and proceeds through gardens and vineyards to (1¾ M.) *Patisia*, *Patisia*, which lies to the right, may also be

reached by tramway (p. 36) from the Place de la Concorde. It is frequented by the Athenians on account of its garden restaurants.

The tramway-terminus, *Hosios Loukas*, lies at the N. side of the town, on the road to Tatōi (p. 121) viâ *Koukouvaones*. The road to the large village (2500 inhab.) of Menidi diverges to the left (see Map, p. 103). On this road, about $1\frac{1}{4}$ M. on this side of Menidi (about 4 M. from *Hosios Loukas*), a simple *Vaulted Tomb*, resembling those in the lower town of Mycenæ (p. 259), was discovered by the German Archaeological Institute at Athens in 1878. Its contents have been placed alongside of the Mycenaean antiquities in the National Museum (p. 99). The road passes close to the tomb, which lies about 4 M. from the tramway-terminus at *Hosios Loukas*, and about $2\frac{3}{4}$ M. to the W. of *Arakli*.

4 M. *Arakli*, the junction of the railway to Laurion, which here diverges to the right. The village, recognized by its church spire, lies about $\frac{1}{2}$ M. to the N. of the station. It was originally settled by Bavarians but is now almost wholly occupied by Greeks. — We then ascend amid vineyards and olive-groves to the large village of (7 M.) *Marousi*, the name of which is a memento of the sanctuary of *Artemis Amarysia*, in the deme of *Athmonon*. The convent of Mendeli (p. 122) lies $1\frac{3}{4}$ hr. to the E. To the right we have a view of the upper part of the Attic plain, with the village of Chalandri (p. 122).

$8\frac{1}{2}$ M. *Kephisiá*, a village with 950 inhab., beautifully situated on a spur of Mt. Pentelikon. The surrounding district is noted for the luxuriance of its vegetation and the beauty of its waterfalls, and the place is now, as in ancient times, a favourite summer-residence of Athenian citizens. Herodes Atticus (p. 55) had a large villa and property at Kephisia and here entertained Aulus Gellius, who afterwards celebrated the amenity of the district in his 'Noctes Atticæ'. — In the Platía, or principal square, which is shaded by a fine plane-tree and reached from the railway-station by a wide street in 5 min., are several new inns (e. g. *Grand Hôtel*, with restaurant, well spoken of). The *Dimitra*, another inn (kept by Spiro), lies a few yards to the S., to the right of the road to Athens; fine view from the balconies. A small museum in the Platía, half exposed to the air, contains four sarcophagi, with reliefs (Helen and the Dioscuri, Eros, Leda, Nereids, etc.). At the N.E. end of the village, $\frac{3}{4}$ M. from the Platía, rises the principal source of the *Kephisos*, or *Kephallári*, whence water is conducted to Athens by an underground aqueduct, the air-shafts of which are seen at the side of the road. The *Grotto of the Nymphs*, in a gorge containing numerous plane-trees, to the N.W. of Kephisia, has been destroyed by a landslide.

It is well worth while to make an *EXCURSION TO TATŌI, which lies $7\frac{1}{2}$ M. to the N.W. of Kephisia, and to which an omnibus runs from the latter place, provided there be a sufficient number of passengers. Parties of more than two should take a carriage, which accomplishes the journey in $1\frac{1}{4}$ hr. (p. 119). — Tatōi lies on the road from Athens to Skala Oropou and Tanagra (Chalkis, p. 181), which is joined to the N. of Koukouvaones by a branch

road from Kephisia; beyond this point the road runs over the wooded slopes of the *Parnes*.

Tatōi (Τατόιον), the unpretentious summer-residence of the royal family, is noted for its beautiful park and gardens and shady oak-woods. Refreshments and beds are to be obtained at a fairly good *Xenodocheion* (2 dr.), reached by the avenue to the right at the beginning of the village. From the point where the road makes a wide curve to the left, the road straight on is a short-cut. To the left of this latter road lies the handsome *New Royal Palace*, and somewhat to the right is the *Old Palace*, near which is a round tower with small collections of antiquities and natural history (admission during the absence of the royal family on application to the steward). Farther to the N. on this road are the barracks of the Chorophylakes or rural police. Beautiful views are obtained of the Attic plain, the Pentelikon, and the coast near Marathon.

The ruins of an old fortress, now called *Kastro*, on a rounded summit $\frac{1}{2}$ M. to the S. of the branch-road to the *Xenodocheion* (see above), are supposed to mark the centre of the Attic deme of *Dekaleia*. The last period of the Peloponnesian War began in B.C. 413 with the seizure of this spot by the Spartans, acting on the advice of Alkibiades. Its commanding position enabled them to intercept the convoys of grain from Eubœa to Athens, and in B.C. 404 it formed the base of operations for the army that co-operated with the fleet of Lysander in completely investing Athens and starving it into surrender.

FROM TATOI TO MARATHON, $\frac{4}{4}$ hrs. (guide desirable). The route leads over the E. spurs of Parnes to the ($\frac{1}{4}$ hr.) farm of *Liosáti*, then crosses the new railway to Thebes, and follows a narrow path straight on through the valley watered by the Charadra brook (always on the right). The path becomes broader about 1 hr. before we reach *Marathon* (p. 127).

f. Pentelikon.

This highly attractive excursion is easily accomplished in 8-10 hrs., by driving in $\frac{1}{2}$ -2 hrs. (carr. 25 dr.) to the convent of *Mendeli* and ascending thence on foot to the ($\frac{2}{2}$ hrs.) top of the hill. Or we may take the railway to *Marousi* (p. 120) $\frac{1}{4}$ hr.'s. walk from the convent, or to *Kephisia*, whence we ascend (guide desirable) on foot by the path beginning at the Kephisos spring (p. 120) to ($\frac{1}{4}$ hr.) a conspicuous marble-quarry, and thence by a narrow and sometimes indistinct path to ($\frac{1}{4}$ hr.) the top. — Luncheon should be brought from Athens.

We leave Athens by the Kephisia road, which runs to the E. from the Place de la Constitution (see Pl. H, 5), then turns to the N.E. and passes the *Rizarioi*, or priests' seminary, on the right, and the *Convent of the Angels* (τῶν Ἀγγέλων) on the left. The former stands near the site of the Lykeion (Lyceum) or School of Aristotle, the latter near that of the Kynosarges or School of the Cynics. A little farther on is the village of *Ampeloktēpi* (tramway, p. 36), which corresponds with tolerable exactness to the ancient deme of *Alōpēkē*, the birth-place of Aristides and Socrates. Beyond the village the road forks, the branch to the right leading to Marathon

(p. 127), while ours keeps to the left. To the left rise the rounded summits of the *Tourko Vouni*. To the right diverges the road to the convent of Mendéli. We cross the Laurion railway immediately before reaching *Chalandri* (p. 128), where a short halt is generally made. Near the village is an old tomb, which has been converted into a chapel of the *Panagia Marmariótissa*. The road now ascends in windings, affording a view of Kephisia and a new marble-quarry on the left, and of the Mesógia (p. 128) on the right. We pass several houses built by the Duchess of Piacenza, to whom the unfinished château beyond the convent, also belonged. At some distance to the left of the road lies a pretty little mountain-lake, which, however, is concealed by intervening heights. The carriage now draws up in the pleasant green space, shaded by plane-trees, with its refreshing spring, in front of the convent of *Mendéli* or *Pentélē* (1200 ft.), the richest monastic establishment in Attica. The abbot willingly permits travellers to make use of the guest-chamber.

Providing ourselves at the monastery with a guide, we continue the excursion on foot. For about 1 M. our route is on the level, after which it begins to ascend, passing many of the *Ancient Quarries* (some still worked), which yielded the Pentelic marble, so admirably adapted either for buildings or sculptures. Traces of the inclined planes down which the blocks of marble were rolled to the foot of the hill, and also of the devices to retard their descent, are still visible, and the drums of a few columns are still lying ready for transportation. Pentelic marble is very fine in the grain and of a brilliant white colour, with a slight yellowish tinge, owing to the presence of iron, which becomes a rich golden hue under the influence of time. About halfway up the hill, near the largest of the old quarries, is an extensive *Stalactite Grotto*, at the innermost end of which is a spring of cold water. A Byzantine double eagle has been carved on the rock to the right of the entrance. The ascent hence to the top of *Pentelikon* (3640 ft.) is a climb of $1\frac{1}{4}$ hr. The range was originally called *Brilessos*, but the celebrity of the marble quarries in the deme of *Pentélē* brought the present name into vogue at a very early period. The summit, which in antiquity was crowned with a statue of Athena and now bears a trigonometrical signal, commands the most extensive *View of all the Attic hills. The woods, especially on the S. slope of the hill, have recently suffered greatly from fire.

To the E. lie the plain and bay of Marathon, beyond which, in the island of Eubœa, rises the pyramidal Delph (p. 211). To the E. is the S. end of Eubœa, to the right (S.E.) of which are the islands of Andros and Tenos. Still farther to the right are Keos (p. 140) and Makronisi (p. 132), the latter lying close to the S. extremity of Attica. To the S., faintly visible in the extreme distance, are the mountains in the island of Melos, 90-100 M. away. To the W. we overlook the whole of the Attic plain, with Athens, the Lykabettos, and Hymettos. Four mountain-ranges limit the view in this direction, one rising above the other: Parnes, Kithæron, the Boeotian Helicon, and lastly the snowy summit of Parnassos.

On the S. slope of Pentelikon is a dairy-farm (*Metóchi*) belonging to

the convent and called *Káritos* or *Gárito*. This probably represents *Gargettos*, the name of an Attic deme in this district, which is interwoven with the earliest traditions of the country.

g. Kæsariani and Hymettos.

The monastery of *Kæsarianí*, 4 M. to the S.E. of Athens, may be reached either by carriage or on foot. — The ascent of *Mt. Hymettos* from *Kæsariani* takes 2 hrs., but is seldom made, as that of *Pentelikon* is preferable. The sheep-dogs on the hills are sometimes apt to be troublesome (comp. p. xviii).

We leave the *Kephisia* road (p. 120) opposite the *Evangelismos Hospital*, cross a small brook flowing into the *Ilissos*, and follow the road along the bed of a stream, generally dry, erroneously supposed to be the ancient *Eridanos*. In about 1 hr. we reach a ruined farm formerly belonging to the convent (*Metóchi*), and in $\frac{1}{2}$ hr. more come somewhat unexpectedly upon the deserted monastery of *Kæsarianí* (11th cent.), half hidden among trees. Behind the building (now the property of government) is a spring, the water of which issues from a marble ram's head, of ancient date. This is believed to be the *Kύλλου Πήρα* of antiquity, which was regarded as a certain remedy for the barrenness of women. The hill near the convent, with the *Chapel of St. Mark*, commands a good view of the Attic plain and the sea. — About $\frac{3}{4}$ M. to the N. of *Kæsarianí* is the ruined convent of *Asióri*.

A toilsome path ascends from *Kæsarianí* in 2 hrs. to the top of the long and treeless ridge of *Hymettos* (3370 ft.). The view to the E., on which side the mountain falls more abruptly, includes the fertile *Mesogia* (p. 128) and the *Cyclades* (*Andros*, *Tenos*, *Keos*). To the N.E. are the lofty mountains of *Eubœa*. The honey of *Hymettos* is still as famous as of yore, but most of the fragrant honey now sold under this name (p. 35) comes from *Tourko Vouni* and other parts of Attica. The marble of *Mt. Hymettos* is of bluish-gray colour.

h. Marathon.

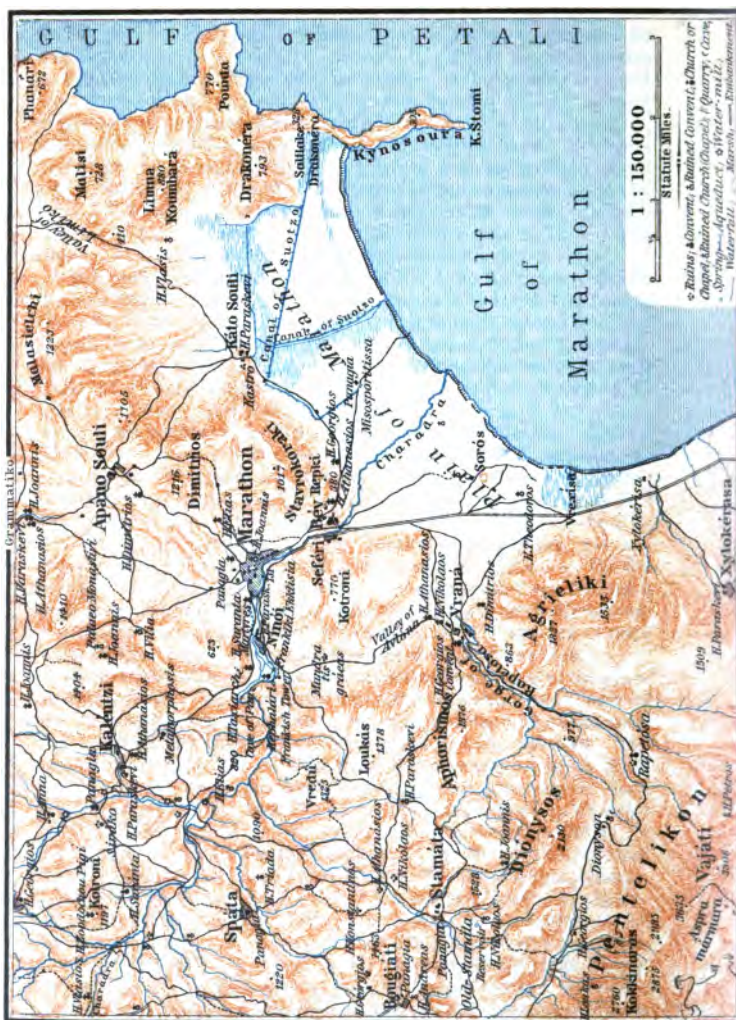
This interesting but somewhat expensive excursion may be accomplished in one day, if an early start be made. Provisions should be taken from Athens. — CARRIAGE from Athens to the *Soros*, or mound in the plain of *Marathon*, in about $4\frac{1}{2}$ hrs., fare 50-60 dr. (on account of the relays of horses which must be sent on beforehand). — SADDLE HORSE (20 dr.) from *Kephisia* (p. 120) to *Vrand*, 4 hrs.; thence across the plain and past the *Sorós* to *Marathon*, $1\frac{1}{4}$ hr.; back to *Kephisia* viâ the *Cave of Pan*, $4\frac{1}{2}$ hrs., in all $10\frac{1}{4}$ hrs., exclusive of the time spent at *Marathon*. — Riders may proceed from *Marathon* to *Tatoi* the same day (comp. p. 121).

FROM ATHENS TO MARATHÓN. — We leave Athens by the *Kephisia* road and turn to the right beyond *Ampeloképi* (p. 121). To the left rise the heights of the *Tourko Vouni*, and to the right is the *Hymettos*, with the conspicuous white wall enclosing the ruined convent of *St. John the Hunter* (*Ἅγιος Ἰωάννης Κυνηγός*). As the road passes near the W. spurs of *Pentelikon*, we observe to the left

the villages of Chalandri, Marousi, and Kephisia, embosomed in vineyards, cornfields, and olive-groves. The white marble quarries on the slope of Pentelikon are also visible. After passing a chapel and several wells, we reach, $1\frac{1}{4}$ hr. after leaving Athens, a group of houses and a ruined chapel, at the N. extremity of Mt. Hymettos, where it approaches to within about 3 M. of Pentelikon. The name of this place, *Stavrós* or 'cross', is derived from its position at the point where the road to Marathon and Laurion crosses those to the N. and S. parts of the Attic plain. In front of the chapel is a lofty Byzantine column, with an inscription, dating from 1237-38. The railway-station of *Jéraka* (p. 128) lies near this point.

Our road crosses the railway and leads to the E., skirting the S. spurs of Pentelikon. In about $\frac{1}{2}$ hr. we reach the small village of *Charvátí*, and in $\frac{1}{2}$ hr. more, after passing through extensive olive-groves, we arrive at the estate of *Pikérmi*, where a short halt is generally made to change horses. *Pikermi* was the scene, in April 1870, of the last important outbreak of brigandage in Greece, in which an Italian and three English gentlemen were captured and shot by the bandits. Fossilized bones have been found in the bed of the *Valanaris*, a mountain torrent here, which, however, is usually dry. The road runs for about 3 M. along the bank of this torrent, which reaches the sea at *Raphina*, a name recalling that of the deme *Araphên*. At the farm of *Vourva*, about $\frac{1}{2}$ hr. to the S.E. of *Pikermi*, an ancient necropolis, covered by a tumulus, was excavated in 1889 by the official Ephory of Antiquities. — On the summit of the *Etto*s, a hill to the right somewhat resembling a feudal castle, traces of ancient fortifications have been discovered. A little beyond this hill the road turns to the N., passing at some distance from a guard-house situated on the hill to the right.

After crossing the ridge we obtain a magnificent *View of the pine-clad foreground, the azure sea, the island of Eubœa, and part of the plain of Marathon, with the projecting peninsula of *Kynosoura*; to the left are the slopes of the Pentelikon and the *Agrielliki*. The hamlet of *Gerotsakouli*, visible for a few moments about $\frac{3}{4}$ M. to the left of the road, possesses a spring of drinking-water. Soon after, in about $4\frac{1}{2}$ hrs. from the start, the carriage draws up by a solitary farm-house, with a wine-press. About 250 yds. to the N., in the middle of the Plain of Marathon, is the isolated knoll called **Sorós*, 30-40 ft. in height and about 200 yds. in circumference, partly overgrown with brushwood. This has been proved by the excavations undertaken in 1890 by the Ephory of Antiquities to be the mound raised over the graves of the Athenians, who fell in the battle of Marathon, on the 17th day of Metageitnion (12th Aug.), in the year B. C. 490, and so probably marks the spot where the struggle was hottest. The obsidian arrow-heads and other objects found during earlier excavations inclined some antiquarians to place the construction of the mound in prehistoric times. The *Sorós* com-



mands the best view of the battle-field, in which 10,000 Greeks totally routed a Persian army of ten times their number.

Looking towards the N.W. and W., we see two valleys ascending from the plain, to the right the valley of *Marathon* (p. 127) and to the left that of *Vrand* (p. 128). The latter seems to have been occupied by the Athenians under *Miltiades*, in order to confront the Persians in the narrow pass between the mountains and the sea, should they attempt to repeat the successful march of *Peisistratos* on Athens by the S. outlet from the plain (corresponding with the present road). The Persians had landed in the Bay of *Marathon* on the advice of *Hippias*, but probably re-embarked on observing the Grecian tactics. The cavalry, at any rate, for whose benefit the plain of *Marathon* was selected, must have been again embarked, as no mention occurs of it in any account of the battle, which would probably have had a different issue had the Persian generals been able to launch their squadrons of horsemen on the little band of Greeks. *Miltiades* recognised the favourable opportunity when the Persian force was divided and the most dangerous part of it removed from the field, and hurried to attack the troops that had not yet embarked.

Herodotus, who was the first to commit an account of the battle to writing, about 40 years later, describes it as follows: — 'Then at length, when his own turn was come, the Athenian battle was set in array, and this was the order of it: *Callimachus* the Polemarch led the right wing; for it was at that time a rule with the Athenians to give the right wing to the Polemarch. After this followed the tribes, according as they were numbered, in an unbroken line; while last of all came the Plateans, forming the left wing. And ever since that day it has been a custom with the Athenians, in the sacrifices and assemblies held each fifth year at Athens, for the Athenian herald to implore the blessing of the gods on the Plateans conjointly with the Athenians. Now, as they marshalled the host upon the field of *Marathon*, in order that the Athenian front might be of equal length with the Median, the ranks of the centre were diminished, and it became the weakest part of the line, while the wings were both made strong with a depth of many ranks. So when the battle was set in array, and the victims showed themselves favourable, instantly the Athenians, so soon as they were let go, charged the barbarians at a run. Now the distance between the two armies was little short of eight furlongs. The Persians, therefore, when they saw the Greeks coming on at a speed, made ready to receive them, although it seemed to them that the Athenians were bereft of their senses, and bent upon their own destruction; for they saw a mere handful of men coming on at a run without either horsemen or archers. Such was the opinion of the barbarians; but the Athenians in close array fell upon them, and fought in a manner worthy of being recorded. They were the first of the Greeks, so far as I know, who introduced the custom of charging the enemy at a run, and they were likewise the first who dared to look upon the Median garb, and to face men clad in that fashion. Until this time the very name of the Medes had been a terror to the Greeks to hear. The two armies fought together on the plain of *Marathon* for a length of time; and in the mid battle, where the Persians themselves and the Sææ had their place, the barbarians were victorious, and broke and pursued the Greeks into the inner country; but on the two wings the Athenians and the Plateans defeated the enemy. Having so done, they suffered the routed barbarians to fly at their ease, and joining the two wings in one, fell upon those who had broken their own centre, and fought and conquered them. These likewise fled, and now the Athenians hung upon the runaways and cut them down, chasing them all the way to the shore, on reaching which they laid hold of the ships and called aloud for fire. It was in the struggle here that *Callimachus* the Polemarch, after greatly distinguishing himself, lost his life; *Stesilaus* too, the son of *Thrasilaus*, one of the generals, was slain; and *Cynægirus*, the son of *Euphorion*, having seized on a vessel of the enemy's by the ornament at the stern, had his hand cut off by the blow of an axe, and so perished; as likewise

did many other Athenians of note and name. Nevertheless the Athenians secured in this way seven of the vessels; while with the remainder the barbarians pushed off" (Rawlinson's Translation).

The loss of the Barbarians is stated by Herodotus to have been 6400 men, most of whom were probably cut down while attempting to escape. A painting by Polygnotos in the Stoa Poikile at Athens represented the large swamp to the N. as the scene of great slaughter among the Persians. Of the Athenians 192 were slain, besides whom a number of Plataeans and slaves also fell. The dead were laid in common graves according to septa, and over all was raised a lofty mound (the Sorós). A similar mound, of which all trace has disappeared, covered the remains of the Plataeans and those of the slaves who were deemed worthy of this honour.

Pausanias visited the battle-field and speaks of a *Funereal Monument to Miltiades*, who, however, did not die till a later date, after the failure of the expedition to Paros. A *Tropaion*, or monument of victory, is also mentioned. One or other of these monuments was formerly supposed to be represented by the so-called *Pyrgos*, the remains of a square substructure of marble, about $\frac{1}{2}$ M. to the N.W. of the Sorós, close by a solitary cypress and a wine-press; but an examination made in 1890 indicated that the blocks of marble had been brought hither from some other erection.

FROM KEPHISIA TO MARATHON. We proceed towards the N., the road at first leading through olive-groves, vineyards, and corn-fields. The cultivation, however, gradually disappears, and we finally reach a district overgrown by arbutus, lentisks, and sparsely-sown pines. To the right rise the barren W. slopes of the *Pentelikon*, on which several new marble quarries are now worked. The road winds round the N.W. base of the hill, one of the spurs of which is crowned by the modern fort of *Kastráki*. After $1\frac{3}{4}$ hr. we reach a *Panagia Chapel* beneath some lofty trees near a draw-well, and a large *Magazí*, both belonging to the village of *Stamáta*, which our road, however, does not actually enter.

In the principal building in the village (belonging to *Eliópoulos*) is a small collection of sculptures, etc., exhumed by the American Archaeological School in the district of '*Dionysos*', at the N. base of Pentelikon, about 3 M. to the S. The district is identified, probably correctly, with the ancient deme of *Ikara*, which plays a prominent part in the Dionysiac myths. — About $\frac{3}{4}$ M. to the S. of *Stamáta*, traces of the deme of *Phoetha* are supposed to have been discovered; while we are probably justified in placing to the N. the deme of *Hekale*, the heroine of which hospitably entertained Theseus on his way to attack the Marathonian bull.

Our road next crosses an undulating plateau, and at the end of a short hollow emerges on ($\frac{1}{2}$ hr.) a small plain, with a well, where the roads to Vraná (right; $1\frac{3}{4}$ hr.) and to Marathon (left; $2\frac{1}{4}$ hrs.) diverge from each other. Both roads cross the *Aphorismó*, or N. spur of Pentelikon. The road to Vraná commands a magnificent *VIEW of the plain of Marathon, the sea, and the mountains of Eubœa. Near the ruined *Convent of St. George* opens the ravine of *Rapelósa*, separating the *Aphorismó* from the *Agrielikí*, the slopes of which harbour a large quantity of game.

Vraná, 4 hrs. from Kephisia, is a miserable village, probably

occupying the site of the deme of *Proðlínthos*. In the lateral valley of *Avlóna*, to the N., was perhaps the *Sanctuary of Hercules*, in or near which the Athenians were posted before the battle, in order to ascertain the plans of the Persians and, if necessary, oppose their southward march (comp. p. 125).

The road from Vraná to the (40 min.) *Sorós* (p. 124) must coincide almost exactly with the line along which the Athenians advanced to the attack. — From the *Sorós* we take about 1 hr. to reach Marathon. The route passes the hamlet of *Béi*, skirts the base of the *Stavrokóraki*, and leads along the shining white bed of the river, in which there is rarely any water.

Marathōn, or *Marathóna*, $4\frac{1}{2}$ hrs. from Kephisia, a village with 750 inhab., once the abode of Herodes Atticus (p. 55), is the most important place in the plain to which it gives name, and makes an impression of comparative prosperity. Between the houses and the bed of the stream extend well-kept and well-watered gardens, which give the place an air of cheerfulness and thrift. Night-quarters may be obtained in the village inn or at one of the other houses.

We here engage a guide to lead us to the (40 min.; $3\frac{3}{4}$ hrs. from Kephisia) *Cave of Pan* (*Σπήλαιον*), as the *agogiatē* usually do not know the way. This grotto, from a fanciful resemblance of its stalactites to flocks of goats, has been identified with that mentioned by Pausanias, but it is otherwise uninteresting. It lies in a somewhat hidden position, to the left of the road to Kalentzi and to the right of that to Kephisia. We pass the mill of *Ninōi*, a Frankish tower, and a copious spring (*Kephálēri*) enclosed by ancient masonry. From the last we overlook the *Mandri tēs Graecas*, or fold of the old woman, a circle of stones, probably belonging to an old fortification.

AN EXCURSION TO RHAMNUS from Marathon and back takes 6-6½ hrs., besides a stay of 2-3 hrs. (Provisions and water should be brought from Marathon.) From the village of Marathon we ascend past the cemetery and traverse a hilly district to (1 hr.) *Apáno-Souli* and to (50 min.) a small plain with a *Chapel of St. John* and a well of good water on the bank of a brook fringed with oleanders. The rest of the way ($\frac{1}{2}$ -1 hr.) leads through the *Valley of Límikó*, which is intersected by a low hill with remains of ancient graves and walls, and across a fertile plain.

The ancient seaport town of Rhamnus has no modern representative, and its site is marked only by a heap of ruins. As the path descends to the beach, we first reach a small, projecting plateau, on which are the ruins of two ancient TEMPLES. To the left lay the *Smaller Temple*, 34 ft. long and 21 ft. wide, consisting of the simplest form of a cella in antis, with a portico supported by two Doric columns of Poros stone. The *Larger Temple*, estimated to have been 96 ft. long and 37 ft. wide, was a Doric peripteros, with 12 columns at the sides and 6 at the ends, and consisted of a pronaos, a cella, and a posticum. Eight fragments of columns are still erect, and the absence of fluting indicates that the building was never finished. The smaller temple was probably the original sanctuary destroyed by the Persians, while the larger was afterwards erected to replace it; both were dedicated to *Nemesis*, who is the only divinity known to have been worshipped at Rhamnus. The statue of the goddess was executed by Phidias or Agorakritos, and the block of white Parian marble from which it was hewn is said to have been brought by the Persians for a monument in commemoration of their expected victory. Excavations

made by the Archaeological Society in 1891, by which the smaller temple was freed from rubbish, led to the discovery of a colossal statue of Themis (p. 102) and some other works of art.

From the terrace on which the temples stand we now descend to the ancient fortified town of RHAMNUS, the walls of which, half buried in a luxuriant growth of evergreens, are still standing, at places almost in their full height. The door-post of the great gateway still contains the holes into which the bolts were shot. Rhamnus is seldom mentioned in antiquity. Its modern name is *Oeriókastro*, a corruption of Ebréokastro, or Jewish town.

We may now return to the S., viâ (6 M.) the village of *Kato-Souli*, with its conspicuous Turkish tower. A little on this side of the village and on the low hill called *Stavro-Koraki* at the village itself, are a few ruins, marking the site of the ancient deme of *Trikorythos*. About $\frac{1}{4}$ M. beyond Kato-Souli, by the wayside, is a spring, known in ancient times as *Ma-karia*. To the left extends the great marsh to the N. of the plain of Marathon, which proved fatal to so many Persian fugitives. We take about $\frac{1}{2}$ hr. to reach Marathon from Kato-Souli, the route leading viâ *Béi* (p. 127).

i. Laurion and Cape Sunion.

40 M. RAILWAY in $2\frac{3}{4}$ -3 hrs. (fares 7 dr. 35, 5 dr. 55 l.; return-ticket, available for two days, 12 dr. 70, 9 dr. 50 l.). — The interval between the arrival of the first train at, and the departure of the last from Laurion, affords time for a visit to Cape Sunion on foot. Carriages are generally in waiting at the railway-station of Laurion, but it is safer to order one by telegraph (comp. p. 130).

From Athens (Kephisia Station, p. 119; Pl. D, 2) to ($4\frac{1}{2}$ M.) *Arakli*, see p. 120. The line to Laurion here diverges to the E., passes (7 M.) *Chalandri* (p. 122), on the depression between the Pentelikon (N.) and the Hymettos (S.), and then turns to the S. From stat. *Jéraka* a fine pine-wood extends to the slopes of the Pentelikon. Farther on, to the left, stands a handsome modern chapel dedicated to *St. Nicholas*. Adjacent is a white marble monument of a late period of Greek art, consisting of a lion sitting on his haunches, with his head turned towards the left. It stood on a square platform, now in ruins. Beyond stat. *Kantza* we enter the *Mesógia* (Μεσόγαια, the inland), an undulating district of hill and plain, stretching to the spurs of Pentelikon on the N., to the Hymettos on the W., to the vicinity of Markopoulo on the S., and to the coast-hills on the E.

15 M. *Liópesi*, a pleasant village with 1600 inhab., undoubtedly occupying the site of the ancient deme of *Paeania*, the birth-place of Demosthenes. About $3\frac{1}{2}$ M. to the E. lies the village of *Spáta*, where some interesting cave-tombs were brought to light in 1877; while the tumuli of *Vourvá* and of *Velanidésa* lie respectively $\frac{13}{4}$ and $3\frac{1}{2}$ M. farther on. — $18\frac{1}{2}$ M. *Korōpi*. The large village (2800 inhab.) lies to the right, at the base of the *Pani* or Hill of Pan (Πανεῖον), the two highest peaks of which are 2015 ft. and 2135 ft. high. Eubœa is visible on the left for some distance.

22 M. *Markópoulo* (*Rfmts.*), a village with 1800 inhab., situated on a rising ground amid corn-fields and vineyards, also shows traces of an ancient deme, the name of which has not been ascertained.

About 8 M. to the N.E. of Markópoulo lies *Vraóna*, the ancient *Brauron*, the seat of one of the principal sanctuaries of Artemis, which contained

the wooden image of the goddess said to have been brought from Tauris by Iphigeneia (comp. p. 84). The ancient remains here are very scanty. — The ruined village of *Merénda*, 1½ M. to the S.E. of Markopoulo, said to have been destroyed by the Turks, occupies the site of the ancient *Myrrhinous*, which possessed temples of Artemis Kolainis and Athena.

From Markopoulo a carriage-road leads to the E. to (11 M.) the *Porto Rapti*, a fine natural harbour, divided into two basins by a tongue of land with a few houses and a chapel of St. Nicholas. The S. part of the bay belonged in antiquity to *Prasiae*, one of the twelve towns of Attica welded into one political community by Theseus (p. 39). The town lay on the *Cape of Koróni*, which forms the S. boundary of the bay, and is known in classic history as the port from which the Theoriae, or sacrificial embassies to Delos, took their departure. To the N. of Cape Koróni lies a small rocky islet, accessible only from one side (N.), on which is a colossal marble figure in a sitting posture, probably representing the hero Erysichthon. Popular fancy has seen some resemblance in this figure to a tailor (πάτρης), and has named the bay accordingly.

Near (25½ M.) *Kalyvia* the mountains on both sides close in a little and begin to merge in the hills of Laurion. — 27½ M. *Kerateá*, a thriving village with 1800 inhab., possesses pleasant gardens and fruit-trees and an excellent spring, the water of which is sent even to Thorikó and Laurion. It probably corresponds to the old deme of *Kephalé*. A strong red wine, without resin, is produced here.

34 M. *Daskalió* and then *Spiliázexa*, both to the left of the railway, which now descends through a long valley, side by side with the high-road. Signs of our approach to a mining-district become more numerous.

38 M. *Thorikó* or *Therikó*, on the spacious harbour of *Porto Mandri*, contains considerable remains of the ancient *Thorikós*.

In legendary history *Thorikós* appears as the residence of King Kephalos, husband of Prokris, the daughter of Erechtheus, the story of whose visit to Crete is undoubtedly based on some early intercourse with that ancient home of culture. *Thorikós* was one of the twelve towns of the *Synœkismos* of Theseus (p. 39), but thenceforth disappears from history till the 23rd year of the Peloponnesian War (B. C. 406), when we read that the Athenians surrounded it with massive walls to repel any attack the Spartans might make from this side on the silver-mines of Laurion.

Most of the ruins lie at the S. base of the pointed hill of *Vele-touri* (480 ft.) to the N.W. of the harbour, connected by a saddle with a lower hill (400 ft.) to the N. The most extensive are those of the THEATRE, which we observe at some distance to the left of the railway and road. The auditorium faces the S. and is embedded between two low spurs of the hill, a fact which no doubt accounts for the oval form nowhere else met with in buildings of this kind. It is bounded by a marble wall resembling that of a fortress. The tiers of seats, formed of large slabs of stone, are nearly all destroyed. The structures on the outside of the enclosing wall, to the N.W. and N.E., were probably the substructures for flights of steps ascending to the top of the wall, whence other flights descended on the inside to the seats. The substructure to the N.W. is in tolerable preservation; it is intersected by a low passage with a corbelled

vaulting, a device by which building material is saved without loss of supporting capacity. Opposite the E. end of the wall is a small square chamber hewn in the rock and opening on the auditorium, which may possibly have been a *Parascenium* (see p. 53) or side-scene. A little to the N. of the theatre is an ancient circular *Cistern*, the stones of which are coated with mortar; part of the enclosing wall, in the polygonal style, is also preserved. More to the W. is an ancient *Watch Tower*, still of considerable height, near which are the stumps of some columns and other remains.

Another section of the ruins lies to the E. of the village of Thorikó and of the large factory (closed) built on the tongue of land separating the Porto Mandri from the smaller bay to the N., called the *Vrysaki* or *Franko Limani*. The remains here are those of a line of fortifications of polygonal masonry, provided at intervals with towers, which faced the E. and ran from the Bay of Vrysáki to the Bay of Mandri. At the highest point of this wall, near the little chapel of *St. Nicholas*, are the foundations of a large tower, to the N. of which are traces of a gateway. On the W. this line of fortifications is answered by another, not so distinctly traceable, on the hill with the factory-chimney.

Beyond Thorikó the railway skirts the coast, traversing the hollow between the low coast-hills (100 ft.) on the E., with the village of *Nyktochōri* on their slopes, and the higher hills to the W. It ends at the bay of Laurion.

40 M. *Laurion*. — *Hotels*. *HÔTEL D'EUROPE*, opposite the W. side of the station, clean, bed from 2 dr., with a restaurant. — *Good Café* at the station.

Carriage to Cape Colonna (p. 132; 1½ hr.), obtained from *Cusela*, 15 dr. Comp. p. 123.

Laurion or *Laurium* (pronounced *Lávrión*), pleasantly situated on the bay of *Ergastiri* (*Ergastēria* = work shops), is an entirely modern town with 5100 inhabitants, all of whom, except a few French, German, Italian, and English officials at the mines, are of Hellenic race. It consists of a colony of workmen's houses, laid out in regular lines and on a uniform pattern round the large smelting-works. The roomy harbour, which must certainly have been used by the ancient Greeks, generally contains a few steamers, taking in or discharging cargo, and some of the market-boats that keep up a traffic with the *Ægean Islands*.

The name of *Laurion*, which may perhaps have survived in that of *Legrana* now assigned to one of the mining districts, was applied by the ancient Greeks to the whole of the hilly and metalliferous part of the Attic peninsula to the S. of a line drawn from Thorikos (p. 129) to Anaphystos. The exact period at which the art of mining, long known in the Orient, was introduced into Attica is unknown, but it was not practised with any very profitable result in the time of Solon. The mines were the property of the state and farmed out to enterprising citizens, on hereditary leases. The price of the lease, which at a later date was usually a talent (ca. 225*l.*) for each mine, and 1/24 of the annual returns were paid into the public treasury. All that was left after defraying the ordinary expenses of government was divided among the citizens. The miners

were invariably slaves. The workings consisted, as in our own time, of shafts (πέραια, wells) and galleries (ὀρυμαίαι, mines), and the large chambers excavated underground were supplied with air by ventilating shafts (φυλαγυρία). Injury to the columns (σφύραι, μεσορπίστεις) left standing to prop the roof was punished severely, in some cases even with death. The masses of rock hewn out were brought to the surface on the backs of slaves. The metalliferous ore was then separated from the 'dead' ore by pounding with iron pestles in mortars of stone. The ancient process of smelting is unknown.

In B.C. 489-488, when the mines of Laurion were yielding a highly satisfactory return, Themistokles prevailed upon the Athenians to give up the annual distribution of the surplus and to apply it to the formation of a fleet, to be used against the Æginetans (p. 136) and the Persians. Thus after its favourable situation, the liberality of its constitution, and the intellectual superiority of its people, probably nothing contributed so much to the prosperity and might of Athens as the possession of the mines of Laurion. Towards the end of the same century, however, the output fell off. In the time of Strabo (1st cent. of our era) the miners had begun to work over the 'Ekboladæ' or stones which had formerly been thrown aside as containing too little ore to make it worth extraction, and Pausanias (p. cx) speaks of the mines as having been long disused.

In recent days, however, new life has begun here; but while silver was almost the sole object of the ancient miners, lead is the chief product of the modern mines. In 1860 a Marseilles company bought the refuse-fields belonging to the community of Keratæ (p. 129), and also obtained the right to work over those belonging to the state. In a short time 8-10,000 tons of lead (containing 12-22 oz. of silver per ton) were exported annually to England, for which 6000 dr. were paid yearly to Keratæ, while a royalty of 10 per cent on the yield of private property and of 30 per cent (about 22 dr. a ton) on that of the public mines was exacted by the Greek government. It soon, however, came to light that the French company not only utilised the scoræ or slag, to which they were limited by a verbal interpretation of their contract, but also the 'Ekboladæ' (see above), from which modern appliances were able to extract a remunerative quantity of ore. Hence arose a law-suit (1869), into which the Hellenes threw themselves with great vehemence and which occasioned a good deal of excitement in Greece. It ended in 1873 with the purchase by the company of the whole area embraced by their workings for 11,600,000 fr. The mines of Laurion are now worked mainly by two companies, founded soon after the above date. Of these the *Société des Usines du Laurium*, a Greek company which has its seat at Laurion and Daskalió, confines itself mainly to the working over of scoræ and the production of cadmium; while the more important French company, the *Compagnie Française des Mines du Laurium*, has works at Kamáres and Plaka Villia, where cadmium, lead, and manganese are produced. The following smaller companies also carry on operations: the *Société Dardosa-Daskalio* at Daskalio (manganese), the *Société Française des Mines du Sunion* at Sunion (lead and cadmium), and the *Société de l'Olympe Lauriotique* (cadmium).

An interesting visit (guide necessary) may be paid to some of the ancient workings, many of which are in the same condition as they were left 1800 years ago. There are in all 2000 shafts and galleries. The former are generally about 6½ ft. square, and vary in depth from 65 to 400 ft. Niches for lamps, water-vessels, and the like may be noticed in the walls.

EXCURSIONS FROM LAURION. 1. Viâ *Souressa* or viâ *Kyprion* (thence by the French railway) to *Kamarésa* (p. 136), where the mines may be visited only by special permission; thence to the N. to the cable-railway of the Greek Company, past numerous ancient workings, and to *Plaka*, returning through the plain of *Thorikó* to Laurion (by carriage in 3 hrs.).

— 2. Via *Soudresa* and *Spitharopousi* to *Megale Vigla*, and back viâ *Sunton* to *Laurion* (5 hrs.).

The direct route to CAPE COLONNA takes $2\frac{1}{4}$ hrs. on foot, or $1\frac{1}{2}$ hr. by carriage (p. 130). The carriage-road (numerous short-cuts for walkers, to the left) leads partly in a gradual ascent over the coast-hills, partly skirts the sea. For nearly the whole way we have a view of the long and mountainous island of *Makronisi*, which is inhabited only by a few huntsmen and shepherds. In antiquity it was called *Helena*, a name probably due to some early intercourse with the Phœnicians, though popularly ascribed to the legend that the fair queen once landed here with *Paris* or *Menelaos*.

After $1\frac{1}{4}$ hr.'s walk the columns of the temple of *Athena* at *Sunton* become visible for a moment straight in front. In 35 min. they re-appear, $\frac{1}{4}$ hr. before we reach the end of the carriage-road and the lofty isthmus joining Cape Colonna with the mainland. In the little-used bay on the E. side begins the submarine telegraph cable to *Syra*. The bay on the W. side is also little used by shipping, as it is exposed to the full fury of the S. wind. From the houses on the shore, where wine and bread may be purchased, a walk of 10 min. brings us to the temple on the summit of the cape.

The low hill (145 ft.) to the N., beyond a deep depression, is covered with fragments of Doric capitals, marble slabs, and other debris, surrounded by a wall of yellowish-gray stone. It is not the ruin of a temple, but rather a deserted marble-cutter's yard.

****Cape Colonna or Kolónnaes**, the *Cape Sunion* of ancient history, descends on every side perpendicularly to the sea from a height of nearly 200 ft., and may be not inaptly compared to a huge watch-tower at the extremity of the Grecian mainland. The mariner approaching from the E. had often to struggle here against opposing winds and currents, before he could round the point and enter the calmer and more sheltered waters to the W. Hence it was chosen at a very early period as the site of a temple of the god who rules the sea, and *Homer* and other ancient writers chronicle its sanctity. *Poseidon* afterwards received *Athena*, the protectress of the land, as a companion, and the cult of the latter divinity, more from political than from religious reasons, eventually stepped into the foreground.

The summit of the promontory is surrounded by a FORTIFIED WALL strengthened with towers, which is best preserved on the E. part of the N. side and on the E. side, facing the path. The wall is double, consisting of an inner and an outer screen of masonry, with an intervening space filled up with rubbish. The structure, though perhaps often afterwards repaired, dates originally from B.C. 413, when the Athenians were compelled to import all their grain from *Eubœa* by sea owing to the hostile occupation of *Dekeleia* (p. 121), and had consequently to provide harbours of refuge for their grain-ships. Soon after a body of rebellious miners from *Laurion* seized the fortifications, and maintained themselves here by brigandage, until the Athenians managed to put a stop to their exactions. The for-

treas is mentioned in one of the speeches of Demosthenes, who recommends it as a good rendezvous for the surrounding inhabitants in time of war.

At the highest point of the promontory stands a ***Temple of Athena**. This structure, a Doric peripteral hexastyle, with 12 or 13 columns at the sides, seems to have resembled the Theseion at Athens but was on a slightly smaller scale (98 ft. by 44 ft). Most authorities refer its erection to the time of Perikles or a little later.

The stereobate, consisting of three steps, is supported on the N. and W. by substructures, built to eke out the small level surface available at the top of the cape. Nine columns on the S. side and two on the N. are still standing. They are 20 ft. in height, and in diameter and taper are identical with those of the Theseion. There are, however, only 16 flutes (instead of 20), an arrangement which is perhaps owing to the fact that the temple was to be seen more from the sea and at a distance than close at hand. The greater part of the front of the pronaos has also been preserved at the E. end, comprising the whole of the N. anta, a few blocks of the S. anta, and one of the columns between them. The rest of the building is a shapeless ruin. The frieze was of Parian marble. The coarse-grained marble, of which the rest of the temple is built, from the Agresila valley, $2\frac{1}{2}$ M. to the N., has not resisted the effects of time and weather so successfully as the Pentelic marble of the Athenian edifices. The process of disintegration seems to be still going steadily on; at the end of the 17th cent. there were 19 columns still in an upright position and there were 14 at the beginning of the present century.

In front of the E. end and the adjoining portions of the N. and S. sides lie nine or ten blocks, some face downwards, bearing much defaced reliefs. These probably formed part of the frieze. Experts claim to recognize Theseus overcoming the Marathonian bull; the battle of the Lapithæ and Centaurs, with the invulnerable Kæneus overwhelmed with masses of rock by two Centaurs; and Theseus and Skiron (?).

To the N. of the temple and a little below it lies an artificial terrace, supported on the N. and W. by a well-preserved wall of white marble and abutting to the E. on the fortified wall enclosing the promontory. Near the N.E. corner of this platform lie two Doric capitals, differing from each other and from those of the temple. Since the French 'Expédition de Morée', this has generally been taken for the site of a **PROPYLÆON**, the entrance of which was distyle 'in antis'. It is, however, not improbable that it served as a basement for the altar of Poseidon (p. 132). The festival of the marine deity, celebrated here every fourth year and honoured by a sacrificial embassy from Athens, must have required a tolerably roomy space.

According to the opinion of *Lord Byron*, expressed in a note to 'Childe Harold', there is 'in all Attica, if we except Athens itself and Marathon, no scene more interesting than Cape Colonna'. And indeed when we re-

gard the columned promontory of Sunion, and compare it with the situations of the temples at Ægina (p. 138), Bassae (p. 310), and Olympia (p. 323), we find it impossible to resist the conclusion that the ancients had a strong sense of natural beauty in selecting the sites of their holy places, little as this could be surmised from even the best of the classic writers. The *VIEW from Cape Colonna comprises the well-wooded, metalliferous hills and valleys of *Laurion* and a great part of the Saronic Gulf, with the Æginetan *Oros* towering in its midst and often enveloped in the rain-clouds that betoken a coming storm; more to the left is the open Myrtean Sea, with the island of *Hydra* and the mountains of the Argolic peninsula; in the middle foreground lies the rocky islet of *Hagios Georgios*, the *Belbina* of antiquity; to the E. extends the Ægean Sea with the double row of the Cyclades, *Keos*, *Kythnos*, *Seriphos*, and *Melos* forming a prolongation of the Attic peninsula, while *Andros* and *Tenos* continue the island of Eubœa.

BRIDLE-PATH FROM ATHENS TO LAURION. From Athens to *Vari*, $3\frac{1}{4}$ hrs.; thence to *Laurion* 6 hrs. — We leave Athens by the bridge over the Ilissos (Pl. E, 8), to the S. of the Olympieion, and diverge to the right from the road to the Greek Cemetery (p. 51). We pass a powder-magazine on a hill to the right, and after about $\frac{1}{4}$ hr.'s. ride from the bridge reach a chapel of *St. John*, round which are numerous ruins, supposed to be those of an ancient suburb. About $\frac{1}{4}$ M. farther on, to the left, is a large funeral mound, the hollow interior of which has been partly filled up by the falling in of the roof. This is the first of a series of similar sepulchres which accompanies the path for nearly the whole way; the fragments of walls, sometimes enclosing a quadrangular space, also belong to tombs. The great number of these graves, which have provided the Athenian dealers in antiquities with copious supplies of vases, show how much frequented this route must have been at one time. At several points, where the path traverses small elevations, traces of the old wheel-tracks can still be made out and at one place the raised side-walk for foot-passengers is visible.

Farther on the village of *Brahmi* is seen at some distance to the right. Along the hills to the left, above the hollow containing the farm of *Kard*, extends a series of ancient stone quarries, some of which are still worked. The village of *Trachōnes* is believed to correspond with the old deme of *Haltimous*. To the W. is a cape jutting out into the sea and crowned with the ruins of a chapel of *St. Cosmas*. Many authorities identify this promontory with *Cape Kollas*, to which the wreck of the Persian ships was borne by the W. wind after the battle of Salamis. It was the site of a much-revered temple of Aphrodite. The vicinity furnished the potters of Athens with their finest clay. About $\frac{1}{2}$ M. beyond Trachones a track diverges to the left, which traverses the so-called *Piræni Valley* and leads between the Great Hymettos on the N. and the Lesser or 'Waterless' Hymettos on the S. to the *Mesógia* (p. 128; to Koropi $2\frac{1}{2}$ hrs.). About $3\frac{1}{2}$ M. farther on the road to *Vari* strikes off to the left, passing the extensive ruins of an ancient deme, and traversing a lateral valley with the substructures of numerous ancient tombs. The path in a straight direction leads to a chapel of *St. Nicholas*, situated near the sea-shore, and to the lake of *Voulasmeni*, a small sheet of water surrounded by precipitous rocky walls. Near this lake is the convent of *Zoster*, situated on the beach opposite the island of *Phléa*, the *Phædra* of antiquity.

Vari is much frequented in autumn by sportsmen, who obtain excellent quail and snipe shooting in the surrounding swamps. A room has been fitted up for the accommodation of strangers. *Vari* stands a little to the N. of the site of an ancient deme, which has not as yet been identified (perhaps *Anagyros*?). — On the upper slope of a barren rocky hill, 8 M. to the N., is the *Gzortto* of *Vari*, to which a visit may be paid (with a guide) for the sake of its inscriptions and reliefs. These are the work of a stone-mason of *Thera*, named *Archedemos*, who has left a portrait of himself with his hammer and square. Near this relief

are a primitive altar of *Apollo Hersos*, a quaint relief of a sitting figure, a lion's head, etc. In the innermost recess of the grotto is a small but almost perennial spring.

The track, which beyond Vari is impracticable for driving, now turns to the N. E. and skirts the ridge of *Keramoti*, the E. boundary of the fertile plain of Vari. In the sea behind us lies the small island of *Katramonisi*. After $\frac{3}{4}$ hr. we pass a frequented well, surrounded with a coping of ancient squared stones. To the N. rises the hill of *Kondra Psiti*, somewhat resembling a feudal castle. The path now begins to ascend and passes places where the rocks have been levelled for the construction of the ancient road to Laurion. To the N. lies the ruined village of *Lamvrika*, occupying the site of the upper deme of *Lamprae*, while the lower deme lay to the S., on the sea. We now reach another plateau, along which our path leads at a distance of about 1 M. from the coast, and obtain a view of the range of Paní, near Keratá, to which a path diverges via the village of *Kalyvia*. In $1\frac{1}{2}$ hr. more our path trends inland and ascends gradually through a tract partly under cultivation. After passing a disused Turkish farm and a chapel of *St. Demetrius* we reach the (1- $\frac{1}{4}$ hr.) miserable hamlet of *Elymbo*, situated between the Paní and the *Skordi* or *Elymbo* (c. 1500 ft.). The name is evidently a corruption of the ancient *Olympos*, which accordingly has been restored in official documents. By the wayside are numerous remains of ancient walls and tombs, similar to those at Vari. About $1\frac{1}{2}$ M. beyond Elymbo a small plain opens out on the right, traversed by a stream of which the bed is generally dry. This plain ends on the other side at the bay of *Alki*, so called from a salt-work on its banks. In the sea lies the island of *Lagonisi* (*Elaeussa*), concealed from view by the promontory of *Astyralaea*. In antiquity this tract was comprised in the deme of *Anaphlystos*, a name which is but thinly disguised in that of *Anavysso*, applied to a farm at the E. base of Mt. Elymbo. *Anaphlystos* and *Thorikos* (p. 129) formed the fortified extremities of the N. frontier of the mining district of Laurion (p. 126). — Our route crosses the plain (20 min.) and then ascends through brushwood. In $\frac{3}{4}$ hr. more we reach the great slag-fields of Laurion. We then follow a line of rails, passing the gaping mouths of several deep shafts, and arrive at ($\frac{1}{4}$ hr.) *Kamáressa*, one of the most important of the new mining-stations (p. 131). A good road leads hence to (3 M.) *Laurion* (see p. 130).

10. Ægina.

THE EXCURSION FROM ATHENS TO ÆGINA takes about $1\frac{1}{2}$ day. STEAMER (comp. pp. xix, xx) almost daily between 7 and 8 a.m. from the Piræus to Ægina in $2\frac{1}{2}$ hrs. (fares 5 dr. 80, 3 dr. 90 l.; tickets obtained on board). On landing we should at once secure horses for a visit to the temple (there and back in 6 hrs., 6-8 dr.). The steamer returns to Athens on the following day. — Smaller steamers occasionally make special excursions to the foot of the hill on which the temple of Ægina stands; see the bills at the street-corners and in the hotels. Horses meet these boats.

The ascent of the *Oros* (p. 139) requires about $6\frac{1}{2}$ hrs. including stoppages; if an early start is made from Ægina (not later than 9 a.m.) it can be combined with a visit to the ruined temple (horse for the whole day 10-12 dr.). — The most comfortable way of making the tour is of course under the guidance of a courier; and it is also advisable to take some provisions and wraps.

Sometimes a visit to SALAMIS is combined with this excursion. If the wind is favourable, a sail of about 3 hrs. takes us across to *Koulouri* (p. 114) or to *Moulki*, 1 M. from Koulouri, in the S.E. angle of the bay of Koulouri (sailing-boat 10-12 dr. and gratuity to the crew); but in a calm thrice as long may be required.

Shortly after setting sail we enjoy a fine retrospect of Athens, with Pentelikon in the background. To the right appears the

rugged E. coast of *Salamis*, culminating in the *Mavro Vouni* (1247 ft.), and on the left the lofty mountains of *Ægina*, sloping gradually N.E. to the sea, and bearing on their skirts the temple, which comes into view as we approach. Farther on the view to the right embraces the islands of *Pente Nisia*, *Platonisi*, *Sachtero*, and *Ipsili*, grouped in front of the mountains of Argolis; and as soon as we have left *Salamis* fairly behind us, we catch sight of the distant *Megara* (p. 148), situated on its two hills. To the S. the island of *Angistri*, the ancient *Kekeryphaleia*, comes into view. The town of *Ægina* is not visible until we round the W. coast of the island, on which stand the tumulus, mentioned at p. 137, and the lonely columns of the temple. (Landing 50 l. for each person.)

Ægina. — **Hotels.** XENODOCHION TON XENON (*Hôt. des Étrangers*), R. 2 dr., tolerably clean, with good restaurant; THRÁKE, EURÔPE, similar; all on the beach. — Best *Cafés* in the *Platia*.

Ægina, the capital of the rocky island of *Ægina* (Αἴγινα; 33 sq. M.) in the middle of the Saronic Gulf, is prettily situated. The houses extend along the broad quays, from which narrow lanes lead inland. The town contains 4300 inhab., or more than half of the total population (7100) of the island. The view from the quay embraces the little islands of *Moni*, *Metopi*, and *Angistri*, and the mountains of *Epidauros* (p. 243). In the *Platia* is a lofty pedestal with a marble bust of *John Kapodistrias*, president of Greece (p. 250), erected in 1837. The islanders support themselves partly by agriculture and the cultivation of olives, figs, and almonds, which flourish in the neighbourhood of the town, but chiefly by trade with the adjacent mainland and by fishing. The sponge-fishery, carried on by divers in spring and summer, is a profitable branch of the latter. Pottery is also made, and the 'Kannatia' or water-coolers of *Ægina*, two-handled jars with wide mouths, are well-known in the markets of the *Piræus* and *Athens*.

The legendary ancestor of the *Æginetans* was *Aakos*, son of *Zeus* and *Ægina* and father of *Peleus* and *Telamon*, who became the colleague of *Minos* and *Rhadamanthos* as judge in the nether world, on account of his wise and just government. Historically the island first appears as a colony of the Doric *Epidauros* (p. 243); and in the 8th cent. B.C. it belonged, with its mother-city, to the domain of *Phidon* of *Argos* (p. 255). At the beginning of the 6th cent. *Ægina* detached itself from *Epidauros*, as *Coreyra* did from *Corinth*, and speedily attained such a pitch of prosperity that *Corinth* alone could rival it. The *Æginetans* had trading-stations far and wide, and disposed of their brazen goods, pottery, ointments, and other products in *Umbria*, on the *Black Sea*, and in *Egypt*. *Æginetan* ship-owners were held to be the richest merchants in the *Grecian* world; and *Æginetan* money, stamped with the image of a tortoise, was one of the most widely circulated Greek coinages. Coins of *Ægina* have been abundantly found in modern times. The outbreak of the *Persian* war found the island at the zenith of its power; and it was one of the thirty ships from *Ægina* that obtained the prize for the greatest bravery in the battle of *Salamis*. It is none the less true, however, that the islanders, from commercial motives, had at first offered earth and water to the ambassador of *Darius* in token of submission; and they were accordingly called to account by *Sparta* on the accusation of *Athens*. This was the first of a series of contentions with the *Athenians*, to whom

Ægina, to use the expression of Perikles, was a constant 'eye-sore'; its subjugation was indispensable to the extension of the naval power of Athens. The Athenian naval victories at Kekryphaleia and off Ægina, quickly following on each other, were decisive. In spite of wars carried on at the same time at Megara and in Egypt, the Athenians took the city in B.C. 456 after a nine months siege; the Æginetans had to raze their walls, surrender their war-ships, and pay a tribute. But even these severe measures seemed insufficient; for when the Peloponnesian War broke out in 431, the Æginetans were expelled altogether from their island, which was then divided among Attic citizens. Though the fall of Athens in 404 was the signal for the return of many of the islanders, Ægina never recovered its prosperity. Athens quickly regained her power and sent repeated expeditions which once more reduced the island, and thenceforth Ægina shared the fortunes of the Attic state.

The modern town, which occupies almost exactly the same site as its predecessor, contains few interesting antiquities. On a mound a little to the N., consisting almost entirely of rubbish, pot-sherds, etc. rises a Doric column, about 25 ft. high, which is said to have belonged to a *Temple of Aphrodite*. A fragment of the substructure of the building is also extant; but the rest was used in the construction of a breakwater by President Kapodistrias, who fixed his residence in Ægina in 1828. — The remains of the *Ancient Moles*, which made up for the want of a natural harbour, are in better preservation. On the S. mole is a mediæval tower, while the N. mole bears a lighthouse and the white chapel of St. Nicholas. The moles, which are well seen from the temple, appear to have been a continuation of the city-walls. — Cafés, see p. 135.

A *Tumulus*, 1 M. farther to the N., not unlike the Sorós at Marathon, has been described, though erroneously, as the grave of Phokos, who was slain by his half-brothers Peleus and Telamon. A good view of Megara may be obtained hence through a telescope.

To the S. of the town lies the large *Orphanage* (ὀρφανοτροφεῖον) built by Kapodistrias, and at present used as a barrack and prison. The entrance gate, in front of which are a few sculptured fragments and inscribed stones, leads into a large court, adjoined by an open arcade containing a few sculptured remains. To the left, in the farther corner, beside a well, an ancient subterranean *Tomb* has been preserved. Removing the planks which cover the entrance, we descend a short winding-stair to a dark apartment, with walls covered with rude sketches, some of which are ancient.

The most important relic of antiquity, which even by itself would repay a visit to Ægina, is the ruined temple ('staes Kolón-naes) about 2½ hrs. distant. The road is sufficiently puzzling to render a guide necessary; and its rough and stony nature makes riding advisable. At first it traverses vineyards, amongst which are numerous ancient graves, now planted with fig-trees; and then it passes cornfields, the soil of which is in few places more than 3 ft. deep. We then skirt the slopes of some low hills, and pass several chapels. About halfway we see on a rocky eminence to the left the ruins of a mediæval castle, rising above the deserted vil-

lage of *Palaeóchora*, which in former centuries was the refuge of the inhabitants of the island from the corsairs. But for the visits of shepherds to the excellent spring the site is now quite undisturbed, except at the celebration of the annual 'Panegyris' in the Panagia Chapel. The road next passes a chapel of *St. Athanasius*, over the door of which is inserted an inscribed block of stone that formerly served to mark the limit of the sacred precinct of Athena. Thence we ascend to the ruins, situated on a summit, conspicuous more on account of its comparative isolation than of its height.

The ****Temple of Athena**, long believed to be a shrine of Zeus Panhellenios but now identified beyond dispute with the temple of Athena mentioned by Herodotus, was a Doric peripteral, hexastyle with 12 columns on each side. As in the Theseion, the pronaos and posticum are distyle *in antis*. On each side in the interior of the cella was a row of five more slender and more closely placed columns, which, like the similar columns in the Parthenon, supported the roof. Of the outer colonnade only 20 columns are standing, mainly those of the E. facade and the adjacent parts of the sides. They all retain their entablature. Two columns of the pronaos are also still standing with their entablature. Travellers of last century record that two other columns of the outer colonnade were then standing, besides five in the interior, which now presents nothing but a confused heap of ruins. The height of the columns with their capitals is 17 ft. 5 in.; their diameter at the base is 3 ft. 1 in. and at the top 2 ft. 3 in. The material of the temple is a yellowish limestone, even yet partly covered with a uniform coating of stucco. Some of the columns are monolithic, but most of them consist of several drums; a few are strengthened with iron rings. The roof and the sculptured ornaments were of Pentellic marble. The irregular joints in the floor of the cella, the numerous subdivisions of the posticum, and the holes in the floor of the pronaos, in which a railing was fastened, should be noticed. The sculptures from the pediments of the temple, discovered among the rubbish by some English and German travellers in 1811, were purchased in the following year by the Crown Prince Lewis of Bavaria for 20,000 scudi (com. p. lxviii) and removed to Munich, where they now form the chief treasure of the Glyptothek. Casts of some of them are in the British Museum. They represent contests of the Æginetans with the Trojans. The edifice as a whole, as well as its sculptures, conveys an impression of considerable antiquity; it certainly cannot be more recent than the 6th cent. B.C. — Fine *View.

The hill upon which the temple stands descends on the N. side sheer into a flat valley (*Vagiá*), in which lie the chapels of *St. Demetrius* and *Panagia s̄n Nēstá*, the latter close to the sea. The flat summit is enclosed partly by natural ridges of rock and partly by walls of masonry. A little to the S. is a terrace, with some ruins, probably belonging to the subsidiary buildings of the sanctuary.

If an early enough start have been made to allow of our leaving the temple ruins by midday, we may visit on the same day the Oros, the highest point of the island. On our way thither along the E. coast we pass the bay of *St. Marina*, the one natural harbour of the island, but deprived of importance by its distance from the fertile districts. Our somewhat fatiguing route passes *Portaues* and other shepherds' stations and in $2\frac{1}{2}$ hrs. reaches the chapel of *Hagios Asómatos* (Holy Angel, i.e. the Archangel Michael), near which once stood a temple of *Aphæa*, a goddess somewhat resembling *Artemis*. There are a few traces of the terrace and encircling wall. Hence a steep climb of $\frac{3}{4}$ hr. takes us to the top.

The **Oros* (1742 ft.), now named *St. Elias* after a chapel on its summit, is the most conspicuous point in the entire Saronic Gulf and attracts the eye of every traveller who sails across the gulf from the E. or S. Before rain the clouds gather round its peak, a circumstance manifestly referred to in the legend that once after a long drought *Æakos*, at the request of the Greeks, besought his father *Zeus* for rain, and that when the prayer was granted a temple was erected to *Zeus* on the mountain. The spot was certainly a seat of the cult of *Zeus Panhellenios*, but it possessed only a large altar and no temple. Relics of the old encircling wall, which followed the crest in a curving line, may still be traced; and a few ancient blocks have been built into the walls of the chapel.

The **View* is particularly fine. We survey almost the entire island, the only part hidden being the hill of *Palæochora*, behind *Mt. Salóni*. The town of *Ægina* in very conspicuous. No other point affords so comprehensive a view of the Saronic Gulf, with *Salamis*, the *Methouridas* near *Megara*, the *Diapória* between *Ægina* and the promontory of *Speiræon*, *Angistri* and the other small islands, the peninsula of *Methana*, the island of *Kalauria*, and *Hagios Georgios* (p. 134); while the *Attic Coast*, *Megara*, *Corinth* and its isthmus, *Epidæuros* and a great part of the *Argolic Peninsula*, and lastly the island of *Hydra*, also fall within the view.

We descend to the Chapel of *Hagios Asómatos* (see above), and then passing *Bajeráki* and another smaller village, we re-enter the capital of the island in about 2 hrs.

11. Syra, Mykonos, and Delos.

FROM THE PIRÆUS TO SYRA steamboats ply 4 times a week in 9-10 hrs. (the *Panhellenios* steamers on Frid. at 8 p.m., and those of the *Soudi Co.* on Sun., Tues., and Thurs. at 8 p.m.); fares 14 dr. 201. — FROM SYRA TO MYKONOS, steamers once a week in 3 hrs. — FROM MYKONOS TO DELOS we proceed sometimes by a local steamer, but usually by sailing-boat, accomplishing the distance in 1 hr. if the wind be favourable. To see Delos properly takes at least one day. The whole excursion absorbs a great deal of time and is scarcely worth the trouble except for archæologists.

Departure from the Piræus, see p. 3. The vessels then skirt *Cape Colonna*, the ancient *Sunion* (p. 132), and steer between *Kea* (*Keos*) or *Tzia* and *Thermia* (*Kythnos*), passing to the S. of *Gioura* (*Gyaros*). In the distance we see *Andros* and then (to the left) *Tēnos*. We then round the N. end of the island of *Syra* and reach —

Hermoupolis. — EMBARKATION AND DISSEMBARKATION as at the Piræus (1 dr.). A strict bargain should be made with the boatmen, who at first make extravagant demands; they understand Italian.

Hotels. HÔTEL DE LA VILLE, HÔTEL D'ANGLETERRE, both in the *Platia*, R. 3-5 dr., pens. 10 dr. — Good Greek cookery at the *Xenodochion tou Stémmatos*, at the harbour.

Steamboat Offices at the harbour, to the right of the landing-place. — *Sailing Boat* to Mykonos, 20-30 dr.

Post Office in the Rue d'Apollon, near the harbour and the *Platia*.

British Consul, *William H. Cottrell, Esq.* — **American Consular Agent**, *Basil Padova, Esq.*

Hermoupolis or *Nea-Syros*, a town with 22,100 inhab., the capital of the island of *Syros* or *Syra*, and the seat of the nomarch of the *Cyclades*, a Roman Catholic bishop, and a Greek archbishop, is picturesquely situated on two hills rising from a beautiful and sheltered bay. Its owes its origin to the refugees from Chios and Psara, who settled here after the devastation of their island-homes in 1821. Its favourable situation on the direct route of steamers for Constantinople and the Black Sea fostered its trade, and twenty years ago *Hermoupolis* was the principal commercial town of Greece, though now it is surpassed by Athens, the Piræus, and Patras.

The town consists of two main streets and the large square or market-place (*πλατεία*, *platía*). In the latter rises the *Hagia Metamorphosis*, or Church of the Transfiguration. To the N. lies the new town, with the handsome domed church of *St. Nicholas*. To the S. is the old town, which possesses ship-building yards and a much-frequented spring.

A wide street ascends, at places by flights of steps, to the mediæval PALÆO-SYROS, which is inhabited almost exclusively by Roman Catholic descendants of Venetian settlers. These persons, who stood under French protection during the Turkish domination, have always felt more or less antagonistic to the orthodox Greeks and they took little share in the War of Liberation. On the highest point (1 hr.) stands the Roman Catholic Church of *St. George*, commanding an admirable view of *Syra* and the surrounding islands. — A still more extensive view is obtained from the *Pyrgos* (1615 ft.), a hill consisting of marble veined with mica. The path to the top begins about halfway up the hill of *St. George*, turns to the left at the dye-works, and farther on ascends in an almost straight direction. About $\frac{1}{2}$ hr. from the summit stands the recently-built church of *Hagia Paraskevê* (the priests offer refreshments).

Those who have a whole day to spend here should not fail to visit the PANAGIA DELLA GRAZIA, beautifully situated on the E. coast of the island and reached by an easy carriage road, passing through the best cultivated part of the island (2-3 hrs.; carr. 15 dr.). Those who prefer to walk should ask to be shown the footpath, which is shorter but more toilsome ($1\frac{1}{2}$ hr.). A good but somewhat expensive dinner may be obtained in the *Kafénion* at the Panagia della Grazia. — In the neighbourhood is a pre-Hellenic *Necropolis*, the clay urns found in which are now in Athens.

VOYAGE FROM SYRA TO MYKONOS (steamers and boats, see p. 139). On leaving Syra we have a fine retrospect of Gloura and Andros. Tēnos then comes into sight to the left; the town on it is conspicuous long before we reach it. Above the town is the pilgrimage-church of *St. Evangelistria*, whose festival, occurring three weeks before Easter, is numerous attended, special steamers plying hither from Athens. To the S. we now see the islands of Megalē Dēlos (p. 146) and Mikrá Dēlos (p. 142), to the S.W., Mykonos, and farther to the S., *Naxos*, *Paros*, and *Siphnos*. The steamer stops at the capital of Mykonos, which bears the same name as the island.

Mykonos. — ARRIVAL at in Hermoupolis in Syra. — The Epistates of the antiquities, *Elas Anapliotis*, or the custodian, *Andreas Pountouris*, provides for the accommodation of strangers. The house *Konsolina* affords good accommodation, E. 3 dr., meals to order.

Mykonos, in modern Greek *Kamenaki*, a pleasant town with 3400 inhabitants, lies in a semicircle round a bay on the W. coast of the large rocky island (35 sq.M.), apparently on the site of the ancient capital. At the E. end of the town lies a beautiful garden, laid out in the 18th cent. (visitors admitted). Over the door of an adjacent house is a late-Greek tomb relief.

The *Museum*, which contains the bulk of the yield of the De-ian excavations (the best specimens are in the National Museum at Athens), is in the house Kamvānis, near the harbour. Admission is obtained through the epistates (see above); the key is in charge of the custodian.

Room I. On the walls: Nos. 2, 8, 9, 10, 11, 12, 14, 20. Eight archaic lifesize female figures, in graceful flowing drapery, some of which are probably votive statues of priestesses of Artemis (No. 12 is an Athena); 5, 24. Male Figures of a similar kind; 3, 6. Archaic heads; 24. Trunk of an archaic sitting figure. Two shafts of hermae, with figures and inscriptions scratched upon them (on all three sides of No. 10). *Tombstone of Aphrodisios, representing the deceased standing in a boat, a good Attic work of the 4th cent.; 42. Torso of a boy, in the same attitude as the celebrated Eros of Praxiteles; Torso of the youthful Hercules. Torso of Pan with pipes. Two archaic lions; large inscription between them. *59. Fragment of a relief representing a woman sitting; 38. Woman in long drapery; *36. Head of a youth; 825. Relief of two men with pointed hats, one carrying a measuring-rod, the other a staff, standing beside an altar, which was originally painted (this relief was discovered in 1881 near the Temple of the Foreign Gods, p. 145). In the middle of the room are smaller objects, potsherds in the Mycenaean style, small horses in clay, arrow-heads, bronze figures of animals, archaic terracottas, etc. 363, 364. Female figures, one sitting and the other standing (from the altar of the Foreign Gods, p. 145); 94. Marble figure of a youth reclining. In another compartment are an archaic statuette of a woman, and various small reproductions of celebrated statues of Venus (Nos. 16, 86, 88, 89); terracotta lamps with fine reliefs. — BACK ROOM. 57. Lioness devouring a stag, in the best Attic style; 19. Archaic figure of a youth on horseback; six weather-beaten frieze-slabs, with representations of battles and sitting figures of the gods, which were found at the N. end of the Hall of the Bulls (p. 145).

Room II. Well-preserved measuring-table, with four hollows for fluids, and an escape-channel; also numerous unimportant fragments.

A pleasant walk may be taken along the path leading round

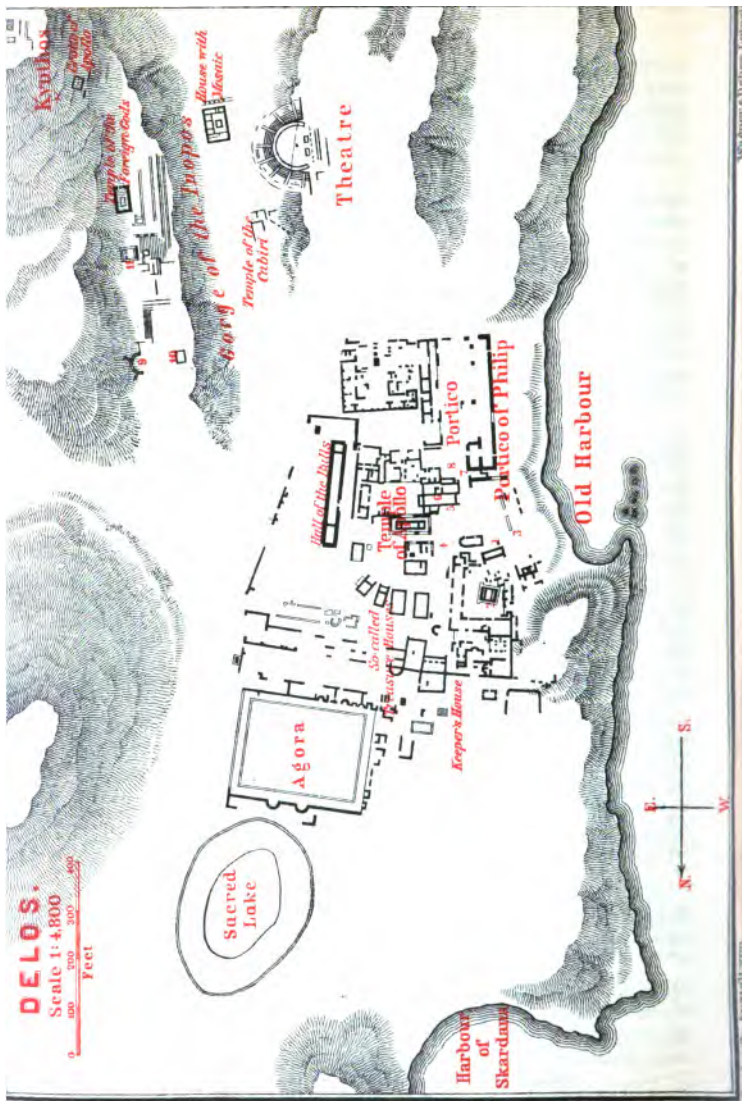
the N.E. arm of the bay to the top of the hill. — *Hagios Elias* (1195 ft.), the highest mountain in Mykonos, lies in the N. part of the island; it is supposed to be the *Dimastos* of the ancients. The interesting ascent may be combined with a ride to the E. to the village of *Tourliani* (mule 4 dr., to the foot of the mountain 2 dr.).

As the N. wind often blows with such violence as to render the journey impossible for many days at a time, the first calm day should be made use of for an excursion to *Delos*, called by modern Greeks 'Lesser Delos' (*Mikrá Dilos*; $2\frac{3}{4}$ M. long by $\frac{3}{4}$ M. broad) in contradistinction to the island of *Rheneia* (p. 146) or 'Greater Delos'. In good weather the passage takes about 1 hr. The fare for a small boat there and back is about 8 dr. (Antonios Passás may be recommended as boatman), for a larger boat 30-40 dr. The traveller must take provisions with him, as there are no inhabitants on the island, except a few shepherds and the custodian who conducts visitors over the excavations (fee 1-2 dr.).

THE HISTORY OF DELOS, the mythical birthplace of Apollo and Artemis, is identical with the history of its temple and its harbour. The oldest settlers were Phœnicians and Carians. After their expulsion by the Ionians, the island became the religious centre of the Ionian races on account of its worship of Apollo which evidently replaced an earlier Carian cult. Every year the Ionians held splendid games here, said to have been inaugurated by Theseus. From the 8th cent. B.C. Athens was closely allied with Delos, and it was Peisistratos who ordained the first 'purification' of Delos, i.e. the removal of the tombs from the temple enclosure, a measure which was afterwards extended to the prohibition of burial on any part of the island. The political importance of Delos is shown by the fact that after the Persian Wars, when the Ionian League was founded, the temple of Apollo was chosen as the treasury of the League. The treasure was, however, removed to Athens as early as 454 B.C., at which time Delos and the other islands became subject to Athens remaining so until the time of Alexander the Great (about 334-331). In its ensuing period of independence Delos became the seat of a flourishing commerce; foreign trading companies, such as the *Hermæistæ* (consisting of Romans), the *Poseidonistæ* (consisting of Syrians from Berytos), and others, had their centre here, and various large buildings were erected (comp. p. 145). When the Romans, who had exercised a kind of protectorate over Delos since 166 B.C., again ceded the island to the Athenians, the town advanced with even more rapid strides, especially after the destruction of Corinth (p. 233), but the devastation of the island by the generals of Mithridates in the year 88 B.C. put an end to its prosperity. The complete destruction of the town happened in 69 B.C. during the wars with the pirates.

THE EXCAVATIONS on the site of the ancient town were begun by the French Archæological School at Athens (p. 94). In 1873 the buildings on Mt. Kynthos were first laid bare by *Lebègue*, whose work was continued by *Stamatakis*. In 1877 began the excavations of the town proper, under the management of *Homolle*, *Hauvette-Besnault*, *Reinach*, *Paris*, *Fougères*, and others.

Boats sailing from Mykonos to Delos generally round the S. end of the latter island, affording a constant view of the lofty form of Mt. Kynthos (p. 146). We land at the ancient harbour on the W. coast of Delos, a few paces distant from the sacred enclosure, commanded by the large and high-lying temple of Apollo.



DELOS.

Scale 1:4,800



Sacred Lake

Αγορα

Stalled
House

Kreper's House

Temple
of Apollo

Hall of the Bull

Portico

Palace of Philip

Old Harbour

Harbour
of
Skardania

Temple of the
Cubirt

Theatre

House with
Mosaic

Temple of the
Foreign Gods

Kynthos

Temple of
Apollo

Passing the foundations of a building of a later epoch, we first reach what is believed to have been the *Propylaea* (Pl. 1), a square structure with a shallow portico on the S. side. To the N. of this is a small Ionic building (Pl. 2), which has been identified with the *Artemision* or with the *Temple of the Seven Gods*, the latter supposition having been suggested by the discovery of several archaic female statues in the vicinity. To the left of the Propylaea are several *Pedestals for Equestrian Statues* (Pl. 3), the smallest and most N. of which, according to an adjacent inscription ('L. C. Cornelius L. F., Sulla Procos.') bore a statue of Sulla. — Beyond this point the 'Sacred Way' leads to the so-called *Treasuries*, where it bends to the S. and approaches the E. front of the Temple of Apollo. To the right of the path are the foundations of a building of unknown import, and adjacent are the remains of another edifice, 67 ft. long and 35 ft. wide, supposed to be the TEMPLE OF LATONA (Pl. 3), which, as we know from ancient writers, lay close to that of Apollo. The walls and architectural fragments here are of good and skilful workmanship, and the latter show that the temple was of the Doric order. The groups of the Rape of Orithyeia and of Kephalos (now in Athens), found here, may perhaps have been placed as acroteria on the tops of the two pediments, while the figures of Nike probably served the same purpose at the angles. Possibly, however, these sculptures belonged to the temple of Apollo.

The great TEMPLE OF APOLLO, the plan of which resembles that of the Theseion at Athens, was 86 ft. long and 44 ft. wide. The remains of the massive foundations, resting on a bed of greyish blue slate, show that the temple was a peripteral hexastyle, probably with 13 columns at the sides. The pronaos and opisthodomos seem to have opened to the E. and W. with two columns 'in antis'. The cella was $37\frac{1}{2}$ ft. long and $18\frac{1}{3}$ ft. broad. Few aids to determine the architectural appearance of the temple remain except some fragments of the triglyphs and of the Doric columns. The latter have been left smooth; the only traces of fluting are at the top and bottom of the shaft. The remains of the plastic adornment are confined to the palmettes and lion's heads of the sima. The building, which probably replaced an older temple, is supposed to date from the third century before the Christian era.

Near the temple stood the *Horned Altar of Apollo* (κεράτινος βωμός), so named from the ram's horns of which it was partly composed, and regarded by the ancients as one of the seven wonders of the world. Recent investigators believe they have found this altar in the N. part of the so-called HALL OF THE BULLS, to the E. of the great temple.

This structure, which is 220 ft. long and 29 ft. wide, is referred to the Hellenistic period and is one of the best-preserved on the island. A base or platform of granite supported three marble steps, still partly *in situ*, which led to the wall with which the building was surrounded on the N., E., and W. The S. end probably opened on a Doric portico 'in antis'.

Entering at this end and crossing the vestibule, we reach an oblong hall, with a hollow or basin in the middle. Of the plastic adornment of this chamber, a Nereid and a dolphin still remain. Several steps ascend to a third room, the entrance to which is enclosed by Doric pilasters. The 'taurine' capitals of these, representing recumbent bulls, gave rise to the name by which the building is now distinguished. The interior walls were, perhaps, adorned with a continuous frieze, of which the slabs mentioned at p. 141 may have formed part. The scattered blocks of marble here are supposed to have belonged to the horned altar. — The stepped erection at the S. end of the hall belonged to an *Altar of Zeus Polieus*.

We now turn to the part of the sacred enclosure to the W. of the Temple of Apollo, where our attention is first arrested by the base of a *Colossal Statue of Apollo* (Pl. 5), erected, according to the inscription, by the Naxians. Adjacent lie two large fragments of the body of the statue, a hand is preserved in the keeper's house, and part of one foot is in the British Museum. The statue was a very archaic work. The god was represented naked and girt about the loins with a metal apron, the position of which and traces of its fastening may still be seen on the fragments of the body. — Immediately to the S. of this base lies a *Portico* (Pl. 5), divided into two parts by a row of eight Ionic columns and extended towards the S. by walls added at a later period. Close by is a small structure of the Doric order, approached by three steps and supposed to be a *Propylæon* (Pl. 6); the inscription records that it was dedicated to Apollo by the Athenians. Farther on is the *Stoa of Philip*, which consists of two parallel colonnades in the Doric style; according to the still extant inscription on the architrave (Βασιλεὺς Μακεδόνων Φίλιππος Βασιλέως Δημητρίου Ἀπόλλωνι) it was erected by Philip V. of Macedonia. The upper parts only of the columns are fluted. — To the S.E. of the small Propylæa are the *Exedra of Soteles* (Pl. 7) and the foundations of another *Colonnade*, the latter running parallel to the Stoa of Philip. Between the two ran the path leading from the S. to the Temenos and the Temple of Apollo.

We now return to the large Propylæa (Pl. 1; p. 143) and proceed to the N. to the remains of a temple, which has not yet been explored but is known as the *Aphrodision*, from a statue of Aphrodite found close by. Beyond the keeper's house, which contains a few inscriptions and fragments of sculptures, is the Agora.

The AGORA, the market during the Roman period, was a large rectangular court, the walls of which, as shown by foundations still existing to the W., were adjoined on the outside by store-houses. The interior of the court was surrounded by Doric colonnades, adjoined by niches resembling exedrae and by square rooms. Several of the inscriptions and works of art have been preserved. Among the latter is a *Statue of C. Ofellius*, which has been re-erected on the W. side, close to its original base. It is a work of the Athenian sculptors, *Dionysios* and *Timarchides* (2nd cent. B.C.), and shows the influence of the Praxitelian school in idea and execution. A large mosaic, 9 ft. long and 5 ft. wide, was discovered in

• one of the N. recesses, but has been covered up again; it represents a high drinking-vessel, a garland, a palm-branch, and a small tablet, and bears the inscription: Πόπλιος Σατρεχάνιος Ποπλίου υἱός. In the recess to the E. of this was found the figure of a Gaul overcome in combat (p. 103). — The N. colonnade of the Agora was connected with the school of the *Hermaistae*, *Apolloniastae*, and *Poseidoniastae* (p. 142), the site of which is now covered by modern buildings. — The round *Sacred Lake*, on the bank of which Latona is said to have given birth to Apollo, closes the Temenos on this side. — Farther to the N., near the sea, lay the *Gymnasium* and the *Stadion*, the latter having its N.W. side built into the natural rock. At its N. end is a fountain with good drinking-water.

We now bend our steps to the S.E., towards Mt. Kynthos, half-way up the slope of which is a terrace, bounded on the E. by the natural rock and on the W. by a supporting-wall of Byzantine construction. On this terrace, to the left, is a small *Circular Building* (Pl. 9), the object of which is unknown; to the right is a *Square Building* (Pl. 10), with a mosaic floor. Here begins the paved way, still partly preserved, which leads to the grotto of Apollo. We pass some walls of late construction and several bases for votive statues. To the left is a small chamber (Pl. 11), adjoining a narrow podium or platform, with a columnar portico. The base of a votive offering erected in honour of King Mithridates and his brother still occupies its original position here. We now reach the —

TEMPLE OF THE FOREIGN GODS, in which Serapis, Isis, Anubis, and Harpocrates were the objects of worship.

This building dates from the latter half of the 2nd cent. B.C., when the cult of these Egyptian deities was introduced into Greece. It stands from N. to S. and consists of a cella and a pronaos. The latter opened to the S. with two columns 'in antis'; the antæ probably ended in short transverse walls. Neither capitals nor bases have been found; the shafts of the columns are fluted in the lower parts only. Marble benches run along the E. and W. walls of the pronaos. The partition-wall between the cella and pronaos is pierced by a door. The large substructure in the cella is supposed to be the lower part of an altar. The W. wall of the temple has been entirely removed and used in the construction of a building in front, apparently of mediæval origin.

Continuing to ascend, we pass some ancient cuttings in the rocks and also an ancient inscription (Ἀθηνάης Ὀργάνης), hewn in the rock and dating from the 5th cent. B.C. We next traverse two terraces supported by walls of solid masonry, and reach the GROTTO OF APOLLO, the most venerable sanctuary in Delos.

This consists of a wide cleft in the rock, barred in front by a primitive wall with a wide doorway. The marble jambs and lintel of the latter were added afterwards. The roof is formed by ten huge slabs of granite, on which lie smaller stones. Light is admitted by an opening in the rear. To the right is a niche or recess in the rock, containing a large unhewn block of granite, the top of which seems to have been prepared for the reception of a statue. A small channel for water runs along the left wall. In the open space in front of the grotto are a sacrificial pit and a round marble base, of a latter period. The latter is supposed to have supported a tripod, as the similarity of the arrangement to those at Delphi

and Klaros has given rise to the idea that this also may have been the home of an oracle.

From the grotto the sacred way ascended to the top of Mt. KYNTHOS (350 ft.), which was formerly crowned by the *Temple of Zeus Kynthios and Athena Kynthia*. The scanty remains here belong to a comparatively late period. The top commands a fine *View of the Cyclades lying in a circle round Delos.

In descending from Mt. Kynthos, towards the W., we have the entire field of the ruins of Delos spread at our feet. On reaching the foot of the hill, we follow the gorge, which runs to the W. from the terrace mentioned at p. 145. This is the dry bed of the *Inopos*, which, if we may judge from the numerous cisterns within the town precincts, was not much better provided with water in antiquity. Farther to the W. extends the important part of the town that arose in the Roman period. Here, immediately to the N. of the foundations of a colonnade, a PRIVATE HOUSE has been excavated.

The arrangements resemble those with which we are familiar at Pompeii. The entrance faces the street along which ran the above mentioned colonnade. From the vestibule, to the right and left of which are rooms, we reach the spacious atrium or court, the centre of which is occupied by an admirable mosaic, sunk two steps below the level of the rest of the floor and surrounded by twelve Doric columns of white marble. To the E. of the atrium are three other rooms, to the N. two. The walls of these apartments are formed of small stones embedded in mortar, and were formerly decorated with stucco painted red, blue, and yellow.

A few architectural remains to the N.W. of this house betoken the site of the *Sanctuary of the Cabiri*, mysterious divinities whose cult was probably of Oriental origin (comp. p. 165). To the W., where the ground falls abruptly, lies the THEATRE. The auditorium, occupying much more than a semicircle, is supported by walls of Hellenistic masonry. The marble seats of the four lowest rows are still partly *in situ*; those to the right in the lowest row still retain their backs. Eight flights of steps led to the upper rows. Nothing remains of the stage and orchestra except the foundations. Below these is a large cistern.

To the W. of the island of Delos lies *Megálē Dēlos*, the ancient *Rhēnētā*, the burial-place of the ancient Delians, the history of which is quite devoid of interest. The channel between the islands, about $\frac{1}{2}$ M. broad, is interrupted by the *Mikro* and *Megalo Rhevmatiári*, two bare rocks, the latter of which was known to the ancients as the 'Isle of Hecate'.

The Greek steamers (pp. xix, xx) ply also to other members of the Cyclades (p. 3). Perhaps the most interesting of those as yet unmentioned is the volcanic island of *Thāra* or *Santorini* (31 sq. M.), the abrupt, sickle-shaped W. coast of which, with the islets of *Therastia* and *Kaement* in front of it, seems to owe its form to the falling in of an ancient crater. The exuberantly fruitful soil produces excellent white and red 'malmsey' (p. 256) and other wines, which are exported to Russia in exchange for grain and timber. The population amounts to 14,500, nearly half of whom are Roman Catholics.

CENTRAL GREECE.

The central part of the mainland of Greece, lying to the S. of a line drawn between the *Ambracian Gulf* (*Bay of Arta*) on the W. and the *Malic Gulf* (*Gulf of Lamia*) on the E., is connected with the N. districts of *Epirus* (now *Albania*) and *Thessaly* by an extensive mountain system, to which the general name of *Pindos* is usually given. From this system the *Othrys* chain (highest point 5580 ft.), runs to the E.; the *Œta* chain (7050 ft.), approaching so close to the marshy coast of the Malic Gulf as to leave room only for the famous pass of Thermopylæ (p. 199), extends toward the S.E.; and still farther to the S. lies *Parnassos* (8070 ft.), with which are connected the isolated groups of *Helicon*, *Kithæron*, and *Parnes*. As far S. as the Bœotian plain and Lake Kopais (p. 187) the country is almost entirely mountainous; and it is divided into clearly separated territories (*Attica*, *Megaris*, *Bœotia*, *Phocis*, *Western Locris*, *Doris*, *Malis* with the district of *Œta*, *Eastern Locris*, or land of the Opuntian and the Epiknemidian Locrians, *Ætolia*, and *Acarmania*). With the exceptions of the *Acheloo*s (pp. 28, 32), which flows towards the W., the *Spercheios*, in the plain of Lamia, and the *Kephisos*, which enters Lake Kopais, there are no important rivers. The majority of the inhabitants were regarded in antiquity as belonging to the *Achaean-Æolic Stock*; but the hilly district of Doris (p. 151) on Mount Œta, and Megaris (p. 148) were inhabited by *Dorians*, and Attica by *Ionians* (p. 108). The E. half is at present divided among the nomarchies (p. xlii) of Attica and Bœotia (2434 sq. M.; 257,700 inhab.), Phthiotis and Phocis (2348 sq. M.; 136,470 sq. M.), and Eubœa (p. 209).

The following pages limit themselves to a description of the chief routes in the E. half of this district, which alone is historically important; the W. half, inhabited in classic times by 'semi-barbarians', is for the present omitted from this Handbook, except for the notices already given at pp. 80-83. Railways (with the exception of the under-mentioned line from Athens and the Piræus to Corinth) do not exist; but one is now being built from Athens viâ Thebes to Lamia and Larissa. Elsewhere the traveller must either drive or ride. For the mode of travelling compare the Introduction, p. xii et seq.

12. From Athens to Corinth viâ Megara.

57 M. RAILWAY (*Sideródromos tēs Peloponnisou*) in 3-3¼ hrs. (fares 10 dr. 10, 8 dr. 75 l.; return, valable for 2 days, 19 dr. 60 l., 14 dr.); to (80½ M.) *Megara* in ca. 1½ hr. (fares 5 dr. 80, 4 dr. 55 l.; return 10 dr. 40, 7 dr. 30 l.). There are three trains daily. The best views are to the left beyond Eleusis. — *Time-tables* with some information as to the line from Corinth to Patras, may be obtained at the station at Athens (Pl. B, 1; p. 84).

The line, which begins at the Piræus (5½ M.) but is not available

for local traffic thence, starts from the Peloponnesian Station at *Athens* and runs to the N. across the Attic plain. To the left appear the tombs on the Kolonos. Beyond ($1\frac{1}{4}$ M. from Athens) *Myllae* ('the mills') we cross the Kephisos. 3 M. *Kâtō Liósia*; 6 M. *Ano Liósia*, the station for Chasiá and Phylē (see p. 118).

The train now runs to the W., through the valley between *Mt. Aegaleos* on the S. and the barren spurs of *Mt. Parnes* on the N., and enters the *Thriasian Plain* (p. 115). — $14\frac{1}{2}$ M. *Kalyvia*. 17 M. *Eleusis*, see p. 115.

The line now skirts the base of a range of wooded hills, rising here and there in sharp points called *Kérata*, which of old, as now, formed the boundary between Attica and Megara. Opposite, on the island of Salamis, is the convent of *Phaneroménē*, mentioned at p. 114. The plain of Megaris is rich in oil and wine.

$30\frac{1}{2}$ M. *Megara* (*Railway Restaurant*, poor; small *Xenodochion* in the *Platía*), the capital of *Megaris*, with 6250 inhab. who plume themselves not a little on their pure Greek descent in the midst of a surrounding Albanian population, occupies almost the same site as the ancient city. The modern houses still streton up the two heights mentioned by ancient writers; but the old city extended farther into the plain the S. The Easter dances of the Megarean women attract numerous visitors from Athens.

Through Megara, whose earliest inhabitants are said to have been *Carians* and *Lelegae*, pass the main roads from N. Greece to the Peloponnesus; and here the rival currents of the Dorians, wandering from the N., and the Ionians, advancing from the E., met. Theseus is said to have extended the boundary of the latter as far as the Isthmus. The legendary expedition of the Dorians against Attica, which was arrested before Athens by the heroic death of Kodros, left Megara in the hands of the Dorians. The city attained its zenith in the 8th and 7th cent. B.C. It was a commercial rival to Corinth and sent forth several colonies which rose later to a high pitch of power, such as Chalcidion and Byzantium on the Bosphorus, Herakleia on the Euxine, and Megara Hyblaea in Sicily. The tyrant *Theagenes* (630-600) was a patron of the arts and constructed many buildings, including a famous aqueduct. The prosperity of Megara collapsed with the loss of Salamis in 508 B.C. (p. 114); but its citizens took a heroic part in the Persian war, fighting by sea at Artemision and Salamis, and by land at Platea. A dispute with Corinth and Aegina led to a closer union with Athens, and to the construction of the double wall, nearly a mile long, between the town and its port of Nisaea. But after a short interval, the traditional antipathy between Megara and Athens again revived. The 'Megarean Paephisma', a commercial restriction carried out apparently on the advice of Perikles in 423, which excluded the Megareans from all the harbours and market-places in Attic territory, was one of the causes of the Peloponnesian War. The Athenians failed in their repeated attempts to make themselves masters of Megara; but the trade of the latter was permanently crippled by the war. — The services of the Megareans to art and science were but small. In the writings of the hostile Athenians, which are our only source of information on the subject, clumsiness, senseless buffoonery, and shameless immorality are all described as being 'Megarean'. Some, however, though on exceedingly doubtful grounds, have ascribed the invention of comedy to Megara; but in any case the greatest glory of the city is due to its having been the home of the philosopher (not the mathematician) *Euclid* (d. 424 B.C.), who visited Athens, at the risk of his life, in order to hear Socrates.

Leaving the railway-station we traverse an open space towards the N.E. and then pass through a side-street, with a school, to the *Platfa*, which occupies the site of the ancient *Agora* and is the starting-point of the main streets. The ascent thence first to the depression between the two eminences of the town, and then on to their summits is easy. The smaller and lower height (to the E.), now surmounted by a windmill, formerly bore the castle of *Karia*, of which a few polygonal fragments remain. The steep smooth faces of rock on its S. side are due to quarrying operations. The longer and higher height to the W. bore the castle of Pelops' son *Alkathoos*, who married the daughter of King Megareus, and built the walls with the help of Apollo. It was not at first included within the town-fortifications. The numerous chapels on this W. eminence are in great part built of ancient blocks, with old sculptures and inscriptions. Both heights command a fine view of the town and its environs, and of the *Gerancia* or *Makriplagi Mts.* to the W., with two peaks 3465 ft. and 4495 ft. high respectively. — Near the *Platfa* is a small *Museum*, containing some headless statues, a marble *Vase with a relief of two horsemen, and a few inscriptions.

In the plain $\frac{3}{4}$ M. to the N., near a mill and a bridge spanning a gorge, is an aqueduct affording a copious supply of water. Several of the ancient washing-troughs beside it are still used.

Megara lies about $1\frac{1}{4}$ M. from the sea, with which it is connected by a good road. At the end of the road to the right is a round eminence called *Palæokastro*, with the ruins of a mediæval fortification, into which ancient blocks have been built. This was formerly the rocky island of *Minoa*, which in ancient times lay outside the harbour and was connected with the land by a bridge. Its name recalls the legendary capture of Megara by the Cretan King Minos. Opposite is the hill of *St. George*, on which rose the Acropolis of *Nisaea*, the port of Megara. On the E. side of the little peninsula which here projects into the sea is the present skala or pier of Megara. The *Palæokastro* and the chapel of St. George are visible from the railway-station.

A pleasant excursion may be made from Megara to the *Temple of Zeus Aphetos*, excavated in 1889, which lies $1\frac{1}{2}$ hr. to the S.W. The spot, now known as *Sta Marmara*, is close to the E. base of the *Gerancia* and commands a fine view of the Saronic Gulf.

Beyond Megara we obtain a fine view of the town to the left, and then an extensive survey of the mountains of the Peloponnesus. The train now passes through several rocky cuttings at the foot of the *Gerancia* (see above), which here abuts closely on the sea. The railway crosses an iron bridge at the narrowest part, affording a view of the road, which runs along the sea far below at the foot of an almost perpendicular wall of whitish rock, and is partly supported by ancient buttresses of polygonal masonry. This narrow pass is the formerly notorious *Kakē Skála*, known to the ancients as the *Skironian Cliffs*. According to the Attic legend it was the

lurking-place of the robber *Skiron*, who used to kick travellers over the edge, until he himself met with the same fate from Theseus. According to the Megareans, however, *Skiron* was the builder of the first safe road here. — $43\frac{1}{2}$ M. *Hagii Theodori* probably occupies the site of *Krommyōn*, the haunt of the man-eating sow slain by Theseus. An inscribed tombstone to *Philostrata*, built into the chapel-wall, and some scattered heaps of stones are the only remains of the ancient little town, to which the whole of this district belonged. — As we proceed we enjoy a continuous view of the Saronic Gulf and the mountains of *Epidauros*. On the island of *Evraconisi* is the ruin of a mediæval fortress. *Acro-Corinth* now comes in sight. — $40\frac{1}{2}$ M. *Kalamaki*, see p. 236.

The train now turns inland, leaving on the left the little town of *Isthmia* (p. 236) crosses the new canal (p. 236) by a bridge 230 ft. high and 90 ft. long, and reaches —

57 M. *Corinth*, see p. 232.

13. From Corinth to Delphi viâ Itéa.

FROM CORINTH TO ITÉA steamer twice a week in $4\frac{1}{2}$ hrs. (fares 9 dr. 60, 7 dr. 70 l.). — From Itéa on horseback to *Delphi* in $2\frac{1}{2}$ hrs. Not less than half-a-day should be devoted to Delphi.

Corinth, see p. 232. The steamboat-quay is $\frac{1}{2}$ M. from the station. Passengers with through-tickets for Itéa are taken on to the steamer by rail; cab 1 dr.

The *Gulf of Corinth* resembles an extensive lake. To the right rises the long serrated form of the *Hera Akraea*, now called *Hagios Nikolaos*, with its white chapel. On the left stretches the fertile Achaian coast (comp. pp. 33, 238, 239), backed by a range of graduated heights over which towers the rocky and generally snow-capped *Kyllene* (the modern *Ziria*; 7790 ft.; p. 231), while the peak of *Erymanthos* (7300 ft.; p. 231) rises in the distance. On the right, farther on, the coast is formed by steep cliffs and abrupt promontories, with the bare rounded summits of the broad *Helicon* group (5150 ft.) above; farther off the steep crags of *Parnassos* (8070 ft.) rear themselves over the flat green *Kirphis* (4166 ft.); and not far off rises the wooded *Kionia* (8240 ft.), the highest mountain in Greece.

Rounding the promontory of *Opoüs*, the steamer enters the bay of *Galaxidi*, known to the ancients as the *Gulf of Kirrha* or *Krissa*. To the N.W. we catch a glimpse of *Salona* (p. 151), half-hidden among olive groves. To the left, beyond a blunt promontory, is *Galaxidi* (p. 34), with its ship-building yards. The village of *Magoula*, on the right, occupies the site of *Kirrha*, once the port of *Krissa*, and afterwards (comp. p. 153) a dependency of *Delphi*. The steamer stops at —

Itéa (750 inhab.), the landing-place for *Sálona*, which lies $7\frac{1}{2}$ M. inland. Disembarkation by small boat, including luggage, 1 dr. There are several poor cafés and eating-houses near the har-

bour, and good entertainment, at corresponding prices, may be obtained from *Th. Koutzoupilis* by travellers with an introduction. Horses and mules for Delphi (4-5 dr.) and carriages for Sálona (2½ dr. for each pers., including luggage) are generally in waiting. — The direct route from Itéa to Delphi does not pass Sálona.

Sálona, officially called *Ámphissa*, is a flourishing little town with 5200 inhab. (fair quarters at the *Xenodocheion* of *Karavines*, bed 1½-2 dr.). It lies at the foot of the Acropolis of AMPHISSA, the most important of the ancient Locrian cities, known from the war of 389-8 B.C., which Philip II of Macedonia, who had been commissioned to punish the Amphisians, utilized to effect the subjugation of Greece (comp. p. 153). Although the extensive ruins on its Acropolis include many fragments of polygonal masonry, by far the greater part of them dates from the period of the rule of the Frankish counts or of the Turks, for Sálona played an important part in the mediæval history of Greece. — Mule from Sálona to Delphi (3½ hrs.) 5-6 dr.

FROM SALONA TO THERMOPIYLÆ, a ride of about 10 hrs. — We first follow the carriage-road for Lamia as far as (1 hr.) the handsome village of *Topólia* (good magazí). Thence passing a *katavothra* (p. 188) we gradually ascend by a tolerable bridle-track that crosses the road several times before it finally quits it. On the slope of the Kiona, beyond the deep valley of Amphisia, appears *Segátza*. From the (2½ hrs.) *Pass of Amblema* we descend past several saw-mills, and traverse the beautiful valley of the *Kontolai*, with its numerous plane-trees. In 1¼ hr. we regain the road, and in ¾ hr. more reach the beginning of the fertile valley of the upper *Kephisos*, which is bounded on the S. by Parnassos, on the W. by spurs of the Ceta, and on the N. by the Kallidromos. At this point are the village and khan of *Gravá*, heroically defended in 1821 against 8000 Turks by Odysseus, at the head of 180 Greeks. A marble monument, with a bust of Odysseus, was erected here in 1838 to commemorate the event. In the valley of the Kephisos lay the four 'Towns' of the Dorians, who superseded the ancient Dryopians at the period of the Doric migration. These were *Kytinion*, ¼ M. from Gravá; *Boion*, near *Mariolates*, 3 M. from Gravá; *Erineos*, near *Kato-Kastelli*, 2¼ M. from Gravá; and *Pindos* or *Akyphas*, near *Epano-Kastelli*. Remains of them all may be traced, the least important being those of Pindos. Boion was the most strongly fortified. — Beyond Gravá we soon quit the carriage-road and follow the shorter paths through a district with numerous ravines, by-and-by crossing the new line from Thebes to Lamia (to the left a long tunnel). In 1¾ hr., at a group of magazia for the use of the labourers on the railway, we regain the road, which here and farther on commands an admirable survey of the mountainous region and its numerous upland valleys. Leaving the khan of *Prokoveniko* at some distance to the left, we cross the hills between the *Kallidromos* or *Saromata*, on the E., and the *Ceta* (7000 ft.), on the W. In ½ hr. more the deep gorge of the *Asopos* is spanned by a bridge, a little beyond which the bridle-path turns to the left. The path now crosses the road twice, within sight of the wide plain of the Spercheios, reaches (2 hrs.) the foot of the mountains, and, near the *Bridge of Alamanna*, joins (½ hr.) the road through the *Pass of Thermopylæ* (p. 199).

FROM ITRA TO DELPHI, 2¼ hrs. We follow the carriage-road to Sálona for about 20 min., then strike off to the right, through the olive-groves and vineyards that cover the centre of the plain. The gorge of the Phædríadæ (p. 153) can be made out from the sea

before we land at Itéa, as well as the 'gorge between the spur of Parnassos and the verdant Kirphis, through which the Pleistos (p. 153; often dry) pours its waters. In an hour the road begins to ascend, and 20 min. farther on we reach the large village of *Chrysó*, near the site of the town of *Krissa* (destroyed in 585), which originally ruled over the whole plain. There are a few remains on the hill of *Stephani* to the right.

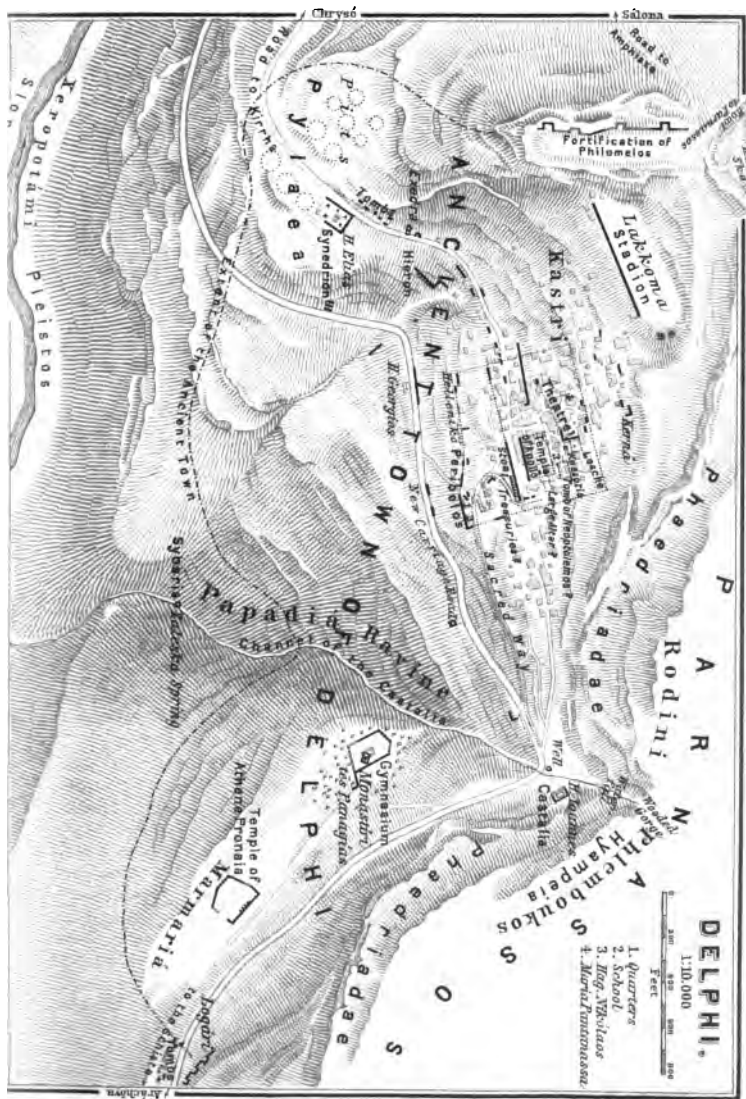
A path, running to the N.W. from *Chrysó*, through fine olive-woods and sometimes in the empty bed of a torrent, joins the (2¼ hrs.) carriage-road from Salona to Lamia, about ½ hr. from *Topólia* (p. 151).

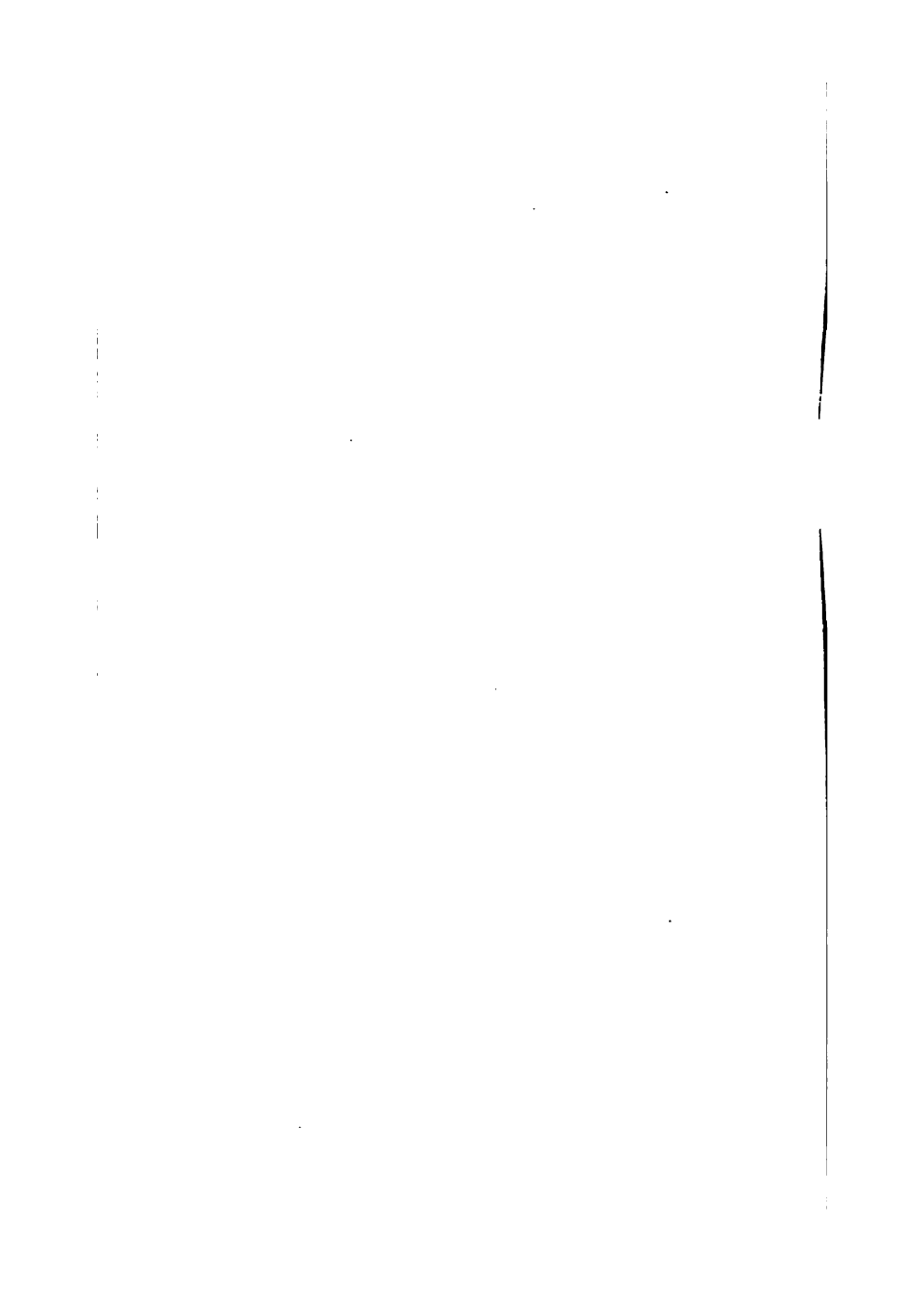
From *Chrysó* we may proceed to Delphi either by the more fatiguing old road or by the longer new road. The Old Road passes an ancient tower, and several traces of an ancient road, and crosses a rocky ridge, with numerous clefts and a row of tombs and recesses. The hill to the left is destined as the new home of the people of *Kastri* (see below). The fortress, the remains of which crown the height, is ascribed to *Philomelos*, the Phocian, who took possession of the district of Delphi in 355 and fortified himself here against the Thebans. We now have a fine view of the Krissæan plain behind us, and in front of us, of the vale of Delphi, where we reach the *Chapel of Hag. Elias* (p. 156). — The New Road ascends in windings from *Chrysó* and in 1¼ hr. skirts the E. slope of the above-mentioned rocky ridge. This is the spot where the emissaries of Perseus attempted to assassinate King Eumenes of Pergamon in 173 B. C. Turning the corner of the ridge, we suddenly come in view of the site of ancient —

Delphi, at present almost entirely occupied by the village of *Kastri*, which is, however, to be pulled down. The Panagia Convent (p. 154) also stands on part of the ancient site. Below *Kastri* the road curves abruptly to the E. A path diverging to the left, a few minutes farther on, leads to the *House of the Keeper of the Antiquities* (φύλαξ τῶν ἀρχαιοτήτων; Pl. 1), where tolerable accommodation may be obtained. The house lies close to the Hellenikó wall (p. 154) and contains a collection of inscriptions and a few sculptures, including a relief of a nude archer (Apollo?)

Delphi (Δελφοί), called *Pytho* by the earliest authorities, was the headquarters of the Grecian cult of Apollo, and it was the centre of the *Delphic Amphictyony*, the most ancient confederation of Greek states.

The grandeur of the scenery, the ice-cold springs, and the currents of air streaming from the gorges of the mountains filled men with a mysterious awe from the earliest times, and seemed to invite the foundation of a temple. According to the legend Delphi was the haunt of the dragon *Pytho*, which the far-darting *Apollo* slew five days after his birth in the island of Delos; and the god is said to have brought hither his first priests from Crete. But the ascription of the foundation of Delphi to a Cretan colony is most probably an error. The oracle influenced the history of noble houses and of whole nations from a very early period; barbarians as well as Hellenes consulted it, and its responses were implicitly trusted, even when they involved the enquirer in destruction, as in the case of *Cræsus*. The oracle was consulted on all affairs of moment, such as the making of laws, the beginning of decisive wars, or the despatch of colonies. In 596 the Athenians, at the instigation of *Solon*, joined





Sikyon in a holy war against the Krissæans, who were in the habit of plundering the pilgrims to the shrine; and the upshot was that Krissa was destroyed and the whole of its territory incorporated with the sacred domain in 585 (p. 150). The *Pythian Games*, which took place every fourth year, were founded in honour of this victory; while the Hieromnemanoi or representatives of the Amphictyony, met twice a year. At the beginning of the Persian wars the priests of Delphi showed a considerable amount of doubt and trepidation, and it was not till after the battle of Salamis that they identified themselves with the national cause of Greece. The resolute and patriotic oracle before the battle of Platæa, and perhaps also the miraculous preservation of the shrine from a party of Persian pillagers, who were asserted to have been terrified by the direct interposition of Apollo himself (most probably by one of the by no means uncommon earthquakes at Delphi), raised the reputation of the sanctuary to a very high pitch. Trophies from the Persian booty were erected here, and the Amphictyons issued decrees in honour of those who had remained faithful to their fatherland. Gradually, however, a reaction set in. In 448 the *Phocians* took possession of the sanctuary, and although afterwards expelled by the Spartans, they retained the political command of the district by the influence of Perikles, until the peace of Nikias in 421 again declared the independence of Delphi. But the beautiful plain of Krissa again tempted the Phocians; and their cultivation of a great part of it brought about the Phocian war (the so-called second 'Sacred War') in 357-46, while the interposition of Philip II. of Macedon in the third Sacred War (339-8 B. C.) paved the way to the final loss of Greek independence (comp. pp. 151, 161). The invasion of the Gauls in 279 (comp. p. 200) was ward off chiefly by the bravery of the *Ætolians*, who thenceforth dominated the Delphic Amphictyony until the time of the Romans. When *Sulla* was besieging Athens in 86, he compelled the surrender of the Delphic treasures for the payment of his troops. *Nero* divided the plain of Krissa among his soldiers, and is said to have carried off 500 statues from the temple. This number was but small compared with the treasures that remained; for Pliny narrates that in his time there were still 3000 statues at Delphi, and even in the time of Pausanias (p. cx) the precinct resembled a vast museum. The Byzantine emperor *Theodosius* (379-395 A.D.) finally put an end to the troubled existence of the pagan cult. — In modern times the French government has instituted excavations under the direction of the *École d'Athènes* (p. 94); and the inscriptions discovered by this means have for the first time shed a clear light on the constitution of the Delphic Amphictyony. The removal of the village of Kastri in 1893 will enable the work to be thoroughly carried out.

Delphi lies 2130 ft. above the sea-level on a slope adjoining the cliffs of Parnassos, and descending abruptly from N. to S. High above the valley of the *Pleistos* rise the *Phædriadae* ('shining rocks') of the ancients, two long cliffs approaching each other at an obtuse angle and separated only by a narrow chasm. In winter or after heavy rain a foaming torrent is precipitated from this chasm into the deeply indented channel of the modern *Papadiá* ('Bed of Kastalia' in our Plan), through which it finds its way into the *Pleistos* (the modern *Xeropotámi*; 375 ft.) flowing past it towards the S. The E. cliff, which rises above the monastery, is the ancient *Hyampeia*. Its modern name is *Phlemboukos*; that of the W. cliffs is *Rodini*. The sacred precinct lay in the triangle bounded on the N. W. by the Rodini, on the W. by the Philomelos ridge (p. 152), and on the S. by the new carriage-road, and at present occupied by the village of Kastri. The ancient town stretched to the S. of the road.

A visit to the ruins requires 5 hours. Following the description

of Pausanias (p. 153) we begin our pilgrimage on the E. About 20 min. from the house of the keeper of the antiquities, to the left of the road to Arachova (p. 158), we observe a few sepulchral chambers and the so-called *Logári*, a copy of the gate of Hades, cut in the cliff. The long substructures and supporting walls to the right of the road are now called *Marmariá*. These doubtless once supported the temple of Athena Pronoia mentioned by Pausanias along with three other temples, and the Heroon of Phylakos. On the same side, to the left, a little aside from the road, is the *Monasteri tis Panagias*, belonging to the Jerusalem convent at Daulis (p. 158). It lies on the ruins of the ancient *Gymnasium*, by which we must understand a building of considerable extent, as is clearly indicated by the substructure of firmly-jointed hewn stones.

We follow the path running from the monastery to the N.W. along the base of the Phlemboukos cliff, and passing two gigantic plane-trees, reach the *Castalian Fountain*, which wells forth in the innermost recess of the Phædriadæ. A large plane-tree, said to have been planted by Agamemnon, is mentioned as having grown in antiquity on the site of the present trees. Before consulting the oracle the pilgrims washed or sprinkled themselves at the spring.

‘To the pure precincts of Apollo’s portal,

Come, pure in heart, and touch the lustral wave:

One drop sufficeth for the sinless mortal;

All else, e’en ocean’s billows cannot lave’.

(*Pythian Response*; trans. by J. E. Sandys.)

The poetic belief in the inspiring power of the water, of which Ovid and others speak, dates from the Roman period. In recent times earthquakes have rendered the neighbourhood of the fountain quite unrecognizable.

Taking the first path diverging to the right above the road, we reach in 8 min. the *E. Main Entrance of the Sacred Precinct*, clearly identified by the ancient steps, and by a recently discovered votive inscription of the Arcadians, mentioned by Pausanias. The spot lies a little in front of the keeper’s house, almost at the S.E. angle of the great hewn-stone wall which encircled the entire precinct with a breast-high rampart. Considerable portions of this wall, especially of the S. portion, the so-called *Hellenikó*, are still extant.

About 80 yds. to the N. of the Hellenikó is a massive supporting-wall, immediately in front of which remains of the *Stoa of the Athenians*, erected in B.C. 460, were discovered in 1884. About 80 ft. of the stylobate reckoned from the ascertained W. end, are uncovered. The columns, two of which have been re-erected, were of Pentelic marble, while their bases were of Parian marble. To the W. are the remains of the ‘*Column of the Naxians*’, with an inscription recording the right of the Naxians to consult the oracle before other enquirers (προμαντεία). Farther on is a fragment of a curious marble sphinx. Neither of these monuments are now on their original site. An archaic relief of a four-horse

chariot (charioteer almost entirely missing), with a three-stepped altar, obviously the votive offering of a victor in a chariot-race, lies here face downwards and cannot at present be examined. The 'sacred way' led up in curves from the Hellenikó, and then ascended due north to the E. of the Stoa of the Athenians and along the E. side of the temple; on both sides it was bordered with innumerable votive offerings, statues, etc.

The above-mentioned SUPPORTING-WALL, running E. and W., consists of finely-jointed polygonal work in Poros-stone, crowned with three courses of regular masonry. The height varies, with the nature of the ground, from 6 to 12 ft.; and its length, including the still unexcavated portion, is estimated at 660 ft. Its E. part is covered with a multitude of inscriptions, some referring to the resolution of the Amphictyons or of the Delphic community, others containing lists of victors, and still more referring to the formal liberation of slaves. The wall serves as a buttress for the temple-terrace (now covered with rubbish) and was quite indispensable for the erection of the temple; so that we are justified in regarding it as the oldest structure in Delphi, perhaps contemporaneous with the beginning of the cult of the Pythian Apollo.

The edge of the terrace before the S. side of the temple supported a forest of statues, which were visible from the town below. Of the appearance of the Temple of Apollo, we can now only form an idea from the reports of the ancients. It was built by the Corinthian architect *Spintharos* in the second half of the 6th cent. B. C., to succeed an earlier temple burnt to the ground in 548. A quarter of the cost was to be defrayed by the Delphians from the temple-treasury, and the rest supplied by voluntary contributions, in which even King Amasis of Egypt joined. Finally, however, the construction was taken over by the wealthy Athenian family of the Alkmæonidæ, and continued in a more splendid manner than the original plan had contemplated. One of their alterations was the substitution of Parian marble for ordinary Poros stone. The sculptures were chiefly by the Athenian *Praxias*, a pupil of Kalamis, and by *Androsthenes*, a pupil of Eukadmos.

The E. PEDIMENT contained representations of Apollo, Artemis, Leto, the nine Muses, and the setting Helios; and the W. PEDIMENT had figures of Dionysos, and the Thyades, who also were worshipped at Delphi. Pausanias saw golden armour on the architrave; to the E. the shields dedicated by the Athenians after Marathon, to the W. and S. the long shields hung there by the Ætolians in memory of the successful repulse of the Gauls in 279.

In the VESTIBULE of the temple were engraved the famous sayings of the Seven Sages: Γνῶθι σεαυτόν ('know thyself') and Μὴδὲν ἄγαν ('nothing too much', i. e. 'moderation in all things'). Here too was the enigmatical 'E (Ω)', represented and dedicated in wood by the Seven Sages, in brass by the Athenians, and in gold by the empress Livia. A statue of Homer, who represented to the Greeks the incarnation of wisdom, was also appropriately placed in this conspicuous position. — Of the objects which were contained within the temple the famous *Omphalos* may be mentioned, a stone in the shape of half an egg, which was said to mark the centre of

the world, because here the two eagles met, which Zeus had caused to fly from the opposite ends of the earth. In the *Adyton*, an apartment by itself, was the CHAOS OF THE ORACLE, a cleft in the earth from which a narcotic vapour issued. Its situation can no longer be identified, probably in consequence of earthquakes. Above the chaos was placed the golden tripod, on which sat the prophetic virgin (afterwards matron) whose words none but the initiated could understand. The responses were communicated to inquirers by the priests in hexameter verses. The well-known ambiguity of the oracle not only had the appearance of superhuman wisdom, but also secured the reputation of the priests in any doubtful case. But that its influence was on the whole for good is indicated by the respect with which the poets Æschylus, Pindar, and Sophocles, and even the philosopher Plato, speak of the oracle of Delphi. In the most ancient times the oracle could be consulted only in the Delphic month Bysios (the Attic Anthesterion, corresponding to Feb. and March), then subsequently at any time, with the exception of a few inauspicious days, but finally again only at fixed and limited times.

Considerable remains of the S. substructure of the temple and also of the subterranean chambers to the W. of the cella are to be found in and among the houses of the village. Numerous fragments of columns, some of marble, some of Poros-stone, are also extant. Another building-material is the excellent grey limestone from the neighbourhood of the modern convent of Hag. Elias, between Chrysó and Amphissa. This was the material mainly used at Delphi from the end of the 6th century.

To the N.W. of the temple lay the *Theatre*, in which Cyriacus of Ancona (p. ox) counted 33 rows of seats still existing in the 15th century. A few fragments of the S. wall, covered with inscriptions, are to be seen to the left, near the spring of *St. Nicholas*, which Prof. Ulrichs identifies with the ancient spring of *Kassotis*. — The E. wall of the theatre was adjoined by the *Lesche of the Knidians*, famous for its paintings by Polygnotos (p. lxxx).

Turning to the W. from the *Kerná*, which issues from a projection of the Rodini cliff, we reach the STRADION, now called *Lakkoma*. This occupies the highest point in Delphi, and is situated in a natural depression, the S. side of which appears to have been artificially heightened.

At the W. entrance to the precincts of the town of Delphi, on the old road to Chrysó (p. 152), lies the *Chapel of Hag. Elias*. The strongly buttressed substructure of the chapel probably indicates the site of the *Synedrion* built in the 1st cent. A. D., while the site of the original building is perhaps to be looked for about 100 paces to the S.W., in the saddle of the ridge, where the threshing-floors (αλώνια) of the Kastriotes now are. In the Synedrion the meetings of the Amphictyons took place in spring and autumn. The meeting as well as the place bore the name of *Pylaea*, which was afterwards transferred to the flourishing suburb that sprang up here under the Romans. — In the neighbourhood is a carefully constructed ancient *Tomb*, with two vaulted spaces for sarcophagi and other recesses. Adjacent is a circular exedra, hewn in the rock.

The spring of *Zalesta*, the ancient *Sybaris*, flows through a wide open-

ing into the lower part of the gorge of the Papadiá (p. 153). In the gorge, just opposite, is the *Krypsana*, or den of the *Lamia*, a monster living upon human sacrifices and resembling the Theban Sphinx.

Parnassos.

The ascent of the famous *Parnassos* may be accomplished from Delphi in $7\frac{1}{2}$ hrs. or from Aráchova (p. 159) in $5\frac{3}{4}$ hrs., and well repays the exertion. As the view is best early in the morning, it is advisable to devote two days to the ascent, the night being spent at the ruined huts about 2 hrs. below the top.

Warm coverings for the night must be taken, as well as an abundant supply of provisions, and even water for the latter part of the ascent, as there are no springs on the upper part of the mountain; the guides have also to be provided for. Those who start from Delphi and combine the ascent with a visit to the Korykian Grotto must also take torches or candles. In other respects the ascent is comparatively easy, and it is possible to ride almost to the summit (*horse* from Delphi, obtained through the keeper of the antiquities, about 15 dr.; from Aráchova 10 dr.). The expedition is best made in July; before June there is too much snow on the ground and after July the days favourable for the view become fewer. It is important to ascertain beforehand that the guide is really acquainted with the way and is prepared to cross snow if necessary.

FROM DELPHI a steep winding path (*Kake Skala*), beginning near the stadion, ascends in 1 hr. to a ridge (2970 ft.) where the walking is easier. Farther on we traverse a flat summit and descend slightly to the *Livádi*, a small upland plain belonging to Aráchova. Above this plateau lies the stalactite cave of *Sarantávli* or *Sarávli* (4660 ft.; 3 hrs. from Delphi), the *Korykian Grotto* of the ancients, described by Pausanias, in and around which wild Bacchic festivals were celebrated. To the right of the usual entrance is a rough cube of rock with inscriptions in honour of Pan and the Nymphs. From the cave we proceed, passing a spring of good water, to (1 hr.) the *Kalyvia Arachovítika* (see below).

A pleasant route, diverging to the left from the path to the Korykian Grotto above Kastri, leads *viâ* (3 hrs. from Delphi) *Kalyvia Kastrika* and past several springs, to (3 hrs. more) the prettily situated *Epano Agóryani*. Thence we descend rapidly crossing the foaming *Agoranitza*, to ($1\frac{1}{2}$ hr.) *Kato Agóryani*, near which lies the ruined town of *Lílaea*. The walls and towers of the citadel are in good preservation, but the remains of the rest of the town are unimportant. — Thence to *Graviá* (p. 151), $2\frac{1}{4}$ hrs.; to *Kato Souvâla* (p. 158), 1 hr.

FROM ARACHOVA (p. 159), which is preferable as a starting-point, we ascend in 1 hr. to the plateau of *Livadi*. We then pass the village of *Kalyvia Arachovítika*, which lies in the N.E. part of the plain and is inhabited in summer by the Arachovians. We next ascend two steep pine-clad slopes, keeping steadily towards the N.W.; when the wood ceases (2 hrs.), the W. summit of Parnassos appears close to us on the right. In 20 min. more the path turns sharp to the E., and in another $\frac{1}{2}$ hr. we reach two ruined chalets where the night may be spent. The upper part of the mountain is covered with blocks of stone, across which we make our way (no path), to the (1 hr.) depression beneath the highest summit, the *Lykéri* (marked with a wooden cross). Thence to the top, 1 hr. more.

The highest summit of **Parnassos* (8070 ft.) rises at the S. end of a ridge stretching from N. to S., while the four other peaks, detached from the main peak but connected with each other, are arranged in a wide semi-circle from E. to W. It commands a wide and magnificent view. As it is generally clearest just before sunrise, the traveller should start in time to be on the summit at daybreak.

***View.* To the E., across the narrow strait which separates *Euboea* from the mainland and over the serrated peaks of that island, may be distinctly seen (in clear weather), the outlines of the *N. Sporades*, rising from the wide expanse of sea, which stretches beyond them until it is met on the horizon by the mountain-lines of the more distant islands of the Archipelago. — To the N.E. the steep promontory of *Athos*, the 'sacred mountain' of the Greeks, is visible. — To the N. rises the dark mass of *Olympus*, beside which even the Thessalian *Ossa* and *Pelion* look dwarfed; the *Gulf of Volo* is full in view, and the *Bay of Lamia* appears to lie at the feet of the spectator. As the sun rises the more distant prospect becomes veiled in mist, but the lakes and rivers in the plains of Phocis and Bœotia, which before were barely visible, sparkle and glitter in the sun-light. — To the S.E. appears the broad-backed *Helicon*, and beyond it the heights on the *Attic Peninsula*, the line of which appears to be continued by the row of islands at its S. extremity. — Nowhere is the importance of the *Isthmus of Corinth* so distinctly visible as here, where an extensive survey is obtained of the two parts of the country which it joins. — The view of the *Peloponnesus* is bounded by the mountains on the N. margin of *Arcadia*. — Quite different from this wide panoramic view is the view to the W., embracing the lofty range of *Korax*, separated from *Parnassos* only by the *Valley of Amphissa*; its summits, *Kióna* and *Vardodai*, are the highest in modern Greece and tower several hundred feet above *Parnassos* itself.

Instead of returning to Delphi or Aráchova we may descend the abrupt E. slope of *Parnassos* (only to be attempted on foot and with a trustworthy guide), to (4-5 hrs.) the romantically and loftily situated *Convent of Jerusalem*, the monks of which entertain the traveller with plain but kindly hospitality. In about another hour we reach *Davlia* (p. 160). — Fatiguing paths lead hence to the W., following the course of one of the feeders of the *Kephisos*, reaching the upper valley of that river in 5½ hrs. From this point we may reach *Kato Agóryani* (p. 157), to the left, in ¾ hr., or *Kato Souvália* (p. 157), to the right, in ¼ hr. A pleasant path leads from the latter village, with a retrospect of *Graviá* (p. 151), to (1½ hr.) *Dadi*, the chief place in the upper valley of the *Kephisos*, on the road from *Livadiá* to *Lamia*. Close by are the ruins of the ancient *Amphikaia* or *Amphikleia*, from which a good many building stones and inscribed blocks have been transported to *Dadi*. — From *Dadi* to *Velitza* (p. 197) 2 hrs.; to *Boudonitza* (p. 198) 2¾-3 hrs.

14. From Delphi to Livadiá.

On horseback 8 hrs. (mule 10 hrs.); the keeper of the antiquities provides animals. To *Aráchova* (carriage-road) 1¼ hr., *Agios Vlastis* ½ hr., *Kapraena* 35 min., *Livadiá* 1¼ hr. — From *Kapraena* carriage-road viâ *Bramagas* to *Skripou* (*Orchomenos*, p. 193), in about 3½ hrs.

The road to *Aráchova* passes the *Logari* (p. 154) and immediately afterwards turns the corner of a cliff behind which Delphi

disappears. To the right are the remains of a sepulchral monument in the shape of a tower. The slope is dotted with subterranean tombs and fragments of sarcophagi. Farther on lie a number of mills, for all of which the *Pleistos* (p. 153) supplies the motive power. The valley is clothed with olive-trees, and on the slopes are vineyards, which yield excellent wine. The road gradually ascends, skirts the foot of the *Petritis* (perhaps the ancient *Katop-teuterios*), and reaches ($1\frac{3}{4}$ hr. from Delphi) the large and town-like village of **Aráchova** (3220 ft.), where tolerable food and lodging may be found in the house of the widow of *Konstantinos Christópoulos*. The inhabitants, about 3150 in number, are a sturdy country-people, noted for their love of independence and for the strength of their family ties. The men are tall and slender and the women are pretty; their speech is a comparatively pure Greek dialect. The carpets woven here are well known. Aráchova was often mentioned in the War of Independence; and it was here that in 1826 Karaïskakis annihilated 500 Turks under Mustam Bey, and formed a pyramid of their heads. The ancient *Anemoreia* is usually believed to have been near Aráchova, although there are no ruins to indicate its exact site.

About $\frac{1}{4}$ hr. farther we have a pretty retrospect of Aráchova just before it disappears from view. The route skirts the S. slope of Parnassos, passing two mills and traversing vineyards and several gorges, before it reaches the top of the pass (2500 ft.) and the khan of *St. Athanasios*. In 20 min. more we reach the khan of *Zemenó* (2185 ft.) beside a spring under a plane-tree. We then descend through a bare and rocky valley to the *Stavrodromi tou Megas*, so named after the brave Johannes Megas, who met his death here in 1856 in exterminating a band of brigands with a small troop of soldiers. His monument, on a projecting rock, bears a few verses in modern Greek. About 20 min. farther (2 hrs. from Aráchova) is the point (1390 ft.) where the roads from Daulis and Chæronea, from Distomo (see below), and from Delphi cross each other. This spot was known in antiquity as *Triodos* or *Schiasté* (i.e. ἡ χωριστὴ ὁδός, the divided road), and was believed to be the place where Œdipus unwittingly killed his father Laios. Monuments of stone which existed until the Roman period commemorated this event.

Distomo, a village of some size (1800 inhab.), 1 hr. to the S. of the Schiste, lies in the municipal domain of the ancient *Ambrýsios*, which attained importance only at a comparatively late date, and was captured by the Romans in 189 B.C. — The ancient *Antikyra* or *Anticyra* has been identified with some scanty mural remains near the roadstead of *Aspra Spitta*, on the gulf of the same name (p. 34), about $1\frac{1}{2}$ hr. to the S. of Distomo.

About $1\frac{1}{2}$ hr. from the Schiste, and reached without passing Distomo, is the Albanian hamlet of *Síris*, with the remains of the ancient town of the same name. About 1 hr. farther is the large and hospitable convent of *Hosios Loukas*, built above the tomb of St. Loukas Síritis, who died here in 946; the church, in the style of St. Sophia at Constantinople, contains a few well-preserved mosaics, etc. — From Hosios Loukas to LIVADIA, $5\frac{1}{4}$ hrs. The path ascends to the E. to ($1\frac{1}{4}$ M.) a spring, then

to the N. to (1 hr.) a *Chapel of Hag. Elias* and along the N. edge of the *Palaeovouna*, the W. portion of Helicon. On the slope to the left lie the summer and winter village of *Sourp*. We now rapidly descend, traverse a plateau, and pass near the Herkyna, not far from the citadel of (1½ hr.) *Livadiá* (p. 162).

The direct route from the Schiste to Livadiá (3-3½ hrs.) traverses the lonely valley of *Korakólitho*, the ancient ruins in which are perhaps those of *Trachis*. Most travellers, however, make a detour (about 1½ hr. longer) by *Hagios Vlassis*, so as to visit the battle-field of Chæroneia (p. 161).

FROM THE SCHISTE TO HAGIOS VLASIS VIA DAVLIA, 3¼ hrs. — 1¼ hr. *Davlia* (Xenodochion, at the N.W. end), a village with 1400 inhab., occupies a shady and well-watered situation on the slope of a hill, immediately at the foot of Parnassos. Opposite rises the acropolis of *Daulis*, the enceinte of which, though interrupted at places, may still be completely traced. The interesting gateway lies at the end of a picturesque rocky path, on the W. side of the hill, where it is connected with a spur of Parnassos. It was formerly flanked by two towers; the present one to the right, however, dates only from the middle ages. — With *Daulis* is connected the story of *Tereus*, husband of the Attic princess *Philomela*, who, having outraged his sister-in-law *Prokne*, cut out her tongue in order that the crime might remain secret. *Prokne*, however, found means of divulging it; and she and her sister revenged themselves upon *Tereus* by slaying *Itys*, the son of *Tereus* and *Philomela*, and giving his flesh to his father to eat. *Tereus* pursued the murderers but before he seized them all three were transformed into birds. *Philomela* became a nightingale, which constantly bewails 'Itys'; *Prokne*, as a swallow, twitters 'Tereus'; and *Tereus*, as a hoopoe, follows the first crying 'pou, pou' (where? where?). In historical times *Daulis* shared the fortunes of *Panopeus* (see below).

The route from *Davlia* to *Velitsa* (p. 197) via *Neochori* takes 2 hrs. — For the *Jerusalem Convent* on Parnassos, see p. 158.

THE PATH FROM THE SCHISTE TO HAGIOS VLASIS descends the valley of the *Platanía*, a tributary of the *Kephisos*, and passes the ruined village of *Bardana*, near some mural remains in which archaeologists recognize the *Phokikon*, or assembly-house of the Phocians. Two hours more bring us to the village of *Hagios Vlassis* (4 hrs. from *Aráchova*), beneath the N. slope of the Acropolis of *Panopeus*.

Panopeus or *Phanoteus*, which is said to have derived its name from its commanding situation, was, according to the legend, the abode of the Phlegyæ, whose wild leader *Phorbas* was defeated at fistcuffs by *Apollo*. *Titios*, shot by *Apollo* and *Artemis* for having rudely attacked *Leto*, was also one of the Phlegyæ. In Homer *Panopeus* is the home of *Epeios*, who made the wooden horse, and the seat of *Schedios*, the Phocian king. The position of the town, which was strongly fortified, gave it considerable importance; and within historical times it was repeatedly destroyed, notably in the Persian war of 480 B.C., the Phocian war of 346 B.C. and by the Romans in 198 and 86 B.C.

The fortifications on the Acropolis probably date for the most part from the period shortly after the Phocian war; at all events in construction they resemble other erections of that time. The S. wall and part of the N. wall are in the best preservation. The main entrance (10 ft. wide) is on the N. side, near the N.W. angle. The Acropolis is connected by a slight depression with a small range of hills, which reaches a height of over 1650 ft. in the *Dontia Cliffs*.

The broad but generally dry bed of the *Morios* is crossed about $\frac{1}{2}$ M. beyond Hagios Vlasios; and in 25 min. more we reach *Kápræna*, on the road from Lamia to Livadia. The village lies at the E. foot of the Acropolis of *Chæronea*. The town of that name was of no particular importance, and owes its interest entirely to its having overlooked the battle of the 7th Metageitnion (1st Aug. ?), B.C. 338, in which the Macedonian power overcame the independence of Greece.

A few remains of the town, in the shape of detached fragments of walls and foundations, are scattered in and about *Kapræna*. The *Panagia Chapel* contains the so-called 'Chair of Plutarch' the historian, who was born here about 40 A.D. On the Acropolis are the remains of a *Theatre*, entirely hewn in the rock and without the usual walls of masonry at the sides. The stage has completely disappeared. The auditorium, one of the smallest in Greece, is divided into two larger sections above and one smaller below; of the latter only two rows of seats are now visible. Quite at the top is a half-effaced inscription relating to Apollo and Artemis.

The Acropolis, or, as it was here called *Pétrachos*, is formed of two low hills and may be most conveniently ascended by the gorge to the S. of the village. The fortifications form an irregular pentagon, of which the side immediately above the gorge is now completely destroyed. Of the rest of the enclosing wall and its towers there are considerable remains, built throughout in regular courses, with a few larger blocks of stone at intervals.

Although no trustworthy and comprehensive account of the BATTLE OF CHÆRONEA, fought in B.C. 338, has come down to us, there is no lack of allusions to it and short notices of it in different writers. The united troops of the Grecian states assembled in the plain of Chæronea, in order to oppose the progress of *Philip II.* (p. 153), who already by a successful move had made his way through the Pass of Parapotamios (p. 197) and was advancing towards Boeotia. Behind the Greek line, which extended across the plain, rose Mount Thourion (p. 162). The right wing, formed by the Thebans, whose Sacred Band met here its last day of glory, rested on the river Kephisos; in the centre were posted the Phocians, Achæans, and Corinthians, and also the Arcadians, who, however, deserted to Philip in the midst of the battle; on the left wing, at the foot of the Acropolis, stood the Athenians, in whose ranks *Demosthenes*, Philip's bitterest foe, took an active share in the fight.

Philip's forces consisted of 80,000 infantry and 2000 cavalry, and the strength of the Greek troops was probably about the same. But the Macedonian army had an immense advantage over the confederate Greeks in being commanded by a single experienced general; for the latter, united only in aim, fought independently of each other, and strove more to thwart the tactics of the enemy, than to carry through any plan of their own. *Theagenes*, a disciple of Epaminondas, commanded the Thebans, while the Athenians were led by the experienced *Stratokies* and his lieutenants *Chares* and *Lysikles*.

The Athenians began the fight and pressing impetuously forward drove King Philip, who perhaps purposely gave way, into the plain. Meanwhile the Thebans had also joined battle, and their Sacred Band for a long time vindicated its ancient glory and steadily repulsed the fiery *Alexander*, who, along with the prudent *Antipater*, commanded the left wing of the enemy. Gradually, however, the missiles of the Macedonians thinned the

Theban ranks until the entire band was annihilated, and Alexander, falling on the flank of the Greek centre, now gave the first proof of his military talent. The centre, isolated by the destruction of the Thebans and the advance of the Athenians, offered no long resistance; and Philip, bringing up his cavalry, checked and then repelled the advancing Athenians, who were unable either to rejoin the rest of the Grecian army or to regain their original position. The battle was now decided; 1000 Athenians were slain and 2000 were taken prisoners. The dead bodies lay for a long time on the battle-field before Philip gave them up.

Even in Plutarch's time the oak was pointed out near the Kephisos, under which the tent of the young Alexander was pitched, and near it the grave of the fallen Macedonians. The Athenians, whose funeral-oration was pronounced by Demosthenes, were interred in the Kerameikos near Athens; the Thebans and the other Greeks were buried on the battle-field. Above the grave of the Thebans a lion was erected, some remains of which still exist (see below). — In the year 88 B.C. a second great battle took place at Chæronea, in which *Sulla* defeated *Archelaos*, the general of King Mithridates of Pontus.

The road to Livadiá leads past the scattered remnants of the above-mentioned *Lion of Chæronea*, $\frac{1}{4}$ M. beyond Kapræna. In the course of centuries this monument had sunk entirely into the earth, but it was reserved to a guerilla-chief in the last War of Independence to break it in pieces. The head is still fine. The excavations of the Archæological Society, carried on since 1879, have revealed that the lion stood on the edge of a quadrangular enclosure, within which were deposited the bones of the slain.

The ancient boundary between the plain of Chæronea and Lebadela (Livadia) was formed by a low chain of hills, the flat outline of which was broken by a few rocky knolls (the highest called *Orthópagos*). This range, formerly called *Thourion*, and now *Livaditika Kerata*, was sacred to Apollo, who had a temple here. The top commands a fine view towards Livadiá. In $1\frac{3}{4}$ hr. from Kapræna, we reach the road from Thebes to Livadia, having previously joined the road from Orchomenos. Livadia with its conspicuous acropolis lies a few minutes farther on.

Livadiá. — *Xenodocheion Párnassos*, small but tolerably clean, bed $1\frac{1}{2}$ dr. — Fair meals may be obtained in one of the two better eating-houses in the main street.

Livadia (540 ft.), officially called and written *Λεβαδεία*, owed its importance in antiquity entirely to the renowned *Oracle of Trophonios*. In the middle ages the town attained considerable prosperity, and under the Turks it was the seat of government for Central Greece (province of Livadia). It now contains 5000 inhab. and has broad streets, several churches (one of them originally a mosque), and a frequented bazaar, and is the centre of the considerable wool-industry of the plains of the Kephisos and Kopais. The houses, interspersed with groups of verdant trees, are built along both sides of the mountain-stream *Herkyna* (the modern *Potámi tēs Livadiás*) and stretch down into the plain. Several bridges span the stream, which drives various spinning-factories and fulling-mills. The small *Museum*, on the right bank, including a collection of inscriptions formerly at Kapræna, is uninteresting.

The situation of Livadiá is charming. In the distance is *Par-nassos*, and a little nearer *Helicon*, while the steep *Laphystion* (p. 166) rises close by from the steep, tunnel-like **Gorge of the Herkyna*. High up on the last-named height is perched the conspicuous mediæval *Citadel*, believed to have been built by the *Catalonians* who settled themselves in *Bœotia*, after their victory over the *Duke of Athens* (p. 193); it is still in tolerable repair.

The *Oracle of Trophonios* is mentioned as early as the *Second Messenian War* (first half of the 7th cent. B.C.), and though it reached the zenith of its fame after the *Theban* victory at *Leuktra*, it enjoyed a high reputation even in the time of *Plutarch* and *Pausanias* (p. cx). The latter himself consulted the oracle; and according to his account the sacred ceremony took place at two different spots and required a period of some days. The enquirer had first of all to undergo a careful course of preparation. He dwelt meanwhile in an apartment dedicated to the '*Agathos Dæmon*' and to '*Tyche*', he ate the flesh of sacrificial animals, and bathed in the *Herkyna*. After a solemn sacrifice he was conducted by night through the sacred enclosure to the springs of *Lethe* and *Mnemosyne*, in order to drink forgetfulness of the past and memory for the revelations of the oracle. Finally the priests conducted him to the actual seat of the oracle, a vaulted cave on the hill, where, unlike most other oracles, the enquirer was put into direct communication with the divinity. Placed in a recumbent position he was thrust or drawn through a narrow opening, and various means were used to inspire him with awe. He was then placed upon the '*Throne of Mnemosyne*', and the priests enquired into and interpreted what he had heard and seen.

Some authorities recognise the *Mnemosyne* and *Lethe* in two springs in the gorge of the *Herkyna*, the former being identified with the *Kryo* (i.e. 'cold'), which has been conducted into a well-house, while the *Lethe*, connected only with the underworld, may be identified with the subterranean water in a shaft near the well-house. A few votive-niches may be observed in the face of the rock. Numerous other springs rise opposite these two, and to these the little river owes most of its water. The oracular cavern has been identified by some travellers with a reservoir (or perhaps a mediæval crypt?) within the castle; more probably it lay near the *Chapel of St. Elias*, on the loftier of the summits, where the massive blocks of the unfinished *Temple of Zeus Basileus* (perhaps the name of *Trophonios*, as the town-dæty) lie scattered about. A long inscription referring to the building of this temple is preserved with other antiquities, in the lower rooms of the public school.

The journey from *Livadiá* to *Orchomenos*, see R. 19.

15. From Livadiá to Thebes.

The direct but somewhat monotonous route is the carriage-road along *Lake Kopais*, a distance of about 25 M., or one day's journey. A more picturesque but considerably longer way of making the excursion (2-3 days) is to follow the mountain-road viâ *Helicon* and the site of *Thespiæ*, with detours to *Leuktra* and *Plataea*. — Those who wish to visit the ruins of *Haliartos* instead of *Helicon* may proceed from the *khan* of *Sach* (p. 164) to *Thespiæ* in 2½ hrs., leaving the villages of *Masi* and *Mavromati* to the left.

a. Direct Route.

The direct route takes a horse or mule 7 hrs.; from *Livadia* to the ruins of *Haliartos* 4 hrs.; thence to *Thebes* 3 hrs. — A coach plies daily between *Livadia* and *Thebes* (5½ hrs.; 7½ dr.), but does not allow much time at *Haliartos*.

The carriage-road runs near the N. base of the *Laphystion*

(p. 166), and the bridle-path follows its lower slopes. Warm springs remind us of the volcanic nature of the hill. Livadiá soon vanishes from sight. To the N. we catch sight of the castle of Orchomenos and of the long Akontion (p. 193), above which rises the gable-shaped Chlomós (p. 192). We now approach the bank of the green *Lake Kopais* (p. 187). The mountains of Ptoon (p. 185) and Sphington (p. 165) appear above the E. bank of the lake. In about 2 hrs. after leaving Livadiá we reach the khan of *Kalami* or *Kalamaki*.

About 2 M. to the S.E. lie the ruins of the ancient *Koroneia* (*Coronea*), in the territory of which was situated the sanctuary of the Itonian Athena, the highly-reverenced goddess of the Boeotian Confederation. It was only after the fall of Thebes that the town of Koroneia achieved any importance. Its name is known in connection with the victory of the Thebans over the Athenians under Tolmides in B.C. 447, and with the victory of the Spartans under Agesilaos over the confederated Thebans, Athenians, and Argives in B.C. 394. The ruins have little intrinsic interest. The Acropolis is only 200 paces long by 150 broad. On its S. verge are the remains of a Roman edifice of brick, supposed to be a bath by the inhabitants of the neighbourhood, who on that account name the place *Loutró*. Between the citadel and the ruins of a mediæval tower is a hollow depression about 150 paces wide which was probably the site of the theatre. — From Koroneia we can reach Petra (see below) in 1¼ hr., passing *Soulinari*, near the site of the ancient *Alalkomenae*.

Beyond Kalami we cross the river named *Phalaros* by the ancients and reach (1 hr.) the hill of *Petra*, rising abruptly near the road. Below its steep N. side is the once famous spring of *Tilphossa*, the water of which loses itself on the other side of the track in a marsh adjoining Lake Kopais. The narrow pass between the hill and the morass was bravely defended in 1829 by Demetrios Ypsilantis, Georgios Vajas, and their comrades against a Turkish army advancing from the S.E. This action was the last scene of the War of Independence in E. Greece. On the height where we should expect to find the site of the temple of the Tilphossian Apollo are some mural remains and antique fragments.

From Petra to *Skripou* (p. 193), viâ *Degles* and *Hag. Dimitrios*, 2¼ hrs.

From this point to Haliartos is a ride of 1 hr. To the right lies *Vrastamitis*. Numerous brooks descend here from the hills, including the *Lophis*, *Okalios*, and *Hoplites* of the ancients. On the round hill to the left which thrusts itself like a promontory into the flats of Kopais are the ruins of the ancient Haliartos. About ½ hr. before reaching it, however, we notice on the left several earthen mounds, one of which represents the *Grave of Alkmene*, the mother of Hercules (p. 252). Opposite the ruins lies the khan of *Sach* (route to Thespiæ, see p. 163).

Haliartos, now called *Mitilene* or the *Palaeokastro of Masi*, from *Masi*, 1 M. distant, the nearest place of any size, was the chief town on the S. bank of Lake Kopais, and specially important on account of its position, which commanded one of the main thoroughfares between N. and S. Hellas.

The best-known event connected with Haliartos was the defeat of the Spartans by the Thebans in B.C. 395. The two armies of the former,

under *Lysander* and *Pausanias*, had planned to unite at Haliartos, and thence fall upon the Thebans. The design was betrayed to the latter, who hurried with all their forces to Haliartos, repulsed the premature attack of Lysander, and completely routed him. Lysander himself fell on the flank of the Hoplites (p. 166) and Pausanias was forced to retire. In B.C. 171 Haliartos which had joined Koroneia in espousing the cause of the Macedonian king Perseus, was destroyed by *C. Lucretius*, the Roman prætor.

The walls of the town adjoin the road, from which the hill rises gradually to the low S. verge of the *Acropolis*. The latter, which is precipitous on the other three sides, has the form of an irregular quadrangle, with jagged and indented sides; several parts of the brow of the hill show no signs of having been fortified. The *Lower Town* was built chiefly on the undulating site to the S. of the *Acropolis*. Few connected fragments of the town-walls remain, with the exception of a considerable stretch, built of carefully squared blocks, on the brow of the hill near the S.E. tower of the citadel. Some of the lines of the interior walls may be traced, and on a hill outside the town to the S.W. of the *Acropolis* are the foundations of a square building, which, to judge from its position near the pass, was probably an outlying bastion.

To the E. of Haliartos extends a fertile plain, occupied for the most part by the inhabitants of the above-mentioned *Mazi* and of *Megalo-Moulki*, the latter famous for its small but excellent melons. At (10 min.) the *Khan of Kerbâ*, the streamlet of *Mazi* enters the plain; and $\frac{1}{4}$ hr. farther on we pass a mediæval tower, situated on a rugged crag, in the N.E. side of which is a spacious cavern. Near this point is a spring.

In 25 min. more the road enters the pass (*Stená*) between a spur of *Helicon* on the S. and the *Phagás* or *Sphingion Oros* on the N. To the left is an ancient well. The gently sloping hill to the right was the site of the ancient town of *Onchestos*, the remains of which are very scanty. With this pass is connected the legend of the outbreak of the mythical war between Thebes and Orchomenos.

Beyond the pass we enter the monotonous *Tenerian Field*, bounded on the N. by the *Phagás*, on the S. by the heights of *Maoromáti*, *Kánesi*, *Vágia*, and *Morokampos*. A little farther on we cross the *Thespios* (the modern *Kanavári*), flowing through the plain of Thebes, pass the threshing-floors of the suburb of *Pyrtí* and the spring of *Vránesi* and reach ($2\frac{1}{2}$ hrs. from the *Stená*) *Thebes* (p. 176).

To the S. of the old road to Thespie, about $1\frac{1}{4}$ hr. on this side of Thebes, lies an old *Sanctuary of the Cabiri* (see p. 176), discovered by the German Archaeological Institute (p. 94) in 1887-8. The numerous objects found here are now in Athens. They consist chiefly of small bronzes (bulls, etc.) and terracottas. The deity of the temple appears as the *Cabir* (in the singular), while his son, represented on vases as a kind of cup-bearer, occupies a subordinate position.

b. Mountain Path viâ Koutoumoula, the Valley of the Muses on Helicon, Thespiæ, Leuktra, and Platæa.

THREE DAYS. 1st Day. From Livadiâ to Koutoumoula, $3\frac{3}{4}$ hrs. — 2nd Day. Viâ Zagorâ, the Valley of the Muses, and Helicon to Palæo-Panagiâ or Eremôkastro (Thespiæ), 8-10 hrs. For a visit to Helicon a guide should be taken from Zagora or Palæo-Panagiâ, as the ordinary agogiats do not know the district. — 3rd Day. From Eremôkastro to Parapoungia-Leuktra (1 hr.). From Leuktra to Platæa $1\frac{1}{2}$ hr., thence to Thebes 2 hrs. — From Haliartos to Thespiæ, see p. 163. The direct route from Thespiæ to Thebes takes 3 hrs.

We follow the steep path up the slopes of the ancient *Laphystion*, now called *Mt. Granitsa*, the highest summit of which attains a height of 2940 ft. In $1\frac{1}{2}$ hr. we pass the deserted village of *Granitsa* and the empty convent of *Hagios Georgios*. We then descend the E. side of the mountain with a view of the Kopais plain, passing the insignificant ruins of the village of *Lestes*, into the valley of *Koroneia* (p. 164), where we reach ($1\frac{1}{4}$ hr.) the pleasant little village of *Hagios Georgios*.

The *Chapel of the Hagii Taxiarchi Ponsa*, lying beside a spring higher up in the valley of the generally dry streamlet of *Hagios Georgios*, is like the *Panagia Gorgopiko* at Athens (p. 80), almost entirely constructed of ancient blocks and inscribed stones. Other ancient fragments lie on the slope above the brook, under the large holm-oaks. Farther on, to the left, is the high-lying and well-watered village of *Kivéri*, situated among trees, above which, to the S., lies the *Pass of Koukoura*, between the *Karamoussi*, on the E., and the *Palæovouna* (p. 167), on the W., two spurs of Helicon. The path across the Koukoura Pass leads viâ *Stevensko*, $1\frac{1}{2}$ hr. above *Hagios Georgios*, and about 2 hrs. from the summit of the pass (2360 ft.). The descent is made viâ ($1\frac{1}{2}$ hr.) *Kakósi* and ($\frac{1}{2}$ hr.) *Dombrena*, two villages separated by a rocky hill, on the W. side of which are the ruins of the ancient town of *Thisbe*, dating chiefly from the time of Alexander the Great. — About $1\frac{3}{4}$ hr. to the W. of *Thisbe*, also at the foot of the *Palæovouna*, is the village of *Chosidâ*, and $\frac{3}{4}$ hr. farther on is the convent of *Hagios Taxiarchis*, situated at the upper end of the valley which leads to the harbour of *Saranti*. On the low mountain-saddle before the convent lie some ancient tombs and the ruins of the citadel of the ancient *Chorsta*.

From *Dombrena* a road leads S. to ($1\frac{1}{4}$ hr.) the bay of the same name, and N.E. to Thespiæ and (6 hrs.) Thebes. About $1\frac{1}{4}$ hr. from *Dombrena* a track diverges to the right, and leads viâ *Xeronomi* to ($2\frac{1}{2}$ hrs.) *Parapoungia Leuktra* (p. 170). — A carriage road leads S.E. from *Dombrena* to (3 hrs.) the ruins of *Tiphæ* or *Siphæ*, the ancient harbour of Thespiæ, near the modern *Atiki*, which possesses salt-pans.

Beyond *Hagios Georgios* the route crosses the brook and ascends to (1 hr.) *Koutoumoula*. This village, picturesquely situated on a ridge known to the ancients as *Leibethrion*, is remarkable for the abundance of water and the luxuriance of the mulberry, pomegranate, and other trees in the vicinity. It was here that Ross discovered in 1833 the scanty ruins of a small and very ancient fort, now called *Palæo-Phiva* or old Thebes. Its ancient name is unknown (perhaps *Tilphossæon*).

From *Koutoumoula* through the plain of Lake Kopais to *Skripou* (p. 183) direct, about 4 hrs.

Our route now passes the neighbouring *Chapel of Hagios Nikitas*, the scene of a highly popular yearly festival, and several springs.

Kountoumoula soon disappears from view. We enter the long and beautiful upland valley, which extends between the Leibethrion on the N. and Mount Zagorá (5010 ft.), the E. part of Helicon, on the S. Through a ravine, in front of which lies a large stagnant pool, we obtain a view to the S.W. of the *Palaeovouno* (5738 ft.), the highest summit of the Helicon group. Crossing a ridge, in 2 hrs. we reach the village of Zagorá, situated on the upper course of the river of Mazi (p. 165). In an angle of the mountain, $\frac{1}{2}$ hr. to the E., nestles the convent of *Evangelistria*. The abundant springs throughout the whole district remind us that we are approaching the vale of the Muses.

For some distance the path runs parallel with the river, which is bordered by plane-trees and oak-thickets and a little farther on is hemmed in between rocks. The tower of Askra and the E. part of the plain of Kopais and, in the background, Mt. Ptoon (p. 185) and Eubœa, come into sight as soon as we surmount the ridge bounding the valley of the Muses on the N. In about $1\frac{3}{4}$ hr. more we pass the chapel of *Hagios Loukas*, at the S. foot of the hill of Askra.

Askra, the native town of the poet Hesiod (9th or 8th cent. B.C.), was destroyed by Thespiæ at an early date, and in the time of Pausanias was entirely uninhabited. The tower which crowns the summit of the hill (an ascent of 25 min.) is mentioned by Pausanias; but it is hardly likely that its construction dates from the heroic period. Its modern Greek name, *Pyrgáki*, or 'the turret', has been extended to the entire hill. The view from this point embraces the *Valley of the Muses*, stretching on the W. to the foot of Mount Zagora (see above) with Hippokrene (see below); the lateral valley in which lies the chapel of Hag. Nikolaos, to the S.E.; and almost the entire Thesplan territory, as far as its 'marches' with the territories of Thebes, Platæa, and Haliartos, to the E.

The direct route from Askra to Palæo-Panagiá takes 1 hr. The path crosses several streams, and beneath a second hill surmounted by a mediæval tower passes the ruins of several chapels, including one of the *Hagios Taxiarchis*, at the spot where some authorities locate the ancient *Keressos* (comp. p. 169).

The detour to the **VALLEY OF THE MUSES AND HIPPOKRENE** requires at least half-a-day and will be found highly interesting, though it will probably not fully come up to the traveller's expectations.

The cult of the Muses among the Greeks had its birth in *Thrace*; and *Orpheus*, *Musæos*, and *Thamyris* were among its earliest apostles. These Thracians were not the barbarians of a later age; they belonged to a Greek tribe who had settled on Olympos, and who, migrating towards the S., transferred the seat of the Muses from the divine mountain Olympos to *Helicon*. Inscriptions and passages in books prove that the worship which flourished here lasted until far on in the Roman imperial period. Like almost no other worship of the gods, this cult was purely intellectual. Sacrifices were not offered in temples by the priests of the Muses; but within the sacred enclosure altars and statues were erected, some of the latter from the chisels of masters like Myron and Lysippos. The advent of Christianity obliterated the original significance of the Muses and put an end to

their worship. Zosimos relates that the statues dedicated to the Muses were taken by the *Emperor Constantine* to Constantinople, where they were destroyed by a fire in 404 A.D.

Shortly before reaching the hill of Askra we diverge to the N.W. by a path which presently brings us to the *Chapel of the Paraskeve* on the W. side of the Valley of the Muses, and thence to an angle of the mountain, with a ruined chapel, where there appears to have stood a grove of the Muses in antiquity. The French School (p. 94) has recently exhumed here a small Ionic temple, a colonnade, and the remains of a theatre. Opposite, on a mountain-spur on the E. side of the valley, rises the copious spring of *Midgaláki*, which may possibly be the ancient *Aganippe*. The route now leads to the E. side and ascends steeply to (1 hr.) a small plain, which extends up to the precipitous S. and E. slopes of Helicon. Thence a path descends to the E. (left) to the *Chapel of Hagios Nikolaos* (see below), while we ascend to the W. (right) to (2 hrs.) Hippokrene. The ascent is by a steep and difficult path through pine-wood, but the horses may be retained for 1 hr. more. We then proceed on foot for 40 min. (with a good guide; comp. p. 166). In a small opening, surrounded by rocks, on the N. slope of the highest summit of E. Helicon, we come upon a spring, enclosed like a well, and called *Kryopégadi* ('cold spring'). The description in Pausanias leaves little doubt that we can identify in this spring the world-famed Hippokrene, which was said to have gushed out at the stroke of the hoof of Pegasus, as he leapt up towards heaven. The ice-cold water stands about 10 ft. below the coping of the well; but holes have been made in the side of the wall so that it is possible to descend in the interior. The lonely well seems to have undergone no alteration and been subject to no disturbance from the remotest times until now.

'When wearily you scale the height of Helicon's steep mountain,

'How sweet the flowing nectar of Hippokrene's fountain!

'Steep also is the poet's path; but whoso'er attaineth

'At last the crowning summit, the Muse's guerdon gaineth'.

Anth. Pal. ix. 280, transl. by J. E. Sandys.

The roofless *Chapel of Hagios Elias*, about a hundred yards to the S., appears to be built of polygonal blocks from the enclosing wall of the *Altar of Zeus*, mentioned by Hesiod at the beginning of his 'Theogony'. — The view from the top includes to the N. the wooded Leibethrion (p. 166); to the N.W. the W. part of the plain of Kopaïs; on the N.E., beyond the mountains between Boeotia and Locris, the hills of Eubœa; and to the W. Parnassos.

We now return to the plain at the foot of Helicon (see above) and descend thence in 20 min. to *Hagios Nikolaos*, a ruined and deserted farm ('metochi') belonging to the convent of Makariótissa near Dombræna (p. 166). The building is surrounded by plane, olive, and fig-trees, its garden watered by a copious spring, which also claims to be the ancient *Aganippe*. The only remains of antiquity, however, which are found here, are the four rounded columns support-

ing the architrave of the chapel, and an inscription enumerating the victors in the festivals of the Muses (Μουσεία). Thence beyond some hills covered with myrtle, lentisks, and other shrubs we regain the direct road from Askra (p. 167) and follow it to (50 min.) *Palæo-Panagiá*.

The road from Palæo-Panagiá to Erēmókastro ($\frac{3}{4}$ hr.) passes the ruined chapel of *Hagios Georgios*, erected on an ancient foundation opposite the hamlet of *Neochóri* or *Nichóri*.

At Erēmókastro accommodation and food may be obtained from Meletis Melissaris, keeper of the 'Museum'. The latter chiefly contains inscriptions from the neighbourhood and has also a few good steles, but the best specimens have been taken to Athens. A few traces of fortifications may be made out on the S. edge of the hill on which the village stands, which stretches up to the ($\frac{1}{2}$ M.) *Kaskavéli*. Ulrichs regards these as the remains of the ancient town of *Keressos* (comp. p. 167), the frequent refuge of the Thespians when their city fell into hostile hands.

From the village, a low containing wall, hardly rising above the surface of the earth, may be discerned in the plain beneath. This marks the site of the famous Thespiæ.

The effort to throw off the yoke of Thebes and to attain as great a degree of independence as possible is the pervading principle in the history of both Thespiæ and Plateæ. The former city was an ally of Thebes before the Persian wars; but in these great struggles Thespiæ espoused the national cause, in opposition to Thebes, which favoured the Persians. Of all the Bœotian towns Thespiæ and Plateæ alone dared to refuse earth and water to the Persian ambassador. At the battle of *Thermopylæ* Thespiæ was represented by a contingent of 700 men under *Demophilos*, who remained true to Leonidas till death. Xerxes, advancing after the battle towards Attica, burnt Thespiæ, the inhabitants of which had retired to the Peloponnesus. Again at the *Battle of Salamis* the Plateæans and Thespians were the only Bœotians whose patriotism prevented them from joining the Persian monarch, and 1800 Thespians took part in the *Battle of Plataea*. After the expulsion of the Persians from the country, the sorely-tried city was rebuilt with the aid of its victorious confederates. At the *Battle of Delion* (B.C. 424) the Thespians fought on the left wing of the Bœotians against the forces of Tanagra and Orchomenos. In this fight, however, the town lost the flower of its citizens; and thereforeforward it found it difficult to make head against the superior might of Thebes. During the war of B.C. 378-372 Thespiæ long sided with the Spartans, until it was compelled by the Thebans to adopt the Bœotian cause. Epaminondas, however, clearly perceived that he could not rely on the fidelity of the Thespian contingent, and permitted it to withdraw. When the battle of Leuktra (p. 171) resulted in favour of the Thebans, the Thespians recognized their fate and fled to the mountain fastness of Keressos (comp. above), where, however, they were attacked and defeated. Once more rebuilt, Thespiæ joined the Romans in the Third Macedonian War (171-168 B.C.) and received in consequence, after 146, a certain measure of independence. In the middle ages all traces of its history are lost.

The special god of the Thespians was *Eros*, whose original image was a formless block of stone. Subsequently *Praxiteles* added a statue of Pentelic marble, and *Lysippos* one of brass. The former work of art, which alone attracted many visitors to the city, was removed by the Emperor Caligula, and though restored by Claudius, was again taken away by Nero. The statue which Pausanias saw here was an imitation of this work of *Praxiteles*, by the Athenian *Menodoros*. — The famous courtesan *Phryne* was

a native of Thespiæ; and statues of her and of Aphrodite, both by Praxiteles, were also placed here.

The *Ruins* of the town, which even in the 18th century were taken for those of Leuktra, have hitherto been only superficially examined. Only the line of the city wall and the substructures of a few temples have as yet been excavated. The extent of the ruins still, however, justifies the statement of Strabo, that in Bœotia in his time only Thespiæ and Tanagra could claim the name of city. Thespiæ, being situated on the plain, had no acropolis or upper town, but outside the comparatively limited city-wall proper lay a number of open and scattered suburbs. The largest was on the E. side, adjoining the great plain. On the way to Leuktra (see below) a *Polyandrion*, with an ancient lion, has lately been discovered, similar to the one mentioned at p. 162, in which a large number of warriors were buried. As the inscribed tablets found beside it date from the beginning of the 5th cent B.C., it has been supposed that this is perhaps the grave of the Thespians who fell at Thermopylæ.

Thespiæ lies on the road from Thebes to the Corinthian Gulf via Dombræna (p. 166). In the direction of (3 hrs.) Thebes this road follows the course of the *Thespios* (p. 166) and then skirts the N. base of a chain of hills, which extends to Thebes. Near the town are numerous vineyards. — *Thebes*, see p. 176.

Travellers who spend the night at Palæo-Panagiá or Erēmókastro should visit LEUKTRA AND PLATÆA on the way to Thebes, instead of going direct to that town and afterwards making special excursions from it.

Leuktra lies about 1 hr. from Thespiæ, beyond a range of hills which separates the plains of the two towns. *Eutresis*, mentioned in the Homeric catalogue of the ships, through which the ancient road from Thespiæ to Platæa ran, was probably situated on the easternmost elevation of this range of hills, and perhaps was watered by the excellent springs of *Arkopódi* ('bear's paw'), which issue there.

The plain of Leuktra, about $1\frac{1}{2}$ M. broad, merges on the E. in the plain of the little river *Asopos*, and on the S. is bounded by a chain of hills on which, side by side, lie the three villages of *Dendra*, *Tsíchani*, and *Tsachanáni*, all included under the common name of *Parapoúngia*. [Night-quarters to be obtained here only by travellers provided with an introduction.] This spot is believed to be the site of *Leuktra*. Like *Eutresis*, Leuktra was a small dependency of Platæa, and probably was never surrounded by walls. It is not to be expected therefore that any considerable remains should be found; and the numerous inscribed tablets and stones built into the churches of the three above-mentioned villages (most in the Chapel of the Hagii Apostoli, 5 min. from Dendra) are now the only traces of the former existence of the little town. The plain of

Leuktra was the scene in B. C. 371 of the battle which gave Thebes the hegemony of Greece for a brief period.

The BATTLE OF LEUKTRA is variously represented by different ancient authors, and in the ensuing description we follow *Xenophon*. In order to decide the contentions that had arisen between Sparta and Thebes in consequence of the peace of Antalkidas (p. 177), the Spartan king *Kleombrotos* advanced with a powerful army from Phocis to Kreusis (p. 174) across the S. side of Helicon. His intention was to fall upon Thebes which had been denuded of troops. Suddenly, however, his march was arrested by the unexpected appearance of the enemy on the hills opposite Leuktra. In spite of the superiority of the Spartan numbers, *Epa-minondas* induced his Boeotians to await the attack. The Spartans approached confident of victory. Both armies advanced their cavalry to begin the fight; but the excellent Boeotian horse far excelled that of the Peloponnesians, who, as of old, relied chiefly on their hoplites and mounted only their least efficient soldiers. The Spartan infantry was drawn up in a long line 12 men deep, while the Thebans, less extended, stood 50 deep, ready to hurl themselves (in 'wedge' or 'column formation') against the right wing, under the king, and after routing it to defeat the rest of the enemy at their ease. The Spartan cavalry was soon driven back in wild confusion on the hoplites, closely followed up by the Thebans. For a long time the Lacedæmonians stood firm, but at last not only the king but the two generals *Deinon* and *Sphodrias* fell, and also *Kleonymos*, the son of the last. Their right wing gave way. The left seeing this wavered also, but succeeded in retiring, though with heavy loss, to the camp, which had been formed on the slope of the hill and was defended by a ditch. A few voices were there raised in favour of trying their fortune once more; but the polemarchs, in spite of the disgrace that awaited both them and their army in Sparta, did not venture to renew the battle. About 1000 of the Lacedæmonians fell, among them 400 Spartans; acknowledging defeat, they begged a truce in order to bury their dead. The arms of the fallen were, however, retained by the victors, and five centuries later the shields of the chief Spartan officers were seen by *Pausanias* at Thebes. The Thebans, who according to *Pausanias* lost 47 men only, reared a trophy on the spot where the battle had raged most fiercely.

The *Trophy* which the Thebans erected on the field is particularly interesting as it was not usual to place permanent monuments of the victories of Greeks over Greeks. According to *Cicero*, it was of bronze, standing on a stone base adorned with tablets. *Ulrichs* believed he had found the remains of the base in 1839, beside the road, about $\frac{3}{4}$ M. from Parapoungia, and $\frac{1}{4}$ M. from the ruined chapel of St. John, in the walls of which some ancient hewn stones are immured. The district is called *στὴ Μάρμαρα* and now sometimes also *τὸ Τρόπαιον*.

Platæa, which lies about $1\frac{1}{2}$ hr. from Leuktra, may be reached either *viâ* the village of *Kaparéli*, or by a track passing to the left of it. We traverse the S.W. part of the plain of the *Asopos*, whence the little stream of *Oerê* (*Ὠρεῖν*), the modern *Potâmi Livadostro*, flows off towards the W. On the S. stretches a broad and lofty spur of *Kithæron* or *Elatiâs* (p. 175), on the lower slope of which lies the village of *Kokla*, which, however, our road does not enter. About $\frac{1}{4}$ hr. to the N. lie the ruins of the famous city of *Platæa*.

Platæa lay at the N. base of *Kithæron*, near the junction of roads from Attica, Megaris, and the N.E. bays of the Corinthian Gulf. Its name probably means the 'town on the plateau'. Although it seems to have been founded or at least re-settled by colonists from Thebes, its

relations with that powerful city soon became strained, and it turned for support to Sparta. Sparta, however, referred it to the less distant Athens; and the alliance struck in 519 between Platæa and that city, even although it was only entered into from interest and though Athens derived the greater advantage from it, is an interesting exception to the numerous faithless compacts which stain the history of Greece. In B.C. 490 the Plateans with their whole forces (1000 men) stood shoulder to shoulder with the Athenians at Marathon, and ten years later, although they were only used to fighting on land, they manned 20 Athenian ships at the sea-fight of Artemision. On the retreat of the Greeks the Plateans hastened home to protect their families, and so had no share in the ensuing battle of Salamis. Though Platæa was burned by the Persians in 480, its destruction must have been only partial, for in 479, when the battle took place which drove the Persians from Grecian soil, it again existed as a city.

The BATTLE OF PLATÆA was fought towards the end of September, B.C. 479. The following description of the battle and preceding events is taken mainly from Herodotus, though the accounts of other authors have also been consulted. *Mardonios*, the Persian leader, led his troops viâ Dekeleia to Tanagra and thence to *Skolos*, in Theban territory, where he formed a camp stretching from *Erythrae*, past *Hysia*, into the territory of Platæa (p. 175). The Peloponnesian Greeks joined the Athenians at Eleusis, and the combined Greek army, finding the Persians encamped on the *Asopos*, took up a position at the foot and on the slopes of *Kithæron*. *Mardonios* awaited in vain the descent of the Greeks into the plain; and *Masiæstos*, whom he at last sent to attack them with the Persian cavalry, was defeated and slain.

The Greeks now resolved to withdraw to Platæa, where the ground was more favourable and where a copious supply of water was offered by the spring of *Gargaphia*. Breaking up their camp, they marched along the slopes of *Kithæron* past *Hysia*, and encamped in Platean territory between the low hills beside the spring and the 'temenos' of the hero *Androkrate*. Here a dispute arose between the Athenians and the Tegeans as to which should occupy the left wing next the Heroon; and at last the former succeeded in carrying their point. The Lacedæmonians formed the right wing, resting on the *Gargaphia*. At *Erythra* the Greeks had faced to the N., but in this *Second Position* their front was turned towards the E. When *Mardonios* learned that the Greeks stood in battle array near Platæa, he at once shifted his troops also a little towards the W. and took up a new position opposite the Greeks, on the other side of the *Asopos*. He arranged his troops so that the Persians were pitted against the Lacedæmonians and the Tegeans, the Medes, Bactrians, Indians, and Sakæ against the Greek centre, and lastly the Bœotians, Locrians, Malians, Thessalians, and 1000 Phocians against the Athenians, Plateans, and Megareans. The Macedonians and the auxiliaries from the borders of Thessaly were also opposed to the Athenians. The army of the barbarians amounted to 300,000 men, besides about 50,000 Greek allies; the confederate Greek army was not more than one-third as numerous.

For ten days neither side stirred, except that on the eighth day the Persians cut off a Greek convoy that tried to pass over the *Kithæron*. At last *Mardonios* resolved to make an attack. Alexander of Macedon forewarned the Greeks of this, and their commander-in-chief, the Spartan king *Pausanias*, caused his countrymen to change places with the Athenians on the ground that the latter had already had some experience (at Marathon) of the Persian mode of fighting, and would therefore be better able to encounter them. The Persian wings, however, also exchanged positions, so that *Pausanias* to effect his object was compelled to expose himself to the ridicule of *Mardonios*, and to adopt his original arrangement. The Persians had meanwhile succeeded by a cavalry attack in filling up the *Gargaphia*, which supplied the Grecian army with water, and the latter were compelled to take up a *Third Position*, on a spot called by Herodotus the 'Island' (p. 174). The change was accompanied with some confusion. Most of the Greeks made a disorderly rush for the Heroon or temple of *Hera* between the Island and the town, in order to be as far as possible

from the enemy. When Pausanias observed that this division had halted in front of the sanctuary, he supposed that it had occupied its appointed position, and gave orders to the Spartans to fall back upon the 'Island'. The Athenians also marched in the same direction, crossing the plain to the N. of the hills over which the Spartans had to pass. The advance of the latter was, however, temporarily delayed. The Spartan *Amompharetos*, captain of the lochos or band of Pitana, refused to change his position a second time, or to make a retrograde movement; but as Pausanias continued to press on, and as the Athenians also moved forward, he had at length to give way and rejoined Pausanias, who waited for him on the *Moloeis*, 10 stadia ($1\frac{1}{4}$ M.) off, near a temple of the Eleusinian Demeter. Mardonios, more and more convinced that the Greeks were afraid of him, crossed the Asopos and advanced against the Lacedæmonians and Tegeans, while the Athenians continued their march and the other Greeks remained encamped at the temple of Hera. The Grecian forces were thus split into three divisions, separated from each other by considerable intervals.

The Persian cavalry dashed against the troops under Pausanias, while the Athenians were restrained by the Greek auxiliaries of the Persians from coming to the rescue. The Lacedæmonians and Tegeans thus encountered the Persians single-handed. Mardonios was slain by *Arminestos*, and the Persians withdrew, after heavy loss, into their intrenchments on the banks of the Asopos.

The Athenians meanwhile had defeated the Bœotians after a fierce struggle. The remaining Greeks, encamped beside the Herseon, had hitherto taken no part in the battle; but on receiving the news of victory, they also advanced, the right centre, which was composed chiefly of Corinthians, crossing the heights towards the temple of Demeter, while the Megareans and Phliasians of the left centre took the easier route through the plain. This last division was however routed, with heavy loss, by the Theban cavalry. In the meantime the Lacedæmonians and Athenians had stormed the strong Persian camp on the Asopos, securing an incredible amount of booty. The meed of valour was, on the proposal of Aristides, awarded to the Plateans, on whose territory and under the eyes of whose gods and heroes the battle had been fought.

The memory of the battle was kept green by the solemn festival of the *Eleutheria*, which until a late period was celebrated every four years under the direction of Platæa. The confederate Greeks also guaranteed the autonomy of Platæa, undertook to protect it against all unjust attacks, and voted a grant of 80 talents to the citizens.

The town now awoke to a new life, and was regarded as inviolable until the Peloponnesian War once more stirred up all passions. The slaughter of 800 Thebans, who had attempted to surprise Platæa (B.C. 431), brought an army of Thebans and Peloponnesians before its walls. After an exhausting siege, which brought the citizens to the end of their resources, they attempted a sortie. A few of the brave Plateans cut their way through the besiegers and effected their escape to Athens, but the rest were put to the sword at the instigation of the revengeful Thebans. The city itself was laid in ruins. The Athenians sent the fugitives to the little Thracian town of *Skione*, where they were allowed to remain only until the end of the war. From that date until the peace of Antalkidas (B.C. 387), which restored independence to all the cities of Greece, the Plateans lived in Athens. The restoration of their city was of short duration; for in B.C. 373 it was once more destroyed by the Thebans. Athens again afforded shelter to the inhabitants, who did not return to their native town until after the battle of Chæronea (p. 161). Its complete rebuilding, however, does not appear to have taken place until the last years of Alexander the Great (B.C. 324). But Platæa played no farther part in history, and in the Roman period was only redeemed from utter insignificance by the memory of its past.

THE RUINS OF THE TOWN are situated on a flat rocky triangular plateau, the S. apex of which is in almost direct contact with

Kithæron. The N. side is the steepest, but its slope is by no means sheer; the E. and W. sides are both more gradual, and are skirted by water-courses, generally dry, which descend to the valley of the Asopos. The ancient town was dependent on its springs, of which that to the W., on the way from Kokla to the ruins, is still used by the villagers. Near it lie a few large ancient sarcophagi of very simple construction. Among the springs to the E. of the town, the one called *Vergoutiani* is now considered the best, but it must not be confounded with the Gargaphia spring destroyed by the Persians (p. 172).

The extent and style of the ruins render it probable that they date chiefly from the time of Philip II. and Alexander the Great. The entire space is divided into three parts by two cross-walls, running from E. to W. The S. cross-wall ($8\frac{3}{4}$ ft. thick) is, curiously enough, protected on the outside by a series of towers. The space beyond it seems to have been originally within the town enclosure, and when the town shrank to the inner line of defence, the outer wall was still left standing. The other cross-wall (in poor preservation) hemmed in the N. W. angle of the plateau, which descends steeply on its outer side, and thus formed a kind of interior fortress as a substitute for an elevated acropolis. The position of the gates cannot be ascertained, but they were probably near the springs.

The BATTLE FIELD extends from the N.E. side of the town, across a hilly district seamed with water-courses, to the plain of the Asopos. The intrenched camp of Mardonios lay on the other side of the river. The 'island' (νησος) to which the Greeks retired was apparently some considerable stretch of land surrounded by brooks, such as may still be seen on the N. side of the town enclosed by arms of the *Oerée*. The positions of the temple of Hera (20 stadia outside of the town) and of the spring of Gargaphia are uncertain.

About 9 M. to the W. of Kokla the *Oerée* flows into the *Bay of Livadostro*, which is bounded on the W. by the fine mountain chain of *Koromili* (2950 ft.). Close to the base of the last lie the ruins of the little Thespian port of *Kreusis*, through which lay the shortest sea-route between Corinth and Thebes. Walls and towers and a gate 10 ft. wide (without flanking towers) are still distinctly traceable.

The road from Platæa to (2 hrs.) Thebes crosses the battle-field. We descend the verdant slopes of Kithæron, cross several arms of the *Oerée*, and traverse the well-cultivated plain with its numerous villages, some of which, however, are no longer inhabited. About halfway we cross the Asopos. — *Thebes*, see p. 176.

16. From Athens to Thebes.

44 M. DILIGENCES ply daily between Athens and Thebes in 11 hrs. including halts (fare 10 dr.), leaving Athens (Rue d'Athéné 18) and Thebes (main street) in the evening and arriving early the next morning in both places. Travellers are, however, advised to avoid this night-journey and the unattractive company of the diligence, and should hire a private carriage (about 60 dr.), which performs the journey in $8\frac{1}{2}$ hrs., including

1 hr's. rest at the *Khan of Kasa*. — Saddle-horses and agogiatas may be hired at Eleusis. — Railway under construction (comp. p. 146).

From Athens to (12 M.) *Eleusis*, see pp. 114 et seq. — The road to Thebes crosses the railway (p. 148) and runs inland through thick olive-woods to (1 hr.) the large village of *Mandra*, where we enter the mountains, and (1½ hr. more) the *Khan of Koundoura*. Farther on we have a view to the right of Hymettos and Pentelikon. A little to the right of the road, near the point where it crosses the upper course of the Eleusinian Kephisos, is the village of *Masi*, with an ancient watch-tower.

The *Khan of Kasa* (1365 ft.), with police-barracks, lies 2½ hrs. beyond Koundoura. Hence a road diverges to the left to the village of *Vilia*, at the mouth of the valley of the ancient *Ægosthenæ* (now Porto Germano), with some ruined walls. On an eminence to the right of our road stands the small mountain-hold of *Eleutheræ* (the modern *Gyphtókastro* or 'gipsy castle'), which in spite of its position on the S. side of Kithæron once belonged to Bœotia. Subsequently, however, it became an independent border-town of Attica. Eleutheræ disputed with Thebes the honour of being the birthplace of Dionysos (comp. p. 54). Considerable portions of the city-walls, strengthened with towers, still remain.

The road next winds for about 1 hr. up *Kithæron* (*Cithæron*), now called *Elatiás* ('Pine Mountain'), the highest peak of which (4620 ft.) is visible to the W. from time to time. The woods which clothe its sides abound in winged game, stags, roes, hares, wild boars, wolves, and foxes. Beyond the summit of the ancient *Pass of the Three Heads* or of the *Oak's Heads* (Τρεῖς or Δρῦος Κεφαλῆαι; 2125 ft.), now named after the castle of Gyphtókastro, a fine view is disclosed of the rich and cultivated plain of Bœotia, and its encircling mountains, among which the massive Parnassos (p. 157) and the Delph (p. 211) on Eubœa are specially prominent.

From the pass we may descend either direct or viâ the conspicuous and large village of *Krikkóiki* ('red head' or 'hill'; Platæa lies ¾ hr. to the W., p. 171), probably occupying the site of the ancient *Hysiaæ*. The sites of *Erythræ* and *Skólos* must be looked for to the right. Both before and after crossing the Asopos the road traverses the battle-field of Platæa (pp. 172, 173), and the camp of Maronios is believed to have lain near the point where we meet the river (p. 172). Thebes is concealed from view until we are quite near it by a low chain of hills stretching from Tanagra (p. 183) to Helicon.

FROM PHYLE (p. 119) TO THEBES is a ride of 10 hrs. The track descends rapidly into the plain of *Skourta*, in which lay the ancient strongholds of *Drymos* and *Panakton*. The village of *Dervéno-Sálesi* lies ½ hr. from Phyle. On the left, 2 hrs. farther on, is the large village of *Darimart*, where there are a number of sepulchral inscriptions, probably brought from Skolos (see above). From Sálesi to Thebes 3½ hrs.

Thebes.

The accommodation here is very indifferent, the least objectionable quarters being at the *Xenodocheion Boeotia*, kept by Drakos (bed 1½ dr.). The only tolerable eating-house is the *Démitra*, kept by Bellos.

The modern *Thebes*, *Thivæ* (Θῆβαι), or *Phiva*, a little country-town with 3200 inhab., the seat of a nomarch and of a bishop, is situated on the *Kadmeia* (715 ft.) or Acropolis of the ancient city. Two Frankish towers, one large and carefully built, the other smaller, rise on the brow of the hill. The chief charm of the place consists in its situation. To the S.W. is Kithærion; to the W. Helicon and Parnassos; to the N.W. the Sphingion (p. 165), behind which lies Lake Kopais; to the N. Mt. Ptoon (p. 185); to the N.E. Hypaton (p. 180), the loftiest of the neighbouring chains; and to the E. the heights which conceal Tanagra (p. 183). Almost nothing now remains of the fortifications of the ancient citadel, though Ulrichs discovered a dilapidated Cyclopean wall on the N. edge.

The importance of Thebes dates from mythical times, and indeed prehistoric Thebes, as represented to us by the legends, appears as almost the chief of the Greek cities. The traditions also of Thebes, in spite of all the distortions and attempted reconciliations by later poets and mythologists, have preserved more distinctly than those of any other Greek city the traces of a very early foreign influence, due to immigrations from the Orient. The legend of Kadmos, in which the Oriental elements are particularly apparent, is a case in point. *Kadmos* (*Cadmus*), coming from Phœnicia, represents the undoubtedly Phœnician invention of alphabetic writing and the knowledge of winning and working metals. And the legend of the Theban Sphinx is also closely allied to Oriental conceptions; while the numerous Phœnician local names connected with Thebes and Boeotia speak even more directly on this point. The cult of the Cabiri (see p. 165) is, perhaps, another corroboration.

But in the profusion of traditions and myths of early Thebes we can distinguish a native series side by side with the foreign elements. There are for instance two legends of the foundation of the city, one attributing it to Kadmos and his family, and the other to Zethos and Amphion, the sons of Antiope. The Theban mythic-cycle of *Edipos*, who unwittingly slew his father *Laios*, and after solving the riddle of the Sphinx married his mother *Jokasta*, of the strife between his sons *Eteokles* and *Polynikes*, and of the war of the *Seven Heroes* and their sons (the *Epigones*) against Thebes, has become one of the most familiar of all through its popularity with the poets.

From a very early date Thebes exerted itself to extend its sovereignty over the neighbouring independent towns of Boeotia. After the subjugation of Orchomenos (p. 198) in prehistoric times, its attention was chiefly taken up with Platea (p. 171). Its action in this matter brought Thebes into hostile relations with Athens, and this fact was certainly one of the motives which induced the town to adopt its shamefully unpatriotic course in the Persian wars. After the battle of Platea Thebes was compelled to deliver up for execution those of its citizens who had favoured the Persian alliance; but the support of the Spartans, who desired to retain so convenient a rival to the ambitious Athenians, preserved the town from destruction. The bitter animosity between Thebes and Athens again broke out during the Peloponnesian War. At the beginning of the struggle Platea was destroyed (comp. p. 173), and at its close the Thebans were the most urgent advocates for the total annihilation of Athens. The friendship between Thebes and Sparta gradually cooled, and at last changed to hostility. Thebes received the refugees from Athens, and it was while enjoying Theban hospitality that Thrasyloulos compassed the downfall of the Thirty Tyrants. When Agesilaos set out for Asia in B.C. 397, the

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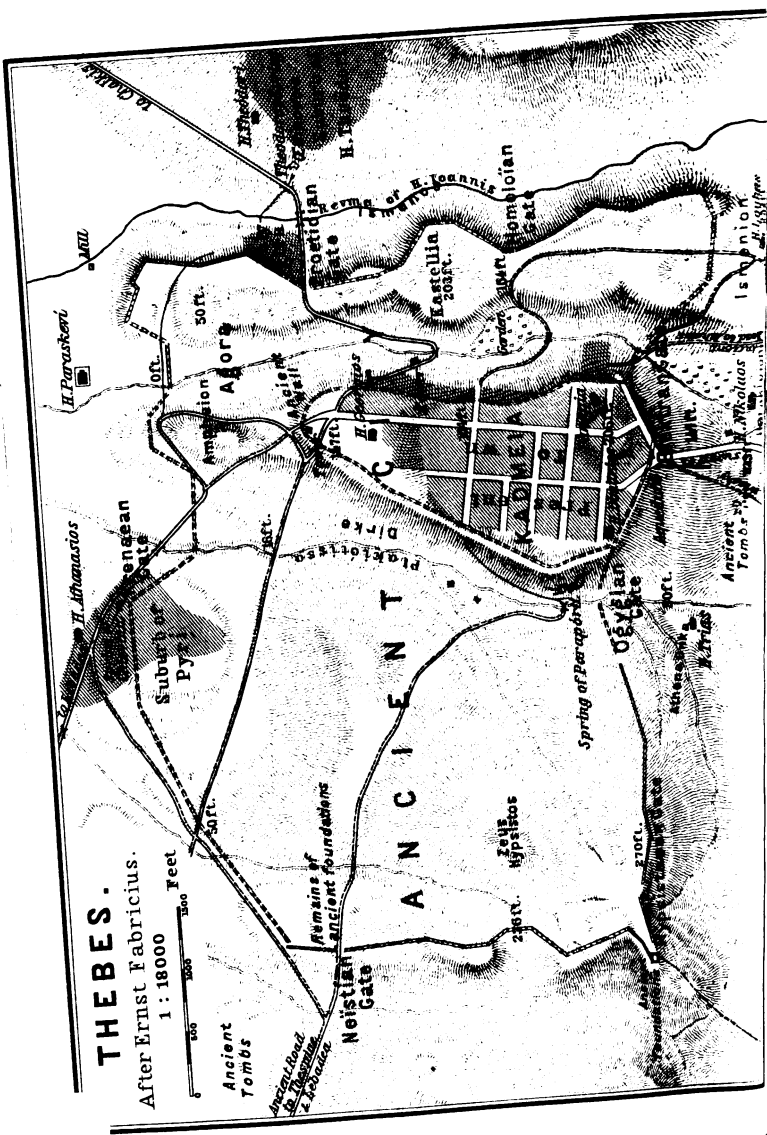
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THEBES.

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Thebans not only refused to accompany him but prevented him from sacrificing at Aulis, and during the Boeotian War (battle of Koroneia, B.C. 394) Thebes openly assisted Athens. The peace of Antalkidas the Spartan (B.C. 387) compelled Thebes to restore independence to the Boeotian towns; and at the instigation of Agesilaos Lacedæmonian harmosts were sent to these towns and Platea was rebuilt. In B.C. 382 Phœbidas succeeded with the help of treachery in throwing a Spartan garrison into the Kadmeia. The patriotic Thebans found shelter at Athens, and thence Pelopidas made his successful attempt to retake their city (B.C. 379). The vengeance of Sparta was defied with the help of the Athenians, who, however were alienated by the destruction of Platea (p. 173), and concluded peace with Sparta in B.C. 371.

The Thebans were now left to their own resources. Fortunately they possessed in *Epaminondas* a man who was able to lead them to victory at Leuktra (p. 171), where Sparta lost her preponderance in Greece. Thebes was, however, not capable of permanently wielding the hegemony of Greece, and its star set with the death of Epaminondas at the battle of Mantinea (B.C. 362; p. 292). The interference of Philip II. of Macedon in the so-called holy war against Amphissa (p. 153) and the exertions of Demosthenes eventually brought about an alliance between Thebes and Athens; but the battle of Chæronea reduced both under the power of the Macedonian king. Orchomenos and Platea arose once more from their ruins, and the Kadmeia at Thebes was garrisoned by Macedonians. Its revolt on Philip's sudden death in B.C. 336 was visited by Alexander the Great with fire and sword; only the temples and Pindar's house were left standing. It is said that 6000 citizens were slain on this occasion, and 30,000 carried into captivity; while the Theban territory was divided among the other towns of Boeotia. Thebes was restored in B.C. 315 by Kassander, who was aided by the Athenians and other Greeks.

The further history of the town under the Macedonians and the Romans is of little interest.

In the middle ages Thebes was the seat of a bishop and possessed flourishing manufactories, including several silk-weaving and purple-dying works. When, therefore, the Normans invaded Greece in 1147, they found the sacking of Thebes one of their most profitable acts of plunder. It, however, soon recovered from this disaster. After the taking of Constantinople in 1204, Thebes fell for a short time into the hands of the Peloponnesian archon *Leon Sgouros*, and then into those of the Frankish invaders. It became subject partly to the Duke of Athens, partly to the wealthy lords of *St. Omer*, one of whom (Nicolas II. de St. Omer, 1258-94) built a magnificent castle, of which the only relic seems to be the larger of the two towers already mentioned. It was destroyed by the wild hordes of the Catalonians (p. 183) in 1311. Under the Turks Thebes degenerated into a humble village, which has only of late begun to revive. The place suffered severely from an earthquake in 1858.

The accumulated rubbish of centuries and the effect of earthquakes have considerably disguised, if they have not essentially altered, the appearance of the old site of the town. With the exception of Athens there is no other town in Greece, in which ancient remains have been found in their original positions at so great a depth (15-18 ft.) as here. But on the whole the place is poor in monuments of antiquity.

An old writer, about 250 B.C., thus describes the general character of ancient Thebes; 'This town', he says, 'lies in the midst of Boeotia and has a circuit of 70 stadia. All its parts are level, its form is circular, and its hue black like the earth. It is a very old city, but it has been newly restored, after being thrice destroyed, as history relates, on account of the quarrelsome and arrogant temper of the inhabitants. It is suitable for rearing horses; and being

everywhere well-watered, verdant, and undulating, it includes more gardens than any other town. For two rivers flow through its precincts, watering all the level land adjoining their banks, and hidden springs descend from the Kadmeia in artificial channels, said to have been constructed by Kadmos in very ancient times. This is the present aspect of the town. But it is deficient in wood and is a bad wintering-place on account of the rivers and the wind; for it is much afflicted with snow, and is often very miry'.

The streamlets of Hagios Joannes (Ismenos) and Plakiotissa (Dirke) are usually regarded as marking respectively the E. and W. boundaries of the ancient city. Some recent authorities have sought to advance the W. boundary much farther, on the ground that the burnt bricks found beyond the Plakiotissa must be identified as the remains of the town-wall built by Kassander in 316 B. C.; but this view has found many opponents. It also appears to be an open question whether the Kadmeia occupied the entire hill upon which modern Thebes stands, or only the S. end of it. But it is generally agreed that the external wall of the citadel on the S. coincided with the town-wall. The population of Thebes in the 4th cent., before its destruction, is estimated at 30-40,000.

Pausanias is the most accurate guide for the topographical details of Thebes. The most important question is that of the position of the seven gates. Even although these had lost their strategic significance by the time of Pausanias, and although probably the walls between them lay partly in ruins, their position, according to that writer, was none the less perfectly well-known. We may assume that the *Elektrian Gate* was on the S., as through it entered the road from Platæa, which coincides with the present road (p. 174). The road to Chalkis issued by the *Proetidian Gate*, which must thus have been on the N.E. The theatre and the market-place lay near this gate. The *Neitian* or *Neistian Gate* must be looked for on the N.W.; outside it began the road to Onchestos (Livadia, p. 162), from which, farther on, the road to Thespis diverged to the left. At the beginning of the former of these roads a necropolis was found a few years ago, with fragments of vases dating as far back as the 8th cent. B.C. The positions of the other gates are less easily ascertained; they were the *Ogygian* or *Onkæan Gate*, beside which there was an altar to Athena Onka (perhaps on the site of the present Hag. Trias), the *Hypsistæan Gate*, the *Krenæan Gate* and the *Homoloian Gate*.

Thebes was one of the best-watered towns in Greece, though the Ismenos is now the only one of its streams that flows all the year round. The town-spring proper was the *Dirke* (Dirce). The ancients speak of the 'Dircean streams' and the 'Dircean springs', and in fact the Dirke streamlet, now called the *Plakiotissa*, is formed by several springs which rise in an undulating district, $\frac{3}{4}$ hr. to the S. of Thebes and near the village of *Tachi* (probably the ancient

suburb of *Potniae*). The main source is called *Kephalári*, and one of the smaller ones is named *Pēgadúki*. A few large tanks, with ancient masonry and inscribed tablets, serve to regulate the irrigation of the surrounding gardens. A third spring flows from the roof of a little grotto, and is considered to afford the best drinking-water in the district. It is called the *Cadi's Spring* (τοῦ καδῆ ἡ βρύσις), because, as is said, a pasha in Negropont caused water to be brought hence for his daily use at table. The legends of Dirke also connect themselves with this region, especially the myth of her being dashed to pieces by the bull to which Amphion and Zethos, the sons of Antiope, had tied her in revenge for her ill-treatment of their mother. The spring named after her is said to have gushed forth at the spot where she was killed.

On the S.W. slope of the Kadmeia the streamlet is powerfully reinforced by the impetuous waters of the *Paraporti* spring. This spring flows through several channels into a square tank, partly constructed of marble, where at all times of the day the Theban women are to be seen washing. It is the ancient *Spring of Ares* (*Aretias*), and the adjacent cave was the lair of the dragon slain by Kadmos. It was from the part of the Acropolis above this spring that the dead body of Menœkeus (who had slain himself as a propitiatory sacrifice to Ares) fell among the followers of the 'Seven against Thebes' who were pressing the city hard.

According to a recently discovered fragment of Euripides, the ashes of Dirke were thrown into the Spring of Ares which was thenceforth called Dirke.

Close to the suburb of *Hagii Theódori* (950 inhab.), in which the road to Chalkis begins (p. 176), rises the copious *Spring of Theodoros*, which was anciently called *Œdipodeia*, because Œdipos here purified himself from blood-guiltiness after the death of Jokasta.

In the adjacent village of *Pyrt* (1000 inhab.), forming the N.W. suburb of the town, are two other celebrated springs, the *Chlevina*, with a marble well-house and bench (to the left), and the *Vránesi* (to the right).

The want of water on the Kadmeia was early supplied by means of an *Aqueduct*, fed by springs on Kithæron, 2-3 hrs. distant. This remarkable work was attributed by the ancients to *Kadmos*. It was again brought into use on the construction of the *Kamáraes*, a lofty aqueduct carried by the Franks over the hollow of Hagios Nikolaos, just outside the S. entrance to the city. The water here is seen flowing into the aqueduct from a shaft or channel penetrating the side of the hill. A few apertures afford glimpses into the interior of this carefully constructed channel, which is only a few feet wide at the mouth. Its depth below the surface increases as we follow it up, but it is quite distinct for about $\frac{3}{4}$ M., while farther on its course may be traced partly by the dampness of the soil, and partly by a low embankment. Bye-and-bye it makes a bend to the W. and disappears. — At the ruins of another aqueduct we pass the path to the under-mentioned church of Hagios Loukas.

'To the right of the Elektrian Gate', says Pausanias, 'is a hill sacred to Apollo and called *Ismenios*, because the Ismenos flows past it'. This can only be the hill with the church and churchyard of *Hagios Loukas*; the fragments of marble and hewn stone and the appearance of the church clearly indicate that an ancient temple must once have stood here. But no other trace has been discovered of the temple of Apollo, which was adorned with works of art by Phidias and Skopas.

The inner room of the *Church of St. Luke*, entered by a small door to the right of the 'Holy Portal', contains a large sarcophagus, which was formerly affirmed to hold the body of St. Luke the Evangelist. The superstitious belief in this was so strong that the worshippers believed that water in which splinters of the lid had been immersed possessed miraculous healing powers. The three late-Greek inscriptions (probably not earlier than the 3rd cent. of our era) relate to members of a family in which Zosimos and Nedymos are the recurring hereditary names.

Fragments of earlier buildings and inscribed stones are also found in abundance near the two Frankish towers and the churches. A collection of inscriptions from the earliest date down to the Byzantine and even to the Turkish era is preserved in a '*Mouseion*'. It also contains a few sculptures, including a relief of Hercules from Pyrf, and is willingly shewn by the 'Ephoros' *Evstratios Kalopaeas*.

FROM THEBES TO CHALKIS, 19 M., omnibus almost daily (fare 8 dr.). The good road begins at the suburb of *Hagii Theódori* (p. 179), crosses several usually dry water-courses (the chief one being the *Soros*, p. 183), and in 1½ hr. joins the road from Tanagra via Dritsa (p. 184). To the N.E. we see the hamlet of *Sirdsi*, on the slope of a hill, with remains of the ancient *Glisas*; and to the right of it rise the *Sagmatas*, the ancient *Hypaton*, with a convent on the top, and the *Ktypas* (3345 ft.), the *Messapion* of the ancients. Beyond the junction the road skirts the S. base of the hills, on which, to the right, lie the ruins of *Mykalessos* (p. 184), and then ascends to the (3½ hrs.) pass of *Anephoritēs*, which lies between the *Ktypas*, on the left, and the *Megalo Vouno*, on the right, and commands a fine view of Eubœa. The summit of the pass is now called 'Fort (ταμπούρια) of Kriziotis', because Kriziotis here repulsed Omer Pasha and his troops on their way from Chalkis in 1829. A space at the exit from the pass, ½ hr. farther on, is named the 'Mountain-guard (καρπούλι) of Karaiskakis'. The path winds steeply down to (35 min.) the little plain of *Vlichia*, in which the roads from Thebes, Aulis, and Larymna unite. The *Hermæon* mentioned by Thucydides has been conjecturally located not far from the chapel of the *Hagia Paraskevê*. It was probably a small temple of Hermes, the god of roads. The road skirts the old Turkish fort of *Karâbaba* (*Kanethos*, p. 205), now a powder-magazine. The ancient workings in the rock on its S. side may have been tombs. In 10 min. more we reach the bridge across the *Euripos*. — *Chalkis*, see p. 205.

17. From Athens to Thebes or Chalkis viâ Tanagra.

TO THEBES OR CHALKIS, in 2-3 days, either viâ *Orôpós*, spending the nights at *Kalamás* and *Staníates* or *Skimatári*, or viâ *Tatôi*, spending the night at *Kako-Sílesi* or *Lidáni*. — Horses or mules are usually not to be obtained at *Tatôi*.

FROM ATHENS TO TANAGRA VIÂ ORÓPOS. — Railway to *Kephisia*, see pp. 119, 120. The journey is continued on horseback along a good road, which at first coincides with that to *Marathon* (p. 126), passing the ruins of *Aphidna* and *Kapundriti*, to (about 6 hrs.) *Kalamás*, where the traveller may spend the night in the *bakáli* of *Aléko Kioúsis*.

At *Mavrodilisi*, about 20 min. from *Kalamás*, lay the *AMPHIARBEION* or oracle of the seer and hero *Amphiaraios*, one of the 'Seven against Thebes'. As he was fleeing after the defeat the earth, struck by a thunderbolt from *Zeus*, opened at this point and swallowed him up, thus rescuing him from his pursuers. The *Archæological Society* (p. 97) has laid bare a *Temple* of the Hellenistic period and a row of *Statue Bases*, both lying to the left of the *Museum*, which chiefly contains inscriptions; to the right of it is a *Colonnade*, behind which are the important remains of a small *Theatre*. The stage, which has been well preserved, is bounded by eight pillars with pilasters, between which the scenes were hung. The only trace of the auditorium consists of five seats close to the orchestra.

In about 1½ hr. more we reach the *Skala of Orôpós* (Σκάλα Ὀρωπόου), where the traveller with an introduction will find entertainment at the house of the 'Epistates' or agent of the banker *Syngros* in Athens.

Skala Orôpou is about 18 M. from *Chalkis* (p. 205). The places passed on the way are *Dikéi*, ½ M. from which are the unimportant ruins of the ancient harbour of *Délion* (see below), *Dramesi*, *Gherali*, and *Aulís*.

Travellers bound for *Tanagra* turn inland at *Skala Orôpou* and follow the road to *Tatôi* across the richly wooded valley of the *Vourieni* or *Orôpós*, the ancient *Asopos*. About 1 hr. to the S.W. a steep wooded hill marks the site of the acropolis of the ancient town of *Orôpós*, often mentioned in the border-wars between the Athenians and Boeotians, but of which practically no remains now exist. We diverge to the right here, cross the stream and reach (¾ hr.) *Sykamino*, a village with several mediæval churches, charmingly situated below a reddish hill at the beginning of a ravine.

Our route next skirts the left bank of the *Vourieni*, the valley of which soon expands again, passes (½ hr.) a large Roman grave, traverses a series of low hills covered with underwood and arbutus shrubs, and reaches (1½ hr.) the conspicuous hamlet of *Staníates*, with its mediæval tower. *Staníates* is the probable scene of the battle of *Delion* (B.C. 424), when the weight of the Theban phalanx won a decisive victory over the Attic hoplites under *Hippokrates* on their way back from *Delion*. Among the Athenians on that occasion were both *Socrates* and *Alkibiades*, the latter of whom,

at the risk of his life, rescued the philosopher in the mêlée; while Xenophon, who is also said to have taken part in the fight, was in similar manner rescued by Socrates.

From Staniátes we proceed direct to (50 min.) the *Chapel of St. Theodore* and the site of Tanagra (p. 183). *Skimatári*, 1 hr. to the N. (ca. $1\frac{1}{4}$ hr. from Staniátes), is usually chosen as headquarters for a visit to the ruins, especially by travellers approaching from Thebes. Accommodation is provided at *Níkolo's Bakali*, but it is advisable to bring provisions. The two Museums are uninteresting. Staniátes is more convenient as headquarters for a detailed examination of the ruins of Tanagra. The distance from Skimatári to the chapel of St. Theodore and Tanagra is about 3 M.

FROM ATHENS TO TANAGRA VIÀ TATÓI. To *Tatói*, a drive of 4 hrs., or a ride of 2 hrs. from Kephisia, see p. 120. The road ascends through wooded ravines, beneath the *Palaeokastro of Koutzomyti*, an ancient fort, to ($1\frac{1}{2}$ hr.) the summit of the pass over *Mt. Osea (Parnes)*; highest peak on the W., 4625 ft.), where there is a royal guard-house. We then descend, passing several gorges stretching down from Parnes, and traverse a valley watered by a small affluent of the Asopos and bounded on the N. by the *Malesa*, a spur of Parnes. The mountain slopes are clothed with extensive forests of pines and velanidia oaks (*Quercus Ægilops*). The road forks at the foot, the right branch leading to *Oropos* and the skála of the same name (a drive of 3 hrs. from Tatói; comp. p. 120), the left branch to *Kako-Sálesi* (see below).

Riders diverge to the left a little beyond the above-mentioned guard-house, and in 20 min. reach the chapel of *Hagios Merkourios*, with a spring shaded by a fine plane-tree. Thence they proceed through a beautiful wooded gorge (path occasionally stony), and in 40 min. strike the road near a bridge on the railway now being built from Athens to Chalkis and Thebes. A path leading through oak-groves brings us in $1\frac{3}{4}$ hr. more to —

Kako-Sálesi, at the foot of the abrupt cliffs on the N. side of the *Arméni*. The view embraces the whole valley to the N. as far as Staniates (see above).

The shorter road from *Kako-Sálesi* to Tanagra ($3\frac{1}{4}$ hrs.) traverses the districts of *Vlassati* and *Ginossi*, the latter with an excellent well (χαλόπηγδα), and then ascends a rocky hill, honey-combed with caverns, to the large village of ($2\frac{1}{4}$ hrs.) *Liátani*. *Liátani* is the capital of the whole district and contains a church and several chapels, on the exterior of one of which (the Byzantine chapel of *Hagios Nikolaos*) is an interesting Byzantine relief. To the W. we see the sharp peak above *Chlembotsári* (p. 183). We now descend and traverse the corn-growing plain of the *Asopos*, crossing the river by a new bridge near a mill, not far from the *Chapel of Hagios Theodoros*, with its mediæval tower. The *Lari*, flowing from the N., enters the *Asopos* here.

On the left bank of the Asopos, about 1 hr. from Liátani and as far from Skimatári (p. 182), lies the ruined town of **Tanagra** (now called *Gremáda*). Tanagra, which belonged to the league of the Bœotian towns, made its début in history as the spot where, in B.C. 456, the Athenians first measured their strength in open battle with the Spartans. The treacherous desertion of the Athenians by the Thessalian cavalry gave the victory to the Spartans. The spot owes its modern fame to the productive excavations begun in 1874.

The ruins lie on the extremity of a ridge called *Xerýkeion* by the ancient, and *Malevólese* by the modern Greeks. The ancient enceinte may be traced almost uninterruptedly, and at places still attains a considerable height, though half-buried in rubbish. The sites of 40 or 50 *Towers* can be recognized, and also three *Gates*, which may be described as the *Chalkidian*, on the N.E., the *Theban* on the N.W., and the *Attic* on the S.E. — The *Theatre* occupies the high-lying ground adjoining the S.W. part of the wall, from which the site of the town descends in two terraces to the bank of the Lari. On the upper terrace are the remains of foundation-walls of dark-coloured stone, which evidently belonged to some large buildings (temples?), and recall the remark of Pausanias that the Tanagræans were distinguished among the Hellenes by a beautiful custom in reference to their gods, for they kept their houses and secular buildings apart from their sanctuaries, so that the latter lay above and far away from taint of human contact. The monument of the Tanagræan poetess *Korinna*, a contemporary of Pindar (500 B.C.), stood within the town proper.

The Necropolis, which has come down to our days uninjured, lies beyond the Lari, mainly on the hill of *Kokkali*. The graves are the source of the charming 'figurines' in painted terracotta (p. xcvi), which furnish so pleasing a testimony to the love of art among the ancient Tanagræans. The quantity of figures found here is so great that fine specimens may be purchased for 100-200 fr. Buyers should beware of imitations (which are sometimes largely made up of genuine fragments), and also of re-painted specimens, though unfaded colouring is in itself no proof of spuriousness.

FROM TANAGRA TO THEBES there are two routes. The slightly shorter but inferior *S. Road* (4 hrs.) first ascends the valley of the Asopos and after crossing a 'revma' that runs into it, reaches (1½ hr.) *Chlembotsári*. This village lies on the S.W. slope of a hill, on which are some ancient wheel-tracks and the ruins of a small fortress (high up beside the chapel of Hagios Elias), probably marking the site of the ancient *Pharac*. If the weather be dry, our farther course lies across the spacious plain; if not, over the hills. *Darimari* (p. 175) lies to the left on the slope of *Kithæron*. In 1 hr. we reach the hamlet of *Moustaphádes*, and in ¾ hr. more find ourselves at the foot of the *Sorós*, perhaps the *Teumessos* of the ancients, with the foundations of antique temples (?). Finally we traverse

a barren hilly district to ($1\frac{3}{4}$ hr.) the large church of St. Luke, near *Thebes*, see p. 179.

The *N. Road* (5 hrs.), which is chosen by most travellers, leads viâ (1 hr.) *Vratsi* to ($\frac{3}{4}$ hr.) *Dritsa*, commanding a continuous view of the Eubœan mountains to the E. Near *Dritsa* is a mediæval tower with two pinnacles, which has been fixed upon with considerable probability, as marking the site of the ancient *Eleon* or *Heleon*. The remains of the wall, part of which is in fair preservation, show various styles of building but date probably from one period. The track now runs towards the W., past the little village of *Spaïdes*, passes between the pointed *Soulâs* on the left and a few low hills on the right, and in about $1\frac{1}{2}$ hr. strikes the road between Chalkis and Thebes (p. 180). Hence to *Thebes* (p. 176), in $\frac{1}{2}$ hr.

FROM TANAGRA TO CHALKIS, 4 hrs. — From Tanagra to *Skimatári* (p. 182), 1 hr. The path traverses a hilly plateau, commanding an uninterrupted view of the mountains of Delph and Olympos in Eubœa, and, more to the left, of *Anephoritês*, *Ktypâs* (p. 180), and *Sagmatâs* (p. 180). About $1\frac{3}{4}$ hr. from *Skimatári*, in a fertile littoral plain, lies *Vathy*, deriving its name from two bays or havens (μεγάλο and μικρό βᾶθύ) a little to the N.

Near the ruined chapel of *Hagios Nikolaos*, which lies $\frac{1}{2}$ hr. from *Vathy* and 20 min. from the harbour, Ulrichs discovered the site of the famous *Temple of Diana*, where Agamemnon was on the point of sacrificing his daughter Iphigeneia, before the departure of the Greek fleet for Troy. An ancient line of wall is traceable on the S. and E. brow of the small hill; and in and near the chapel there are numerous remains of ancient buildings. A spring rises close by.

The scanty ruins of *Aulis* itself lie on the rugged ridge of rock which stretches into the sea between the two bays. The little town never attained any importance, for its site was unfavourable for the development of a community; but the two sheltered bays were excellently adapted to be the rendezvous of a fleet. The thousand vessels mentioned in the catalogue of the ships in the *Iliad* could not, of course, have been all afloat at one time in the bays; we must therefore think of them as drawn up on shore according to the ancient custom, at the same time allowing something for the exaggeration of later times, when the desire arose to have every town of any importance whatever mentioned in the Homeric poems.

The route from *Aulis* to Chalkis, by the path viâ the chapel of *Hag. Nikolaos* (see above) and then over the ridge to the N., takes fully 2 hrs. (boat from Chalkis to *Aulis*, 4-5 dr.). — Most travellers, however, visit the ruins of *Mykalessos*, which lie on the *Megalô Vouno*, a little inland from *Aulis*. In spite of its proximity to the sea this town, distinguished by an ancient cult of Apollo, was not a seaport, but owed its importance to its command of the frequented pass of *Anephorites*. At the period of the Peloponnesian War it

was very populous, but having been surprised and taken in a night-attack from the sea by the Athenian Diitrephes at the head of a troop of Thracian soldiers (B.C. 413), it lost all its importance. The ruins divide themselves into an *Acropolis*, on the upper part of the hill, and a more extensive but less well-preserved *Lower Town* on the S. Although the walls (about 10 ft. thick) are in ruins, we can still identify the situation of all the towers (about 20 ft. wide) and gates (about 6 ft. wide), and can also distinguish traces of the doors and stairs of some of the former. The construction shows the transition from the old polygonal masonry to the system of regular courses of squared stones.

The *PANORAMA from the summit of the hill has been justly praised. At the feet of the beholder stretches the beautiful *Euripos* with the fortress of *Chalkis* and the dismantled fort of *Karababa*, and the bridge between them. On Eubœa the majestic *Delph* (p. 211) towers above the other mountains. To the W. of *Karababa* extends the coast-plain, with the villages of *Megalo* and *Mikró Chalkidá*, near which is the site of the ancient *Salgonæus*. To the E. is *Aulis*; and to the S. the eye follows the hilly Boeotian coast as far the Attic *Parnes*.

An ancient wall, restored during the War of Independence, connects *Mykalessos* with the pass of *Anephorites* (p. 180). Thence to *Chalkis*, 1½ hr., see p. 180.

18. From Thebes along the Eastern Bank of Lake Kopaïs to Orchomenos.

Two or three days. 1st day. From Thebes over *Mt. Ptoon* to (5½ hrs.) *Karditza*; visit *Goulas*. — 2nd day. From *Karditza* viâ *Topólia* to (9 hrs.) *Orchomenos*. — If the detour viâ *Lárymna* be included, the second night is spent at *Martino* or *Topólia*. If the latter be chosen the third day's journey may be extended to *Livadiá* (p. 182).

In addition to the bridle-path over *Mt. Ptoon* to *Karditza* described below, there is also a CARRIAGE ROAD, skirting the W. side of Lake *Likeri* (carr., in 4 hrs., 15-20 dr.). Most travellers will, however, prefer the former, especially as at *Karditza* it is not always possible to procure saddle-horses for the continuation of the journey.

Thebes, see p. 176. The track diverges to the left from the *Chalkis* road at the suburb of *Hagii Theodori*, and leads through the monotonous plain of *Thebes*. In 2 hrs. we reach the hills to the E. of Lake *Likeri* (ca. 140 ft.), called the *Hylican Lake* by the ancients, after the town of *Hyle* which is supposed to have stood on the N.E. bank. The ancient names of the ruined fortifications passed by our route here and at several other points farther on are unknown. We next pass a spring, traverse a 'revma', descending from *Moriki*, and ascend to (¾ hr.) the village of *Houngra*, at the entrance to a vale bounded on the N. by *Ptoon*, and on the S. by the mountains on Lake *Likeri*, and fortified in antiquity. We follow the road through this valley, the entrances to which were fortified in ancient times. The lake of *Paratimni*, which we do not approach, lies to the N.E. In about ½ hr. after leaving *Houngra* we reach the foot of the bare *Mount Ptoon* (2880 ft.), now called *Palagta*, and in 20 min. more the summit of the pass, which commands a fine view.

We look back over the valley of Houngra, beyond which is *Mt. Hyapaton* with *Moriki*, while more to the right rises *Parnes*, on the Attic-Bœotian border, and between them the long hill-chain of *Teumessos* (p. 179). Below us, on the bank of *Lake Likeri*, lies the hamlet of *Sengenæ*, situated in a small riparian plain ending at the cliff of *Klimatorias*, which projects into the lake from the N. To the W. the view comprises part of the *Plain of Kopais*, with *Mt. Akontion*, on the farthest slope of which lies *Orchomenos* (p. 193); still farther off rises the massive *Parnassos*, and more to the S. we see the fissured *Helicon*.

The path now keeps on the same level along the slopes of *Ptoon*, and then descends a little. In $\frac{1}{2}$ hr. it again ascends, and rounding the steep crags on the W. side of *Ptoon*, reaches (20 min.) a little mountain-valley, in which the *Perdikóvrysis*, or 'Partridge Spring', rises within an ancient enclosure of masonry. Near the chapel of *Hagia Paraskevê* the French Archæological School (p. 94) has recently brought to light the *Temple of Apollo Ptoos*, with the adjoining buildings. The chief objects of interest found during the excavations, including numerous bronzes and some archaic marble statues of *Apollo*, have been removed to *Athens*. Some architectural fragments and inscriptions still lie on the site of the temple, and others may be seen at the ($\frac{1}{2}$ hr.) convent of *Palagia*, where night-quarters may be obtained. No detailed information has come down to us about the nature of the *Ptoan oracle*, which existed until the Roman period.

Opposite the chapel our path crosses the revma which receives the water of the *Perdikóvrysis*, and then descends gradually on the other side through the ravine to (40 min.) *Karditza*. Another foot-path, diverging to the N., leads across the mountain to the village of *Kókkino*.

At the exit from the defile lies the large village of *Karditza*, the seat of a demarch, and above it rises the acropolis of the ancient *Akræphía*, which was always in the hands of the *Thebans*. On the declivity below the ruins, is the church of *Hagios Georgios*, with numerous inscriptions, perhaps occupying the site of the temple of *Dionysos* mentioned by *Pausanias*. The ruins of the fortress belong to different epochs, and some parts are well preserved. This is especially the case on the W. side, where the walls are still standing to a height of 10 ft. or more. The construction almost throughout shows the effort to secure level courses, although large blocks have here and there been also introduced. The principal wall is 8 ft. thick. The N. side has suffered most, as it lies next to the village, but here the ruins of smaller buildings are comparatively numerous. On the S. side a doorway, hardly 3 ft. wide by 3 ft. high, still exists. The gaps in the walls did not exist in ancient times. — The polygonal walls on the side next *Lake Kopais* date from an earlier epoch.

The hill of *Akræphía* is the last of a long chain called *Eriaria*, which stretches from *Ptoon* to the plain of *Lake Kopais*. On its S. side expands the *Athamantine Field*, bounded on the S. by the *Megalê Kiapha*, on which lies one of the more important *Katavothræ* (see p. 187), the

Katavothra tou Haglou Nikoláou, which in summer has often no visible outlet. Of the *Katavothræ* at the S.E. angle of the lake, near Mt. Sphingion (p. 165) the most remarkable is the great *Katavothra of Kaneki*.

Lake Kopaïs (ἡ Κωπαΐς; 310 ft.) or *Kephisis*, though the largest lake in Greece, is also the shallowest, as it only consists of the winter overflow of its feeders, the chief of which is the *Kephisos* or *Mavroneri* ('black water'). It is only on the mountainous E. side that the lake has a definite limit, on the W. the level of the water varies according to the season. In summer the lake is almost dried up, in winter (January) it covers an area of about 90 sq. M., sometimes even more. The more elevated parts of the lake bed left dry in summer are extremely fertile, and in some cases yield a double harvest; the lower parts are rank meadows, on which large herds of cattle and swine are pastured. The evaporation, however, makes the air heavy and unwholesome. The lake finds its outlet to the sea in subterranean rifts in Mt. Ptoon (to the E.), similar to those which occur in calcareous formations elsewhere, as in the Alps, Jura, etc. Twenty of such outlets, called '*Katavothræ*' by the modern Greeks, are counted, varying greatly in size. Attempts were made in very early times to widen them, in order to render the district fertile and healthy by means of a regular system of drainage; but we have no information how far these, which are ascribed to the ingenious tribe of the Minyæ (p. 189), prospered. After several ineffectual attempts, the task of draining the lake has been recently resumed, at first by a French company, afterwards by a British company.

Embankments, foundation-walls, and similar works for the draining of the lake, dating from a very early period, have recently been discovered in the lake itself. Three different channels or canals have been distinguished: one to the N., to receive the waters of the *Kephisos* and *Melas* (p. 198); one running through the centre of the lake; and one skirting the S. and E. banks of the lake, touching the *Katavothræ* there found (comp. p. 186). The two last canals unite near the bay of *Karditza*, and the single canal thus formed continues to skirt the E. bank to the N.E. angle of the lake beyond the bridge mentioned on p. 188, where it enters the N. canal in the direction of the *Katavothræ* there (p. 188). The traces of the N. canal are the largest and most distinct, consisting especially of massive masonry near its junction with the others.

Ascending the outlier of the Ptoon range to the N.W. of *Karditza*, we reach the saddle in $\frac{1}{4}$ hr. and obtain a view of the N. part of the Kopaic plain with the village of *Topólia* (p. 191). In front of us, close to the nearer bank of the lake, is the ancient ruin called in Albanian **Goulás* ('the tower') or *Gla*, one of the most imposing in Greece, recalling *Tiryns* and *Mycenæ*. Even at ordinary risings of the lake it is surrounded by water, and communicates with the shore only by an embankment. This stronghold may once have commanded the broad plain of Lake Kopaïs, when the overflow-water had a regulated discharge through the *Katavothræ*. The island on which the fortress stands is about $\frac{1}{2}$ hr. from *Karditza* and $\frac{3}{4}$ hr. from *Kókkino*. Round the island, which rises very precipitously on the N. side, run Cyclopean walls 16-23 ft. thick. As

usual in the most ancient fortifications, there are no towers; but numberless buttresses from 8 to 30 paces apart strengthen the walls, which closely follow the curving of the cliffs. Two gates, each 23 ft. wide, one on the N., the other on the S., can now be distinctly recognized; it is uncertain whether there was a gate on the W. also. The N. gate is very strongly defended on the outside by two massive tower-like buttresses, projecting about 6 ft. from the line of the wall and 6-9 ft. in length. On the inner side the gate is adjoined by a small court-yard. The S. gate is similarly, but not so strongly fortified. On the highest point within the walls, close to the N. edge, some massive foundations (80 paces long by 15 broad) testify to the former existence here of some important seat of power. The roofless chapel that adjoins them probably dates from the War of Independence, when the inhabitants of the shores of the lake sought refuge here. There are also some remains of mediæval buildings. In ancient times Goulás seems to have been connected with Kopæ (Topólia, p. 191) by an embankment.

When the lake is drained a direct road is to be made from Karditza to Topólia. The present path along the banks of the lake (4 hrs.) is only passable when the water is low, owing to the fact that it is intersected by a river-channel. Pedestrians, indeed, have a chance of crossing the river in a 'monoxylon' ('single tree' or 'dug-out'), a craft of the most primitive description; but riders must make a detour of $\frac{1}{2}$ hr. to the N.E. to a seven-arched bridge, which spans the river beside the ruined *Pyrgos Hagia Marina*. Near the bridge are caught large numbers of the fat Kopai eels, which were held in great repute by the ancients and were sadly missed by the Athenian epicures during the Peloponnesian War. Red, yellow, and black marks on the cliffs indicate the heights reached by the most considerable inundations. — *Topólia*, see p. 191.

Most travellers visit the KATAVOTHRÆ and the outlets of the lake on the E. side of the mountain, and also the RUINS OF LARYMNA (ca. 4 hrs.) before going on to Topólia. The track remains on the hither side of the above-mentioned river-channel, near the rocky hills, which are honey-combed with caves. Some of these are used by the shepherds as 'mandræ', or folds; many of them run far into the mountain and were perhaps formerly katavothra. The line of the hills is broken from time to time by pleasant green valleys. After $\frac{3}{4}$ hr. the road diverges from the hills, and we turn our horses' heads almost in a straight line for the *Megálē Katavothra*, the largest of all, also called *Katavothra Kokkínoy* after the nearest village (p. 186). The entrance, which is visible at a considerable distance, is upwards of 80 ft. high, and is vaulted over by a precipitous overhanging cliff. When the water is high, the most we can do is to look through a wide crevice close beside the little chapel of *Agios Ioannes* into the space below in which the water disappears.

In summer, however, we can advance several hundred paces into the interior. The outlet for the water, half-concealed by masses of rock, is not quite at the end. The courses of masonry on both sides of the cavern-walls are ascribed to *Krates* of Chalkis, an ancient mining engineer who lived in the time of Alexander the Great, and made the only historically vouched for attempt to drain Lake Kopais.

The second largest katavothra, called *Viniá*, which, however, has an outflow only when the water is high, is also on the edge of the plain, about $\frac{1}{2}$ M. to the N. Other katavothræ are mentioned at pp. 187, 192.

Our path now leads past a series of shafts, 6-9 ft. wide and 13-100 ft. deep, which are supposed to be the beginnings of some colossal undertaking of the Minyæ (p. 187), probably the ventilating-shafts for a subterranean draining-tunnel (like the ancient 'Emissarium' of the Alban Lake near Rome) which they had intended to build. Their mouths are partly overgrown with lentisks and other shrubs; and they are in various states of preservation. Some of them still have carefully smoothed walls with foot-holes for descending; others have fallen in.

Beyond the last shaft a path descends to the ($\frac{1}{2}$ hr.) *Kephalári*, an outflow of Lake Kopais formed by the katavothræ, and dry in summer. A revma, covered with lentisks and oleanders, stretches hence to the sea. The path runs high above the revma. On an eminence to the right we see a mediæval tower and the ruins of upper Larymna. The ruins of lower Larymna lie beside the hamlet of Kastri, which lies on the coast straight in front of us. On the W. side of the rocky hill, by which we descend, a second but perennial outflow (*Anchoé*, ἀναχολή) from Lake Kopais gushes from the cliff, and forms a clear deep basin, the brook issuing from which drives several mills on its farther course. In $\frac{1}{4}$ hr. after leaving the Kephalaria we reach a ruined Byzantine church (*Hagios Nikolaos*), cross a bridge of five arches over the Kephisos, and come to the little village of *Kastri*, where accommodation may be obtained at the little bakali or of one of the inhabitants.

The fresh green valley of Kastri, with its ruins at either end, still bears its ancient name in the shortened form of *Larmæs* (Λάρμας, from Λαρύμναις). In early times, when the political centre of the land lay at Orchomenos in the E. part of the Kopais plain, Larymna was an emporium for Boeotia (comp. p. 194); but later it lost all its importance.

The *Ruins of Lower Larymna*, immediately beside the village of Kastri, are by no means uniform in character, and probably date from several different periods. While the principal portion of the enclosing wall, which was strengthened with towers and is still in fair preservation, is built of white and tawny-coloured hewn stones, a fragment of wall on the N.E. has no towers, and is built in the polygonal style. The most interesting remains are those in and

about the little crescent-shaped harbour, on the N. side of the village. Sunken buttresses, like the bases of pillars, probably used in closing the harbour-mouth with chains, divide the inner harbour from the sea. Fleets of any size must have anchored off the E. side of the town, where there are still traces of ancient moles. There are some ancient foundations in the interior of the peninsula.

The *Ruins of Upper Larymna*, now called *Bazaráki* (i.e. 'little market'), lie on the conical hill overlooking the nearest mill and the Anchoé (p. 189). They do not appear to be of any great age; but the traffic carried on here in antiquity is vouched for by the deep ruts, which extend for 300 paces towards the church of Hagios Nikolaos (p. 189). The Acropolis proper consists of two portions, the uppermost of which faces the N., and the lower the S. On the side next the revma this is adjoined by a flat open space like a market. The walls, of which only the foundations (6 ft. thick) are preserved, were entirely built of regular squared stones. Some polygonal walls below served to support terraces.

From Kastri-Larymna to Chalkis (p. 208) by a rough path, 8-9 hrs. The route passes *Skroponeri*, where, according to the opinion of engineers and of the natives, the greater part of the water that disappears in the Megale Katavothra re-appears in nine springs. Thence we ride along the coast, past the ruins of *Anihedon* and *Chaliá* (p. 185), to Chalkis.

Those who do not arrive too late at Kastri should proceed to Martino, $1\frac{1}{4}$ hr. farther on. The path ascends through a long valley, traversed by a mountain-torrent (generally dry) that reaches the sea to the N. of Kastri. Near the end of our journey we pass a few hills, with an ancient ruined wall and several mediæval chapels, called *Palaeochori*, or 'old village', by the inhabitants of Martino, who believe that their village formerly stood on this spot. Martino, situated upon a spur of *Mt. St. Elias*, is a prosperous Albanian village (tolerable accommodation), and the seat of a demarch. The inhabitants (1400) are almost exclusively engaged in cattle-rearing.

In the pleasant valley of *Malestina* to the N. lie ($1\frac{1}{2}$ hr.) the hospitable *Convent of Hagios Georgios*, conspicuous from a considerable distance, and the little ruined sea-port of ($1\frac{1}{4}$ hr.) *Halae*. Thence we may ride past ($1\frac{1}{2}$ hr.) *Cheliadou*, near the supposed site of *Korsetia*, to *Monachou*, the ancient *Kyrtone*, and to (2 hrs.) *Dendra*, with the ruins of *Hyettos* ($\frac{1}{2}$ hrs. from Orchomenos); we may proceed to the W., then to the S.W. via *Loutzi* to *Tegyra* (p. 192).

FROM MARTINO TO THERMOPTÆ, 16 hrs. — From Martino an unfinished road leads viâ *Proskyna* to Atalante, ca. 4 hrs. to the N.W. In about $2\frac{1}{2}$ hrs. we pass the rocky Acropolis of Opus, the capital of the E. Locrians. This fortress, which commands the entire plain, dates from the earliest times, and Deukalion and Pyrrha are said to have dwelt here after they descended from Parnassos. Their daughter Protageneia, wife of Lokros, bore Zeus a son named Opus, who became the founder of the city. In Homer Ajax, the son of Oileus, is the ruler of Opus. During the Persian Wars the Locrians were at first on the side of the Greeks, but before the battle of Salamis they had gone over to the Persians (p. 172). Subsequently they allied themselves with Sparta. In the war between the Romans and Philip V. of Macedon the town was taken by the former in B.C. 197, although the Acropolis held out until Philip's defeat at Kynoskephalæ. The walls, which are built of solid po-

lygonal blocks, distinctly present the characteristics of high antiquity, and in many places still stand 6 ft. high. They encircle the lofty Acropolis, which faces the S.E., and the lower town. Two gates are still recognizable in the Acropolis. The finely minted coins of the Opuntians testify to their artistic taste. — A Frankish tower shows that the height of *Kokkinovrachos*, as it is now called, was also fortified in the middle ages. The fine view from it includes the peninsula of *Gaidaronisi* on the N.E., the triple-peaked island of *Atalante* and (more remote) the roadstead of the ancient Kynos (see below) on the N., and also a great part of N. Eubœa, beyond the Euripos. — The adjacent village on the road to *Atalante* is called *Kyparissio*.

The little town of *Atalantē* (1700 inhab.) consists of two parts, *Atalante* and *Makedonia* or *Pella*, not very distinctly divided from each other, and seems to occupy the site of an ancient town, the name of which, however, is not known. Various ruins, inscriptions on wells, and the like recall the rule of the Turks. High above *Makedonia* are the remains of an ancient aqueduct. The name of *Makedonia* is due to a colony of Macedonians who migrated hither between 1830 and 1840 and were granted various privileges. Good tobacco is prepared in *Atalante*. For night-quarters travellers are dependent upon private hospitality. There is a poor eating-house in the main street, near the principal church. The *Stala*, where the steamer plying on the Euripos touches (p. 216), is connected with the town by a carriage-road, $3\frac{1}{2}$ M. long.

The road from *Atalante* to *Thermopylæ* passes the ($1\frac{1}{2}$ hr.) spacious village of *Livanataes*, the wells of which are all slightly brackish. About $\frac{1}{4}$ hr. to the S.W. is the site of *Kynos*, the port of Opūs, and ($\frac{3}{4}$ hr. farther) *Arkita*. The ruins of the ancient *Alope* are passed in $\frac{1}{2}$ hr. more, then (2 hrs.) those of *Daphnūs*, near *Hagios Konstantinos*, in a district overgrown with myrtles. We now pass numerous mills, and reach ($\frac{1}{4}$ hr.) the ruins of *Thronion*, the capital of the Epiknemidian Locrians, who derived their name from the mountain-chain of *Knemis*. *Thronion* was pillaged in B.C. 431 by the Athenian general Kleopompos, who had sailed up the Euripos with 30 ships, and in B.C. 353 it was taken by the Phocian Onomarchos, and its inhabitants sold into slavery. The ruins are now called the *Palaeokastro of Pikraki*.

From *Thronion* the road proceeds past the little village of *Kaenodurio* on the verge of the marshy coast-plain ($\frac{1}{2}$ M. to the right is *Anteras*, another small village) and beyond two warm springs reaches ($2\frac{1}{4}$ hrs.) *Melo*, a prosperous village with 1150 inhab., where good quarters for the night may be obtained. It was probably the port of *Boudonitza* (p. 188) in the middle ages, and received its name from the old mole, which may, perhaps, be of very ancient date. — The distance from this point to the mill at the E. end of *Thermopylæ* is $2\frac{2}{3}$ hrs. The road leads past *Alpenoi*, mentioned at p. 201. The ancient *Nikaea* must also have been somewhere in this neighbourhood. *Thermopylæ*, see p. 199.

The route from *Martino* to ($1\frac{3}{4}$ hr.) *Topolia* passes the (10 min.) chapel of *Hagios Demetrios* and several other fragments of ancient buildings. After 1 hr. we regain sight of Lake Kopais, and in another $\frac{1}{2}$ hr. the road descends and reaches the village of *Topolia* (300 inhab.). *Topolia*, the ancient *Kopae*, which has given name to the lake from time immemorial, is situated on a peninsula connected with the mainland by a flat isthmus, and was inhabited also in the middle ages. The ancient buildings have thus almost vanished and only a few fragments of polygonal walls are now to be found on the N. side of the town, above the isthmus, and on the edge of the isthmus itself. Numerous inscriptions have been immured in the various chapels. The large new church is dedicated to St. Elias.

FROM TOPOLIA TO SKRIPÓU, 5 hrs. The road skirts the N. verge of the lake and passes *Mount Koumitis*, at the foot of which, beside an old mill ('*Palæomylos*'), is a *katavothra* (p. 187), generally dry in summer. The varying height of the water is indicated by the colouring of the rocks (comp. p. 188). Farther on rises a steep rocky hill with three peaks, the middle one called *Bazaráki* and the highest *Tourloyanni*. There are ancient walls on both. The ascent is rewarded by an extensive view.

Almost the entire basin of Lake Kopais lies before us; and we can distinctly make out the village of *Skripou*, above which, on the declivity of *Akontion*, lie the ruins of the ancient *Orchomenos*. To the N. is the hill of *Hagios Athanasios*, near *Dendra*, the site of the ancient *Hyettos* (p. 190). The view also includes the plains of *Bœotia*, enclosed by *Parnassos*, *Helicon*, and *Kithaeron*, while to the E., rising above the lake and the villages of *Kokkino* and *Karditsa*, is *Mt. Ptoon*.

Near the chapel of *Hagios Georgios*, which we reach in 25 min. after leaving the foot of the hill, lie some farm-buildings and a metochi (*Hagios Demetrios*) belonging to the Attic convent of *Mendéli* (p. 122). An ancient temple also stood in the district, which is now named *Stroviki*.

Beyond the chapel the road turns to the N. towards the summit of the *Chlómós Mts.* (3546 ft.), the spurs of which descend to the N. bank of the lake. In $\frac{3}{4}$ hr. we cross a low ridge, on the slope of which lies the hamlet of *Rado*. The plain on the other side is planted with cotton and maize. Skirting the edge of the plain for about $\frac{1}{2}$ hr. we reach a hill, surmounted by a large Frankish tower, and bearing fragments of a polygonal wall as the relics of the ancient *Tegyra*. The direct route hence to *Skripou* through the lake (seldom passable) takes $1\frac{1}{4}$ hr. The houses and an old chapel of the '*Isodfa tēs Theotókou*' at the foot of the hill are usually included under the name *Hagia Triada*. *Tegyra* is known only as the seat of a temple and oracle of *Apollo*, and as the scene of the victory won in B.C. 374 by *Pelopidas* and the Sacred Band of *Thebans* over twice the number of *Spartans*, who had advanced from *Loeris*.

In the distance, at the W. extremity of the plain (2 M. from *Tegyra*), a white hill glistens between the darker heights. Here lay the little town of *Aspledon*, the scanty remains of which, consisting of a wall about 600 paces round, now bear the name of *Avriókastro*, or 'Castle of the Hebrews'.

We have still nearly $2\frac{1}{2}$ hrs. to ride before reaching *Skripou*, as the path has to make a wide detour on the W. bank in order to avoid the marshes of the *Melas* and *Kephisos*, which here flow into the lake. Traces of an embankment are visible at various points (comp. p. 187). In 1 hr. beyond *Avriókastro* we pass through a kind of gully, on the N. (left) side of which a good spring rises, and in 25 min. more we reach the convent-farm of *Tsamáli*, belonging to *Skripou*. A deep rocky ravine about $\frac{1}{2}$ M. to the left of our route gives birth to the spring of *Pétakas*, one of the chief

sources of the little river of Melas, the deep bed of which is fringed with reeds. Near the mountain is a singular natural shaft or chasm.

In about an hour after leaving Tsamali we reach the *Akontion*, on the summit of which is the conspicuous Acropolis of *Orchomenos*. We then pass the spring of Akidalia (p. 194) and reach the village of *Skipou* (see below).

19. From Livadiá to Orchomenos.

About 2½ hrs.; new road; horse there and back 8 dr. — From *Thebes* direct to Orchomenos, viâ *Haliartos* and *Petra* (p. 164), about 6¼ hrs.; from *Chaeronea* to Orchomenos, about 3½ hrs. (comp. p. 158). — We may proceed to Thermopylae (E. 20) after visiting Orchomenos.

Livadiá, see p. 162. — We leave Livadiá by the Thebes road (p. 163), from which the new road to Skipou soon diverges to the left. In 20 min. this road bends to the right (straight on is the road to Chæronea and Lamía), and skirts the S. base of a spur of Parnassos, called *Thourion* (p. 162). The marshy bottom across which we ride was the scene of a battle on 15th March, 1311, in which Gautier de Brienne, Duke of Athens (p. 45), fighting with his knights against the mutinous Catalan mercenaries, lost both his kingdom and his life. The Frankish tower on one of the N. eminences of Thourion dates from about the same period. At (1 hr.) a chapel we turn once more to the right, the road straight on leading to Atalante (p. 191). In the distance, to the left, the Kionia (p. 150) appears behind Parnassos. At the foot of the *Akontion*, which the road now approaches, lies the village of *Arapochóri*. Beyond the embankment of the new railway from Thebes to Lamia and a railway-bridge, the road turns sharp to the N.

In 1¼ hr. we reach the *Kephisos*, beyond which lies the village of *Skipou* (tolerable quarters in a magazí) which is adjoined on the E. by the village of *Petromagoúla*. About 10 min. farther, opposite the site of ancient *Orchomenos*, is the hospitable *Convent of the Panagía* (Κοίτησις τῆς Θεοτόκου, 'Entombment of the Virgin'), founded in 874 A.D., where travellers are received on special introduction only. The convent occupies the site of a famous temple of the Graces (Charites), where Charitesia, or contests in poetry, music, and the drama, used to be held until a very late period. Several inscriptions in the court in front of the entrance to the church refer to these contests.

The ruins of *Orchomenos*, on the extreme E. height of *Akontion* (modern *Doudourvana*), date from the mythical period when the town was the central point of the Minyæ. The name *Akontion*, meaning lance, probably refers to the long shape of the hill.

The earliest Orchomenos, according to the unanimous testimony of the ancients, occupied a different site, probably at the E. base of the future Acropolis. The periodic inundations of the lake, an ineffectual attempt to regulate which had been made in the incomplete shafts mentioned at p. 169, compelled removal to a new site. In the prehistoric period Orchomenos seems to have surpassed the other Bæotian towns in importance.

Through its possession of Larymna (p. 189) it became a member of the Kalaurian naval league (p. 248). The Minyan cycle of myths includes the story of the *Argonautic Expedition*, undertaken by Jason, a descendant of the royal house of the *Eolidae*, in order to secure the golden fleece, which was the condition of his obtaining the paternal throne. In historical times Orchomenos gave way to Thebes, and took the second place in the Boeotian league. It was several times destroyed, notably by the Thebans in B.C. 368 and 346, but on each occasion it rose again from its ruins. It was at Orchomenos that Sulla defeated Archelaos, the general of Mithridates, in B.C. 85. Judging from the inscriptions that are extant, the place seems not to have been entirely uninhabited during the middle ages.

To the left, shortly before the convent, lies the *TREASURY OF MINYAS, now called τὸ θησαυροφυλάκιον, a venerable relic of the earliest antiquity, and at the same time a proof that a very ancient city once stood here, perhaps inhabited by a different race from the builders of Orchomenos. Pausanias describes it as follows: — 'This wonderful work, which is second to no other monument either within or without Greece, is built in the following manner. It is of stone, and has a circular shape, and runs into a not too sharp point (i.e. it has a flat dome). The top-stone (i.e. the keystone of the dome, which is not constructed of wedge-shaped stones but of horizontal courses gradually diminishing in diameter) imparts harmony to the whole building'. In another passage the same traveller ascribes to this edifice a higher antiquity than the Tholos Tombs of Mycenæ, which otherwise are essentially of the same character; while its measurements coincide exactly with those of the Treasury of Atreus (p. 259). An open passage ('Dromos'; now completely ruined), 16 ft. wide, leads to the doorway, which is about $17\frac{1}{2}$ ft. high, $8\frac{3}{4}$ ft. wide at the bottom, and 8 ft. wide at the top. The lintel consists of a massive block of greyish blue marble, 19 ft. long. The interior of the domed chamber, freed by Schliemann from the rubbish, of centuries, has a diameter of about 45 ft. The walls are formed of large squares of marbles, with holes for fastening rosettes of metal. In the middle stands a large platform, lately reconstructed, which belongs to a comparatively late epoch and probably formed a base for several statues. To the right is a door ($6\frac{3}{4}$ ft. high, $4\text{--}3\frac{1}{2}$ ft. wide) leading to a second chamber, hewn in the rock and supposed to be the actual tomb. The walls and ceilings were adorned with slabs, now on the ground, with tasteful patterns of rosettes and spirals. The outside of the building was originally covered by a mound of earth. The tomb of Hesiod, whose bones were transferred from Naupaktos to Orchomenos about the beginning of the 5th cent. B.C., was not, as is usually assumed, in this treasure-house, but probably in the market-place of the town.

Instead of proceeding directly to the ruined E. wall of the fortress, travellers should first visit the N. base of the hill, where, beyond the convent, in the most southerly source of the river Melas (p. 193) the ancient *Akidalia* or *Fount of the Graces* has been recognised. Steps in the rock lead down to the spring, at and near

which the women of Skripou assemble to wash their clothes. Above is the chapel of *Hagios Anargyri*.

We now ascend by a rough path, at first on the steep N. slope of the hill, and then more to the right, to ($\frac{3}{4}$ hr.) the tower-like summit of the *ACROPOLIS, which is reached by a very ancient staircase cut in the rock. The latter is about 3 ft. wide at the foot, but is broader above, and consists of three flights, the first, of 20 steps, mounting towards the W., then the second with 25 steps towards the N., and the third, with 43 steps, again towards the W. About the middle of the last flight we notice on the side-wall, and in the steps themselves, several holes, which were probably used to support a strong door of timber.

The Acropolis, which has the form of an irregular pentagon, or rather, if the broken line of the E. side be not taken into account, of a rough square, is very small and really forms little more than the strongest point of the fortifications. No wall fragments of any size are now to be seen except on the W. side, where a slight depression divides the fortress from the rest of the Akontion, and on the S. side. These are built in regular courses of squared stone, and reach a height of about 23 ft. Each wall consists of a strong and roughly finished exterior, and a carefully jointed interior, connected with each other by an intermediate filling-wall of slighter workmanship. A ruined wall, on the Akontion, about 80 paces to the W. of the Acropolis, and running towards its S. edge, seems to have been meant to defend the approach on that side, and more especially to protect the cisterns in the hollow. The N. wall of the Acropolis, on the side next the marshes of the Melas, is only partly traceable. It surmounted a particularly steep precipice, which could defy all attempts to scale it.

The Acropolis affords the best point for a survey of the site of the town and the whole district of ancient Orchomenos.

On the N. side of Lake Kopais, the heights of *Avriokastro* (p. 192), *Pyrgos tis Hagias Triadas* (p. 192), and the peninsula of *Kopæ* are most conspicuous; on the E., *Ploon*, *Phoenikion*, and *Sphingion*; on the S., the hill of *Haliartos* (p. 164) and *Petra* (p. 164), and the fertile plain of *Livadiá* as far as *Mount Granítsa* (p. 166). Near the edge of the plain and the marshy flats, in a line with Skripou, are the villages of *Karyá*, *Hagios Demetrios*, and *Degles*, the last on the river of *Livadiá*; between *Degles* and *Mt. Granítsa* lies *Rachi*. Parallel with the Akontion on the S. stretches a massive outlier of *Parnassos*, bounded on the W., between *Davlia* and *Distomo*, by the river *Platanía*. At the N. base lie *Hagios Vlasios* (*Panopeus*, p. 160), *Kapraena* (*Chæronæa*, p. 161), and *Brámagas*. — The mountains of *Eubæa*, *Kithæron*, and *Helicon* are also well seen.

At the foot of the steep Acropolis begin the *City Walls*, at first only 35 paces apart, but gradually increasing their distance as they follow the N. and S. edges of the gently sloping hill, until they reach the above-mentioned ruined cross-wall on the E. The territory thus enclosed may be compared to the delta of a broad stream. The town probably originally extended to the E. beyond the present convent, so as to include both the temple of the *Graces* and the

treasury of Minyas within the walls. Its contraction may have been the result of the destruction at the hands of the Thebans in B.C. 368 and 346 (see p. 194). The lower town seems to have been inhabited during the Roman period, if we interpret aright the remains of a Roman bath and aqueduct.

As is generally the case with the larger Greek fortresses, we can trace in Orchomenos the characteristic building styles of different epochs. Thus while the Acropolis in its present state hardly goes farther back than the time of Alexander the Great, the city walls are evidently some centuries older. The best preserved is the S. wall, which was probably always the most strongly built on account of the easy slope on that side. The average thickness of the walls is about $6\frac{1}{2}$ ft.; the polygonal blocks of the outer face are throughout considerably larger than those of the interior. The remains of a gate may be seen in the E. wall; and there are traces of posterns in the N. and S. walls, close to the Acropolis. The sites of several towers are also recognisable, while within the town-limits, especially in the upper part, the foundations of numerous buildings can be easily made out.

FROM SKRIPOU TO DRACHMANI, 5 hrs. — The path at first follows the S. slope of the Akontion, on which lie the villages of *Veli* and *Bisbardi*. Farther on it crosses the Kephisos and several of its affluents, and joins the road from Livadiá (see R. 20).

A mountain-path connects Skripou with the humble village of *Exarcho*, about 4 hrs. to the N. Leaving this path about halfway we reach in $1\frac{1}{2}$ hr. the very ancient ruined town of Abæ, destroyed by the Persians, and a little to the W. a modern village, also called *Exarcho*. The ruins, on the summit of a high pyramidal hill, affording a fine view, consist of a circular town-wall, and of a carefully constructed acropolis-wall, concentric with the other, round the highest peak. On a projecting hill to the N.W. of Abæ are fragments of the peribolos and other foundations of the *Temple of the Abæan Apollo*, which contained an oracle once held in as great repute as that of Delphi. It, however, lost its fame after the Persian wars.

An oval hill, 20 min. farther on in the same direction, is the site of the ruined *Hyampolis*, one of the oldest towns in Boeotia, which, though destroyed by the Persians, enjoyed a certain importance even in the Roman period. The ruins, which hitherto have generally borne the name of the vanished village of *Bogdána*, are tolerably extensive.

About $1\frac{1}{2}$ hr. farther to the N. is the village of *Kalopódi*, on the road from Livadiá to ($1\frac{1}{4}$ hr.) *Atalante* (p. 191). The neighbouring ruin is perhaps that of *Kleonas*, a village belonging to Hyampolis. *Drachmani* may be reached hence in 3 hrs. (carriage-road).

20. From Livadiá to Lamía viâ Drachmani and Boudonitza. Thermopylæ.

From Livadiá to *Drachmani*, road, $6\frac{1}{2}$ hrs.; thence to *Boudonitza*, $5\frac{1}{2}$ hrs.; from *Boudonitza* to *Thermopylæ* $3\frac{1}{2}$ hrs., and through the pass to *Lamía* $3\frac{1}{2}$ hrs. — From Orchomenos viâ *Exarcho* (see above) to *Drachmani*, $8\frac{1}{2}$ hrs.

Livadiá, see p. 162. — We follow the road described on p. 162,

crossing the *Thourion* ridge to *Kapruena* (p. 161; $1\frac{3}{4}$ hr.), without, however, actually entering that village. We then cross numerous irrigating canals and the little *Plataníā* (p. 160), one of the chief tributaries of the Kephisos, and enter ($1\frac{3}{4}$ hr.) the defile of *Belesi*, between the lower or Bœotian plain of the Kephisos and the upper or Phocian-Loecrian plain. In ancient days the ravine was named after the stronghold of *Parapotámioi*, to the N.E. of the Khan of Belesi.

A path that diverges here leads viâ *Biskeni* and *Hagia Marina* and through the picturesque ravine of the *Kachales* to ($2\frac{3}{4}$ hrs.) *Velitsa*. This village lies at the foot of a high cliff in a well-wooded district where tobacco is successfully grown, and is built in the midst of the ruins of *Tithora*, which are among the most picturesque in Greece. *Tithora* or *Tithorea* is minutely described by Pausanias, but has little importance beyond that fact. In the lower part of the modern village rises a lofty tower of two stories (with loop-holes below and windows above), which formed the N.W. angle of the old fortifications. Near it is a gate. The other towers, notably on the S. side, adjoining the cliff, are also still standing. The walls, formed of immense square blocks outside and smaller stones inside, are nearly 10 ft. thick. The hills to the S. of the village command a good view of the ruins and of the gorge of the *Kachales*. We reach them from the *Panagia Convent*, passing the arches of a primitive aqueduct.

From *Velitsa* to *Drachmani* (see below), 2 hrs.; to *Davlia* (p. 160), $2\frac{1}{4}$ hrs.; to *Dadi* (p. 158), 2 hrs.

About $\frac{3}{4}$ hr. beyond the pass of *Bélesi-Parapotámioi* the road to *Lamia* viâ *Dadi* (p. 158) diverges to the left. We cross the Kephisos and several of its N. tributaries, and gradually ascend, after leaving the *Atalante* road on the right. About 2 hrs. farther on we reach the large village of *Drachmani*, where accommodation for the night may be obtained in a 'magazi'. A few ancient architectural and sculptured fragments have been used in the construction of the village-well. A small museum, the key of which is kept by the *Demarch*, contains the inscriptions and other antiquities brought to light by the excavations of the French School (p. 94) on the site of the temple of *Athena Kranæa* (on an isolated hill to the N.E.) and at *Elateia* itself.

About 20 min. to the E. of *Drachmani*, near the chapel of the deserted village of *Lefta*, lie the ruins of the small but ancient town of *Elateia*, the capital of *Phocis*. It was placed so as to command the lowest pass between the plain of the *Spercheios* and the middle valley of the Kephisos, forming the most frequented military route between N. and Central Greece.

Elateia is best known in history from its occupation at the beginning of the holy war against *Amphiassa* (p. 153) by *Philip II.* of *Macedon*, whose first overt act against Greece it was (B. C. 339). The astounding impression which the event produced in Athens is reflected in a famous oration of *Demosthenes*; but the alliance with *Thebes* formed at his urgent representations was able to withstand *Philip* but for a short time; barely ten months later the decisive battle of *Chæronea* (p. 161) was fought and lost. *Elateia* was taken by the Romans in B. C. 193; but in B. C. 85-86 it offered a successful resistance to *Taxiles*, the general of *Mithridates*.

The lower line of the town-walls, which now looks like an earthen rampart, rose only a little above the plain. The town

stretched along the steep slope from W. to E., between the deep beds of two mountain-torrents. The ruined chapels probably mark the sites of ancient sanctuaries. The top of the hill served as the Acropolis. Some unsystematic excavations have been made here by the French School (p. 94).

The route from Drachmani to Thermopylæ is merely a bridle-track. It descends a little and then ascends the Knemidian-Cetæan chain of hills, past (40 min.) the hamlet of *Selim Bey*. At a lofty knoll or 'tourla', 2 hrs. from Selim Bey, we reach *Dervéni*, the summit of the pass (1968 ft.). From this point we have a finer retrospect of the imposing Parnassos, with the villages of Velitsa (p. 197) and Dadi (p. 158) at its foot; on this side of the Kephisos lies *Modi*. To the N. we see the Gulf of Lamia and Mt. Othrys. A spring rises just beyond the summit of the pass, and farther on joins the stream that enters the Euripos at Thronion (p. 191).

We now descend a long valley, among fine ivy-twined plane-trees, turn to the W. at an imposing rocky 'gate', and cross the flat and partly wooded hills to the hamlet of *Loukéri*. On the hills opposite lies *Lapatæes*. Here we catch a distant view of the nearest houses and mediæval castle of Boudonitza, about $2\frac{3}{4}$ hrs. distant from Dervéni.

Boudonitza or *Mendenitza*, a village with 650 inhab. (accommodation at a bakali), probably lies on the site of the ancient town of *Pharygae*, of which, however, only insignificant remains are now extant. The place played a more important part in the middle ages, after Boniface de Montferrat (p. lx) had made it the seat of a margrave and bishop (1205) for the protection of the always important Thermopylæ. The first margrave was *Guido Pallavicini* (d. 1237) whose family, in spite of various vicissitudes, remained in possession of the lordship until 1311. In 1410 the district passed into the hands of the Turks, whose possession, however, was intermittent until 1454.

The citadel, which crowns the precipitous hill to the N. of the village, consists first of an ancient and carefully built polygonal enceinte, several times repaired in the middle ages, and secondly of the margraves' castle proper, in which ancient fragments have also been plentifully used. Two of the gateways are almost entirely constructed of ancient masonry. The view ranges over the Gulf of Lamia, Mt. Othrys, the peninsula of Lithada in Eubœa, and a great part of Kallidromos. Close under the N. slope lies the village of Karavidia, whence a gorge extends to Molo (p. 191).

Our route follows the slope to the W. of Boudonitza, which is sprinkled with ruins. The surrounding heights of *Mt. Phrikion* are all well-wooded. Beyond a miserable Wallachian village, we approach a depression between two hills, which ends abruptly. To the N. rises the steep convent-hill of *Palaeoyannis*, reached in $1\frac{3}{4}$ -2 hrs. from Boudonitza. The ruined walls on this hill, which

are visible from a considerable distance, belong to a fortress which guarded the mountain-path above Thermopylæ. This was probably the fortress which formerly shared the name of *Kalidromos* with the whole of the range. The modern name is *Sarómata*.

Ascending still farther along the W. slope of the ravine beyond Palæoyannis, we reach in 10 min. the prettily situated and shady village of *Drakospēliá*, which commands a view of the entire plain of the Spercheios. This seems to be the beginning of the *Pass of Anopæa*, through which Ephialtes led the Persian division under Hydarnes to the rear of the Greeks. The path descends through a gorge wooded with plane-trees, passing (55 min.) the wretched *Kalyvia* (huts) of *Drakospēliá*. A descent of 25 min. more brings us to the mill driven by the warm springs (p. 201) and to the E. entrance of the *Pass of Thermopylæ* (αἱ Θερμοπόλαι), the name of which has been immortalized by the heroic death of Leonidas and his 300 Spartans and the 700 Thespians in July, B. C. 480.

The Greeks, awaiting the advance of the Persians from the N., abandoned the defence of Tempe as useless, and posted themselves in the more easily defended pass of Thermopylæ. Besides 300 Spartans, their forces consisted of 500 hoplites from Tegea and as many from Mantinea, 120 from Orchomenos in Arcadia, 1060 from the rest of Arcadia, 400 from Corinth, 200 from Phlius, 80 from Mycenæ, 700 from Thespiæ, 400 from Thebes, and 1000 from the Opuntian Locris.

Prof. Curtius describes the events of the contest as follows: — *Xerxes* crossed the *Spercheios* (p. 201), advanced towards the pass, and encamped on the plain of Trachis (p. 202), where the Asopos dashes forth from the cliffs of Trachis, which rise in an imposing crescent on the S. verge of the bay. The hostile camps thus lay but 3 M. apart. *Xerxes*, who wished to avoid unnecessary bloodshed, expected that the Greeks would retire from Thermopylæ as they had retired from Tempe. The latter, however, remained in their position, exhibiting themselves in front of their trenches, strengthening their limbs by gymnastic exercises, and adorning their long hair as for a banquet. At last, on the fifth day, the Persian monarch ordered his troops forward to punish the arrogance of his opponents and for two days, from morning till evening, the battle raged in the small coast-plain. Again and again the Medes advanced against the Greeks as against the ramparts of a fortress; their foremost ranks, thrust forwards by the pressure of the myriads behind, met certain death. They had no protection against the Grecian lances, while the Median missiles rebounded like hail from the bronze armour of their foes. The onslaughts were repeatedly repulsed, and *Xerxes*, overlooking the battle from a height, saw the blood of his choicest troops flowing like water across the path. To hurl fresh masses of troops forward was useless. The only method was to march round the pass, and for this neither road nor guide was wanting.

Ephialtes, a Malian, offered to guide the invaders through the heights which stretch upwards from the pass. The Persians, leaving the gorge of the Asopos in the evening, climbed upwards all night through the oak-forests, and when day broke found themselves on the crest of the hill. The stillness of the morning air favoured their march. The sleeping Phocians were only aroused by the tread of the enemy. Unable at once to assume a posture of defence, their hearts failed them, and they withdrew to the summit of *Kalidromos* (see above), believing that the attack was directed against themselves. The Persians, however, had no thought of delaying for any such purpose, and pushed on in order to fall upon the rear of the Spartans.

The latter soon learned how matters stood. The position had been

forced through the neglect of the Phocians to post sentries. *Hydarnes* was still above on the heights and the rear was still open. But *Leonidas* could not hesitate as to what he had to do. He was not there as a general to carry on the war according to circumstances after his own plans; he was there simply to defend the pass. Whatever just reason he had to be indignant with the Spartans who had left him in the lurch, to remain at his post was only the fulfilment of his duty as a citizen; and that to the true Spartan was second nature.

In order to avoid useless bloodshed he permitted the contingents from the other states to depart. The *Thespians*, however, and the *Thebans* remained; the former, according to unanimous admission, from a spirit of heroism, which deserved all the more credit because no exterior claim of duty chained them to the spot; the latter, says Herodotus, because *Leonidas* would not let them go. He was aware that if they survived that day they would only serve to swell the ranks of the Persians. Immediately after the departure of the allies, retreat was cut off, and the Greeks were hemmed in on both sides by overwhelming numbers.

At ten o'clock in the morning the devoted band prepared for battle. *Leonidas* led them into the midst of the foe, that they might sell their lives as dearly as possible, but when they were exhausted with fighting, and their lances were shattered, they withdrew to a small hillock, which rose about 30 ft. above the springs (p. 201). Here they fell one by one under the arrows of the Medes, standing by each other like brothers to the end. Their self-devotion was not in vain. It was an example to the Hellenes; to the Spartans it was a stimulus to revenge; and to the Persians a proof of Grecian valour, the impression of which could never fade. Their grave became an imperishable monument of heroic patriotism, which preferred death to violation of oath and duty.

The strategic importance of Thermopylæ was illustrated several times afterwards, as in B.C. 279, when about 24,000 Greeks under *Kallippos* the Athenian defended the pass for months against more than 170,000 Gauls (Galatians) under *Brennus*. The Gauls too eventually found their way across the mountains, but the Greeks had time to depart in the ships which were kept in readiness.

In B. C. 191 *Antiochos III.* of Syria, with 10,000 men, retired to Thermopylæ before a Roman army of 40,000 men under *Manius Acilius Glabrio*, who was joined also by the Macedonians. *Antiochos* fortified himself in the pass with rampart and ditch to await the arrival of his large Asiatic army; but once more a detour gave victory to the attacking force. *M. Porcius Cato*, the legate, stormed the fortress on *Kallidromos* (mentioned for the first time on this occasion; comp. p. 199), and pressed on against the Syrian camp from the height above, while *Acilius Glabrio* attacked it from beneath. This decided the fight; the camp was stormed, and only the king with 500 followers escaped.

Several armies have marched through the pass in mediæval and modern times, without, however, coming to any decisive battle there.

A survey of the district from the rocky eminence above the mill shows us that the spot must have undergone considerable alteration since the days of *Leonidas*. For instead of an easily closed defile 50 ft. wide, between the precipice and the sea, there extends before us a flat and partly marshy plain from $1\frac{1}{2}$ -3 M. broad, which has been formed by earthquakes and the alluvial deposits of the *Spercheios* (p. 201) and several mountain-torrents. The eastern-most and westernmost of the three circular hillocks near the mill bear mural fragments of undoubtedly ancient origin; for the E. entrance to the pass seems from the first to have stood more in need of artificial fortification than the W. As the walls were repeatedly repaired, even so late as under Justinian in the 6th cent. A. D., it is now

impossible to say when they were first erected. Acilius Glabrio and Antiochos fought at the E. end of the defile; while the struggle between Leonidas and the Spartans certainly took place at the W. end.

On a fourth hill, which lies $\frac{3}{4}$ hr. to the E., in the direction of Molo (p. 191), are some ruins believed to be those of the little town of *Alpenoi*, whence the Greek army draw its supplies in B.C. 480.

The two hot *Sulphureous Springs* (temp. over 120° Fahr.) which have given the pass its name, rise at the foot of the mountain, nearly $\frac{1}{2}$ M. to the W. of the mill. For a considerable distance round the springs the ground is encrusted with the white and glistening deposit of the sulphureous water and sounds hollow under the horses' hoofs. In the conduits by which the water is led to the mill and other points the water has a bluish-green colour. This fact was observed by Pausanias; "I noticed", he says, "that the water of the springs at Thermopylæ was coloured like the sea, not of course at all points, but on its course to the basins, which the inhabitants call 'chytroi' or cooking vessels". These 'chytroi' may perhaps be identified with the square basins, beside which a guard-house, a small magazi, and more recently a simple house for the accommodation of visitors have been erected; they have, however, had their appearance much altered by the sulphur deposits. The water in the springs themselves is quite clear.

About 20 min. to the W. of the thermal springs, on the road from Atalante (p. 191) to Lamia, just beyond a copious cold spring, rises a round hill, surmounted by a ruined cavalry barrack, and commanding the W. entrance of the pass. This is the *Kolonos* mentioned by Herodotus, on which the surviving Greeks assembled for the last deadly struggle, and on which was afterwards placed a lion as a monument to Leonidas, with the famous inscription:

Ὁ ξένε! ἀγγέλλειν Λακεδαιμονίοις ὅτι τῆδε
κειμένη τοῖς κείνων ῥήμασι πειθόμενοι
'Stranger, tell the Spartans that we are lying here
in obedience to their commands.'

The inscription referring to all the combatants ran:

'On this spot four thousand, Peloponnesians,
Fought against more than three millions.'

From this hill we can trace with our eye a long reach of the *Spercheios* (the modern *Helláda*), here bordered by plane-trees. In the time of Herodotus this river entered the Malic Gulf much farther to the N.; and its present tributaries, the *Asopos*, *Melas*, and *Dryas*, flowed directly into the sea. The marshes to the N. of Thermopylæ are traversed by long drainage-canals, which also empty themselves into the Spercheios. Beyond the marshes pasturelands stretch as far as Mt. Othrys.

Following the road, between the marsh on the right and the heights on the left, we now leave the valley of Thermopylæ and reach (25 min.) the *Mill of Zestano*, to which water is brought from the mountain by means of a long aqueduct supported by

arches. A little before reaching the mill, we pass a shallow water-course, over the reddish stones of which flows luke-warm mineral-water. This is doubtless the ancient *Phoenix*, which obtained its name from its reddish colour, and formerly flowed into the *Asopos* (see below). This district is also said to have contained the little town of *Anthele* and a *Temple of Demeter*, where the Greek Amphictyons assembled as they did at Delphi (p. 153).

We cross the *Spercheios* $\frac{3}{4}$ M. farther on by the *Bridge of Alamanna*, named after the adjoining group of houses, among which is a khan. The bridge is known as the scene of the heroic resistance offered by the young *Athanasios Diakos* and the brave Bishop of *Sáloná*, at the head of 700 Greeks, to a strong Turkish army under *Omer Vríones* and *Mehemed Pasha*, on 5th May, 1821. The leaders of the Greeks were both put to death by the Turks.

The route from *Thermopylæ* is joined at the *Bridge of Alamanna* by a bridle-path coming from ($4\frac{1}{4}$ hrs.) *Gravia* (p. 151) across the hill of *Kallidromos* (*Sarómata*, p. 199). About 1 hr. to the S.W., on a double-peaked rocky hill between the above-mentioned path and the new road leading to the S. from *Lamia*, to the left of the point where the *Karvounaria* (the ancient *Asopos*) enters the 'Trachinian Plain', are the scanty ruins of *Herakleia*. This ancient town and castle was founded in B.C. 426 by the inhabitants of *Trachis*, accompanied by *Doric* (Spartans and others) and *Æolic* colonists. It was destroyed in B.C. 371 by the Thessalians but was rebuilt by the *Ceteans* and *Mallians*. The first encounter between the Greeks and Macedonians in the *Lamian War* (p. 203) took place here, in consequence of which the Macedonians, under *Antipater*, withdrew to *Lamia*. *Herakleia* was taken in B.C. 191 by the Roman consul *M. Acilius Glabrio* (p. 200). The modern name of its site and also of the rocky ravine of the stream is *Sideroporta* or 'iron gate'.

About 1 hr. farther to the W., on the other side of the road, lies the hamlet of *Koúvelo*, on the S. slope of a steep flat-topped hill, on which in early antiquity stood the town of *Trachis*. Numerous legends of *Hercules* are connected with this district, among others that of his death on the funeral-pile whence he ascended to *Olympos*. At the date of the Persian wars *Trachis* ruled the neighbouring part of the plain and the mountains as far as *Thermopylæ*. The ruins have not yet been carefully examined.

The plain beyond the *Alamanna* bridge is occupied by tilled land and pasture, vineyards, and tobacco-plantations. We ride past the mouth of the *Asopos*, descending from *Trachis* (see above), and past the villages of *Omer Bey* and *Saramsakli* or *Sarmousakli* ('union village'), and in $2\frac{1}{2}$ hrs. after leaving the bridge reach —

Lamia. — XENODOCHION TŌN XENŌN (kept by *Savvas*), at the corner of the main street and the *Platia*, bed $1\frac{1}{2}$ -2 dr.; there is another XENODOCHION of the same name in the *Platia*. — *Restaurant des Thermopyles*, tolerable; and several *Cafés*, also in the *Platia*.

Lamta (*Λαμτα*), called *Zitoúni* by the Turks, is a busy little town with 6900 inhab., extending along the slopes of two spurs of Mount *Othrys*, under the shadow of a mediæval castle. It is the seat of the nomarch of *Phocis-Phthiōtis*. The streets are now tolerably regular, although they still bear traces of the Turkish domination, such as the paintings on some of the houses in the bazaar and a fairly preserved mosque and minaret. The gardens, also, on the

N. side of the town are a reminiscence of the well-known predilection of the Turks for such enclosures; and there are numerous Turkish graves on the low hill to the W., on the slopes of which are several mills driven by the copious water of a single stream. With the exception of Sálona (p. 151), Lamia is the only town in Greece in which camels are still reared.

The antique remains are scanty and uninteresting. For whatever glamour the Homeric poems may have cast about the country round the Malic Gulf as the home of Achilles and his Myrmidons, the later inhabitants of the district appear as semi-barbarians. Lamia is chiefly known from the unsuccessful siege of *Antipater* here by the Athenians and Ætolians under the Athenian *Leosthenes* in B. C. 323. It was the last effort of the Greeks, encouraged by the death of Alexander the Great, to shake off the Macedonian yoke. Leosthenes was killed during the siege; and his successor Antiphilos suffered the decisive defeat at Krannon (p. 221) in the following year. The fact that the entire army of Antipater was cooped up here for a considerable time speaks for the size of the town. The enclosing wall probably extended over the lower heights in front of the depression between the two main hills. There are a few fragments of walls, built of regular squared stones, on the S. side of the W. hill.

The E. hill is crowned by a mediæval *CRATEL*, built on ancient foundations. Permission to visit it must be obtained from the nomarch. As the height is divided from Othrys, on the N. and N.E., by a slight depression only, the strategic importance of the fortress has long vanished. A small garrison is kept here merely on account of the powder-magazine in the former barracks, built under King Otho. The view is celebrated.

To the N. is the long chain of *Othrys*; to the E., the N. and central portions of *Eubœa*, and the *Malic Gulf* (Gulf of Lamia), with the adjoining part of the *Plain of the Spercheios*, stretching as far, as Thermopylæ; to the S. the *Knemidian Mountains*, *Kalidromos*, and *Œta*, behind which rise *Parnassos* and the *Klona*. Far to the W. rises the massive *Tymphrestos*, the modern *Velouchi* (7608 ft.).

About 4 hrs. to the N. of Lamia, in a pleasant nook beneath the crest of Mount Othrys, which formed till 1831 the boundary between Greece and Turkey, lies the hospitable convent of *Antinissa*. The road, leading to the W. over the *Phourka Pass* (p. 230) has been the main artery of traffic between Thessaly and Greece proper since the dawn of history. The view hence across the Pharsalian plain to the distant Olympus is magnificent.

Between Lamia and (9½ M.) Styfida there is a good road, on which a diligence plies several times weekly in connection with the coasting-steamer mentioned at pp. 204, 215 (3-4 dr. each pers., small articles of luggage free). Other vehicles may usually be hired in a square in the S.E. of the town; saddle and pack-horses at the khan, 3 dr.). The road runs through *Megalovrysis* and *Avlaki*.

Stylida (Στυλίδ), a small town with 1800 inhab., in a pretty but unhealthy situation, is the port for the whole district of Phthiotis, and also one of the outlets for the S. of Thessaly. At the harbour are a *Xenodocheion* with a kitchen, and the large factory of Giannópoulos & Co., in which various articles are produced. At the foot of the neighbouring hill of *Hagios Elias* lay *Phalara*, the ancient port of Lamfa. The steamers lie about $\frac{1}{2}$ hr. from the shore (seat in a small boat 1 dr.; the boatmen are extortionate).

About 8 M. to the E. is *Achinó*, the ancient *Echinós*, and 9 M. farther on is *Gardiki*, with the ruins of the ancient town and citadel of *Larissa Kremaste*, taken in B.C. 302 by Demetrios Poliorketes.

21. Eubœa.

From Athens to *Chalkis*, see R. 17. — The land-route is not so convenient as the voyage by one of the *Greek Coasting Steamers* mentioned at p. xx, which ply from the Piræus to *Chalkis* in about 13 hrs. (fare 18 dr.).

Eubœa, Εὐβοία (pron. *Évvia*), is the largest island (1460 sq.M.) belonging to the modern kingdom of Greece. It lies like a great breakwater so near the E. coast of the mainland, that the ancients believed it had been separated from it by an earthquake. All the harbours on the island are situated on its W. coast; its E. coast consists almost entirely of precipitous cliffs, interrupted here and there by practicable landing-places, but presenting no sheltered haven. The mountains, composed mainly of micaceous and argillaceous slate, are grouped in four masses: to the N. the *Hagios Elias* or *Galtzades Mts.* (4436 ft.; the ancient *Teletirion*), with the peninsula of Lithada; in the W. part of the N. half of the island the *Kandili Mts.* (3985 ft.; the ancient *Makistos*); to the E. the mountain system of *Delphi* (5725 ft.; the ancient *Dirphys*); and in the S. the *Hagios Elias* or *Ocha Mountains* (4830 ft.).

Among the throng of peoples that inhabited Eubœa at the beginning of the historical period, the most conspicuous were the Thessalian *Ellopians* in the N., the Thracian *Abantes* in the middle, and the *Dryopians* in the S. Ionians from Attica afterwards amalgamated with the Abantes and formed a new race, which acquired the dominion of the entire island. Their two chief towns were *Chalkis* and *Eretria*, which disputed for many years the possession of the 'Lelantian District'. This people was powerful and numerous enough to send out several colonies to Magna Græcia, Sicily, and the Thracian Chersonese (Chalkidike or Chalcidice). The continuous history of the island begins, however, in B.C. 506 with the subjugation of Chalkis by the Athenians, for the barrenness of the Attic soil made the possession of the fertile island almost a matter of life and death to the powerful maritime trading city. The disastrous issue of the Sicilian expedition resulted in the loss of Eubœa by the Athenians, towards the end of the Peloponnesian War (B.C. 411). The inhabitants maintained their independence, but generally stood by Athens in the later wars. The battle of Chæroneia (p. 181) decided the fate of Eubœa, as of the rest of Greece, and it became subject to Macedonia. Subsequently, after several battles, it was subdued by the Romans.

The taking of Constantinople in 1204 transferred the Eubœan sea-ports to the Venetians, who, after repeated wars with the Frankish princes, finally made themselves masters of the whole island (1366). At this period Eubœa received the name of *Negroponte* (from 'Evripos', 'Egripos') which it retained until quite recently. Next to Crete, it was the most important Venetian station in the Levant. The Turks succeeded the Venetians in 1470 as possessors of the island, and held it until the Protocol of London (3rd Feb., 1830) transferred it to the new kingdom of Greece.

The main attraction of Eubœa is its fine scenery, particularly in the N. half, but the S. part of the island also contains some interesting ruins.

a. Chalkis.

ΧΕΝΟΔΟΧΙΟΝ ΤΩΝ ΧΕΝΩΝ, comfortable night quarters; meals at the ΧΕΝΟΔΟΧΙΟΝ ΟΛΥΜΠΙΑ, moderate, good cooking. — *Carriages* (only two in the town), very dear. — *Omnibus* to Thebes, see p. 180. — The office of the *Greek Steamers* is in the Kastro.

The name Chalkis probably means 'ore' or 'metal-town', though as yet no mines have been traced in the neighbourhood. Possibly therefore the name may be derived from *χάληξ* (murex) and may point to a settlement of Phœnicians engaged in procuring the purple dye of this shell-fish. The strikingly favourable position of the town at the narrowest part of the strait, where Bœotia and the fertile island approach each other, makes the early foundation of a sea-port extremely probable. The town was fortified at an early period, but beyond a number of squared stones, incorporated in later edifices, and the remains of a breakwater, there are no ancient relics extant.

The present town of **Chalkis**, with 9900 inhab., is the fortified capital of the nomarchy of Eubœa, and contains several modern churches, a Turkish mosque, and other public buildings. Seen from a distance, especially from the mainland, it presents a charmingly picturesque appearance, but a nearer acquaintance with the irregular interior is apt to be disappointing. The town comprises two quite distinct parts: the diamond-shaped citadel and the sub-urban district.

In B.C. 411 Chalkis was connected by a wooden bridge with the mainland, where the old Turkish fort of *Karâbaba* probably represents the ancient fortified hill of *Kanethos*. The *Euripos* at his point was originally wider and quite open to shipping; but in the above-mentioned year the Eubœans filled up part of the channel and erected the fortified bridge in order to prevent communication with Bœotia being cut off by the ships of the Athenians. The strait is divided into two arms by a small rocky island; a shallow channel between the island and the mainland, about 85 ft. wide; and another, 140 ft. wide, through which a strong current flows, between the island and Eubœa. The widening of the *Euripos* has recently been undertaken by a Belgian company, in consequence of which there is no bridge at present. — The powerful currents, for which the *Euripos* has been famous from time immemorial, depend both on the ebb and flow of the tide, and upon the varying quantity of water brought by the streams emptying into it. They are more violent in flowing from N. to S. than in the opposite direction and they are avoided even by the steamer when they are at their strongest.

Close to the E. end of the bridge, and more than half-surrounded by the sea, lies the **KASTRO**, the citadel of Chalkis, with massive battlemented and turreted walls dating chiefly from the Venetian period, though here and there they have been strengthened by the Turks. The lion of St. Mark, the well-known cognizance of Venice, occurs repeatedly. The church of the *Hagia Paraskevé*, in the S. part of the

Kastro, once the chief church of the Venetians, is said to have been built at the close of the Byzantine period. The wide fosse, hewn out of the solid rock, is spanned by two wooden bridges, defended by imposing gateways. The N. gate lies at the end of the chief street of the Kastro, which is prolonged thence to the suburban town; the S. gate leads to the ruins of the old Jewish quarter and to a part of the fortress now used as a state-prison. The ruined *Venetian Aqueduct*, which also begins at the S., passes through part of the suburb and is thence carried across the plain by a series of arches, some of which are 30 ft. high. It was fed by springs in the Delph Mountains, about 6 hrs. distant (p. 211).

The character of the busy SUBURBAN TOWN (*προαστειον*) is much more modern than that of the Kastro. In the main street is a large church, with a detached bell-tower that was formerly a Turkish minaret. Not far off are the *Démarchia*, where a few antique sculptures are preserved, and the great square, stretching to the shores of the gulf, and containing the coffee-houses and the shops of the fruit and fish-sellers. Vessels anchor along the bank. The houses of this part of the city extend to the E. up the gentle slope of the *Velibabas*, crowned by a chapel of St. Elias, formerly a Turkish oratory (*Tékés*).

Near the chapel of *Hagios Stephanos*, on the coast road to *Vasiliko* and *Eretria*, 20 min. to the S. of Chalkis, rises a spring, which may perhaps be identified with the ancient *Arethusa*. This spring supplies the greater part of the water now used in the town, and waggons with the water-casks are almost always to be met on the road. On the double *Vathrovouni* (step-mountain), above this spring, are a Pelasgic wall, paths and steps in the rock, spaces for houses, etc., obviously the remains of an earlier town.

b. From Chalkis to Karystos viâ Eretria, Aliveri, and Stoura.

This excursion occupies three days, the nights being spent at *Aliveri* (11 hrs. from Chalkis) and *Stoura* (7½ hrs. from Aliveri and 6 hrs. from Karystos). — A visit to (4¾ hrs.) *Eretria* alone takes one day.

The road passes the *Arethusa* (see above), 7 min. beyond which is an iambic inscription cut on the rock, announcing that the Byzantine Protospathar Theophylaktos made the road along the coast. Farther on we enter the gradually expanding *Lalantæan Plain*, among the cotton plantations and corn-fields of which lies (2 hrs. from Chalkis) the large village of *Vasilikó*, recognisable at a considerable distance by its well-preserved Venetian tower. A hill about ½ hr. to the left is crowned by the mediæval castle of *Phyla*.

Beyond *Vasilikó* the road traverses an undulating agricultural district and then leads across an uncultivated moor, passing several ancient wells, to (2½ hrs.) the mills of *Nea-Eretria*, where there are some ancient fragments of walls and graves, and ancient wheel-ruts. About 20 min. farther on is the now unimportant *Erétria*, generally called *Aletria*, sometimes also *Nea-Peará* from the Psa-

riotes who settled here in 1821 (comp. p. 140). The marshes which now render this district unhealthy must have been drained by canals in ancient days.

Eretria was the most important town in Eubœa next to Chalkis, and like it probably owed its rise to Ionic settlers from Attica. The Eretrians, as is well known, joined the Athenians in succouring Miletos when threatened by the Persians in B.C. 500, and on this account drew upon themselves the wrath of Darius, who gave special orders to his generals Datis and Artaphernes to destroy Eretria. The Persians, after capturing the town by treachery, plundered it and set it on fire, and sent many of the inhabitants to Susa as slaves. Eretria, however, seems to have been soon rebuilt; at all events its inhabitants were present with seven ships at the sea-fights of Artemision and Salamis, and with several hundred hoplites at Platœa. In B. C. 411 the Eretrians contributed greatly to the deliverance of Eubœa from the dominion of Athens; after the disastrous naval engagement which the Athenians fought with the Spartans under Agesandridas, they destroyed the Athenian ships that sought refuge in the supposed friendly shelter of the harbour. Eretria afterwards joined the new Attic naval league in B. C. 378, and took part in the struggle against the Macedonians. In B. C. 198 the Romans under Lucius Quinctius stormed the town, in which they found little gold, but a great store of 'antique' works of art, the legacy of its past greatness. — Eretria was the birthplace of the philosopher *Menedæmos*, a pupil of Plato.

The ruins of Eretria are the most considerable relics of antiquity that Eubœa has to show. Ancient foundations may be traced at numerous spots among the three rows of houses composing the modern village. The site of the *Gymnasium* is indicated more or less exactly by a block of marble, bearing an inscription in honour of a liberal citizen. A bacchanalian *Mosaic*, formed of sea-pebbles, dates from the Roman period. In and beside the small *Museum* are a number of inscriptions, etc. About 3 min. from the present village in the direction of the Acropolis lies the *Theatre*. Recent excavations by the American School (p. 36) have laid bare the entire stage and part of the circular orchestra. The former has no logeion (p. 53), but possesses a proscenium, built in the Ionic style, with a stylobate 11 ft. below the pavement of the stage. Traces of a flight of steps have been found in the latter. A discovery of special interest is that of a subterranean passage of careful masonry, leading from the stage proper to the middle of the orchestra, thus permitting the sudden appearance or disappearance of actors at that point. — The *Acropolis*, which is visible from a considerable distance, was fortified mainly with polygonal walls; regular courses of masonry occur in the towers only. On its N. verge is a tower, 39 ft. long by 33 ft. broad, which commands a view of Olympus (3848 ft.) on the N. and across the strait to Oropos (p. 181) on the S. Two long walls, which, however, can only be traced intermittently, run from the E. and W. edges of the fortress towards the level ground adjoining the shore. On the beach also, at the point where the market-boats lie, is a connected line of wall; and there are a few remains extant of a cross-wall dividing the citadel from the lower town. A tolerably coherent idea of the arrangement of the ancient town may be gathered from these various remains.

Shortly after leaving Eretria, we pass some ancient graves with the sarcophagi found in them; farther on are some hewn stones, and then a ruined chapel, the altar of which is the pedestal of an ancient statue, with an inscription. At the *Skala* of the village of *Vátheia*, which lies $\frac{1}{2}$ hr. inland, is (2 hrs. from Eretria) the large *Khan of Kolonna*, where quarters may be had for the night if necessary.

On the plain corn-fields alternate with vineyards and orchards. On a hill, $\frac{1}{2}$ hr. beyond Kolonna, are a few remains of ancient buildings, partly incorporated in some mediæval chapels, which indicate the site of an ancient town, commanding the W. entrance of the *Kakí Skala Vátheias*. This laborious pass skirts the *Kotylaeon*, a range of mountains continuing the Delph system (p. 211) southwards to the sea. Beyond the Kakí Skala, which is 5-6 M. (2 hrs.) long, we enter the fertile plain of Aliveri. About 1 hr. from the E. end of the Kakí Skala and about $\frac{1}{4}$ hr. to the right of the road is the ruined 'Chapel of the Kid' ('*Sto Ríphi*'), with some fragments of ancient buildings.

Passing several other ruins we next reach ($\frac{1}{2}$ hr.) the pretty and high-lying village of *Aliverí* (1800 inhab.), the chief place between Chalkis and Karystos. Travellers who wish to pass the night here are dependent on the hospitality of the well-to-do inhabitants. There is hardly a doubt that Aliveri occupies the site of the ancient *Tamýrae*, where the Athenian general Phokion, on his expedition against Eretria in B.C. 350, was surrounded by the united Eubœans, but succeeded through the bravery of his troops in effecting an honourable retreat.

On a spur of the hill on which the village lies, on our left as we descend to the Skala, is an ancient sarcophagus, apparently in its original position. The *Skala Aliveriôú*, $\frac{1}{4}$ hr. from the village, is probably on the site of *Porthmós*, a ferry-station often mentioned by the ancients. At the Skala there are generally passenger-boats to Chalkis or Laurion to be found, but they do not start unless they have ten passengers (3-4 dr. each pers.). — A tall Venetian tower and a ruined castle rise on the coast 1 M. to the S., but there are no ancient remains near them.

We now follow the new carriage road to Koumi (p. 211), to a point just short of ($\frac{1}{4}$ hr.) the wretched village of *Velousia*. Farther on, we pass near a ruined mediæval castle and below the village of *Koutoumoulá* (on the left). Our route next skirts the edge of a marshy valley (often under water), to the S.E. of which rises a steep rocky hill. The mediæval ruins which crown this height occupy the site of the Acropolis of the ancient little town of *Dystos*. The village of the same name lies at the foot of the hill; and in its neighbourhood are some ancient walls and towers, a large rock-hewn sarcophagus, gates, and a cistern.

Our farther course leads past a considerable number of ruins

among which those near the village of *Zarka*, to the left, perhaps mark the site of the ancient *Zárētra*. At this point we catch a glimpse to the right of a deep bay running far into the land, with the island of *Kavaliani*, perhaps the ancient *Glaukonnesos*, at its mouth. Before reaching (3 hrs.) *Harmyropótamo* we pass a spring, where two ancient sarcophagi are used as water-troughs. From the height to which the road now ascends we overlook the E. coast of the island as far as the dreaded *Kavo Doro* (p. 210), while on the W. we see the Bay of *Stoura*, in which lies the rugged and straggling island of *Stouronisi*, the *Ægŕeia* of the ancients. Beyond the village of *Mesochóri* we reach a point called *Dilisi*, marked by ancient and modern ruins and by a spring of good water. Thence the route leads over hills, through defiles, and across a small plain to (3½ hrs.) the village of *Stoura* (800 inhab.), situated on the slopes of a double-peaked hill. Opposite the white church of the *Panagia* is a coffee-house, where refreshments and, at a pinch, night-quarters may be had. The ancient *Styra*, a town of the *Dryopians*, which is named along with *Eretria* in the history of the Persian wars, lay ¾ M. from here, on the coast, but its foundations can now hardly be distinguished.

An interesting excursion may be made from *Stoura* to the so-called 'Dragon Houses'. We climb by a steep path to (½ hr.) the depression between the peaks above the village, and follow a track past some ancient quarries, which still contain half-hewn blocks, unfinished columns, perpendicularly cut walls, and the like. In 15-20 min. we reach the foot of the hill of *Hagios Nikolaos*, where stand three ancient but well-preserved stone-huts, known as the *Dragon Houses* ('ta spítia tou Drakou'). These huts, made of massive slabs of stone, were more probably shelters for the quarrymen than either royal palaces or primitive temples. — The opportunity should not be lost of climbing the neighbouring *Mt. Hagios Nikolaos*, which is surmounted by the imposing Frankish castle of *Larmena*, and a chapel of the saint. The top affords a fine view of the S. part of *Eubœa*, with the gloomy *Ocha Mts.*, and of the *Attic coast* from *Marathon* to *Cape Colonna*.

Stoura is about 5-6 hrs. ride from *Karystos*; but the route passes through no village or town with the exception of the hamlet of *Kapsala*, close to *Stoura*. It runs partly along mountain-slopes, partly over chains of hills, and finally across a spacious plain. About halfway is the 'Bey's Spring' (του βέη ή βρύς).

The modern *Karystos* (1300 inhab.), where a wretched khan offers accommodation, is the capital of S. *Eubœa*, and was founded after the War of Independence. The ancient town of the same name was situated on the slope of the *Acropolis*, more than ½ hr. inland, on the other side of the *Megalo Revma*, which is spanned by a stone bridge. It was compelled to supply auxiliaries by the Persians, and on that account was afterwards laid under contribution by *Themistokles*; in Roman times it was famous for a light-green marble. Its site is called *Palaeochóra* (old town) and is occupied by lemon-groves, ivy-wreathed mediæval ruins, and the metropolitan church of the *Transfiguration* ('Metamórphosis tou Sotéros'). The top of the *Acropolis*, which is surrounded by a wall (1 hr. from the

sea), is occupied by mediæval buildings of different kinds. The view includes a large number of villages, the ancient quarries near the village of Myli (with unfinished column-shafts), and the peak of Ocha.

From Karystos we may make the ascent of *Mt. Ocha* (4840 ft.), generally now called *St. Elias*, after a chapel of that saint, in 3½ hrs. We ascend by *Palæochora* and *Grambiás*, the latter also situated on the slope of the Acropolis and then past the arches of a mediæval aqueduct and several mills. The last part of the ascent is practicable for walkers only. From the chapel a climb of a few minutes more, over smooth rocks, brings us to a very ancient building, under the shelter of a massive rock, which Ulrichs, with universal assent, regards as the most ancient Greek (Dryopian) temple extant, probably a SANCTUARY OF HERA TELIA, or of Zeus and Hera together. This remarkable building is called *Spiti tou Drakou* by the peasants, and is in fact constructed of massive blocks and slabs like the 'dragon houses' mentioned at p. 209. It lies with its greatest axis running from E. to W., close to the N. side of the hill, which protects it in some measure from wind and weather. It is 41 ft. 8 in. long by 25 ft. 3 in. broad outside and 32 ft. 4 in. long by 16 ft. 3 in. broad inside. The perpendicular doorway, 6 ft. 10 in. high and 4 ft. broad, and two small windows are in the middle of the S. wall. The walls inside are 7 ft. 9½ in. high. The roof is formed by successive projecting courses of stone, bevelled off inside; these do not meet in the middle but leave a hypæthral opening 19½ ft. long and 19½ inches wide. A stone bracket, projecting from the middle of the W. wall inside, probably supported the image of the god. A splendid *View is obtained from the rock rising above the temple on the N.

About 5 hrs. to the N.E. of Karystos, 1 hr. from Dramesi, is another group of Dryopian stone-buildings, now called *Archampolis* (vulgo *Char-chambolis*). About 3 hrs. farther on is the promontory of *Kavo Doro*, the ancient *Kaphareus*, known from the legend of Nauplios, father of the unfortunate Palamedes. He kindled here false beacons to decoy the Greek ships returning from Troy, but as his chief enemies Ulysses and Agamemnon escaped, he threw himself into the sea. A lighthouse stands here.

Another remarkable relic of antiquity is the *Hellenikon*, a terrace with massive supporting walls, about ¼ M. from the village of *Platanistós*, which is situated 3 hrs. to the E. of Karystos. *Palæo-Kastri* on the coast, 2 hrs. farther to the E., is probably the little port of *Geraestós*, famous for its temple of Poseidon.

A market-boat leaves Karystos for *Laurion* (p. 130; 3½ dr. each pers.) several times a week.

c. From Chalkis to Koumi.

Bridle-path, 15 hrs., including the ascent of the Delph, 18 hrs. Night-quarters poor. — From Koumi to Aliveri, 9½ hrs.

The path, following pretty closely the course of the Venetian aqueduct (p. 206), leads to the E. through the fertile *Plain of Ampelia*. 40 min. *Vromousa*. At (20 min.) *Stoppeï* the path begins

to ascend gradually. Near ($\frac{1}{2}$ hr.) the *Chapel of Hagios Elias* we reach the bed of a stream flowing towards *Vasilikó* (p. 206), the general course of which we now ascend. About 3 hrs. after leaving Chalkis we reach the small table-land of *Pissonas*, a little to the right of the village of that name, with its Venetian tower. Towering above the lower spurs is the bare pyramidal peak of the *Delph*, the flanks of which are wooded with fir.

The ascent of the *Delph* (ἡ Δέλφη, the ancient Δελφός; 5725 ft.) is made from *Pissonas*, passing (1 hr.) *Pourno*, near the *Springs of Hagios Stephanos*, and (1 hr.) *Steni*, which may also be reached by a detour viâ *Kambidá*. Here we obtain a view of an ancient channel for the brook cut deep in the rocks about $\frac{1}{2}$ M. distant. From *Steni* we take $2\frac{1}{2}$ hrs. more to reach the summit, whence Mt. Athos can be seen to the N. in clear weather.

The massive chain called *Xerovouni* (or *Platanos*), which adjoins the *Delph* on the S.E., is equally barren. Beyond ($\frac{1}{4}$ hr.) *Pourno*, on a hill to the S. of the stream, we lose sight of the aqueduct, which ascends towards the *Chapel of Hagios Stephanos*. Below the high-lying village of *Mistro* or *Mystrou* ($\frac{1}{2}$ hr. farther on), near a mill, is a khan, which, however, offers no accommodation except bare walls. Adjacent rises a Venetian tower.

We now ascend along the slopes of the *Xerovouni*, and in about $1\frac{1}{2}$ hr. reach a point commanding a fine retrospect of the mountains on the mainland as far as *Parnassos* and *Helicon*. In $\frac{3}{4}$ hr. more the sea comes into sight on the E., and also the E. coast of *Eubœa* as far as the forked summit of Mt. Ocha. Numerous villages also come into view as we proceed. After passing near the hamlet of *Monodris*, with its mediæval tower, we reach ($3\frac{1}{4}$ hrs.) *Gagia*, situated in a fertile district. From ($\frac{1}{4}$ hr.) *Neochori*, which our route passes, we may ascend to the *Palaeókastro of Episkopi* ($\frac{1}{2}$ hr.), one of the principal ruins in *Eubœa*, with both ancient and mediæval walls, though its ancient name is not known. $\frac{1}{2}$ hr. *Vrysis*; $\frac{1}{2}$ hr. *Dyrevmata*; $\frac{1}{4}$ hr. *Konistraes*; $\frac{1}{2}$ hr. *Kakoliri*. At (1 hr.) *Kastravolá* we obtain a fine view of two-peaked *Oxyliothos*. Other villages farther on lie aside from the road. On a pleasant plateau, hardly $\frac{3}{4}$ hr. farther on, lies —

Koumi, where we obtain accommodation in one of the coffee-houses. The little town contains 4400 inhab. and carries on the culture of the vine, and trade extending as far as the S. of *Russia*. The name is identified with that of the ancient *Kyme*: but that town seems rather to have stood on *Cape Koumi*, 3 M. distant, or on the site of the ruins adjoining the chapel of *Hagios Georgios*, $2\frac{1}{4}$ M. off, near the secluded convent of *Hagios Soter*. — A field of lignite or brown coal, 3 M. to the N.W. of *Koumi*, has been worked under the direction of German officials since 1834, but without any great result. The fossil flora of the mineral is interesting.

A picturesque road leads from *Koumi* to *Aliveri* in $9\frac{1}{2}$ hrs., passing numerous villages, several of which possess Venetian towers. About halfway, in the S. part of the plain of *Avlonári*, stands the

Byzantine church of *Hagia Thekla*, where a frequented fair (*Panēgyris*) taken place every year, lasting from the 24th to the 28th September. — *Aliveri*, see p. 208.

d. From Chalkis to Xerochori. Artemision.

From Chalkis to *Achmét Agá*, where the night is spent, good road, in 9 hrs.; thence to *Xerochori*, 9-10 hrs.; thence to the *Skala of Oreos*, 1 1/4 hr. — From *Xerochori* to Achmet Aga via *Kourbáisi (Artemision)*, *Hellenika*, and *Anna*, about 19 hrs.

The road leaves Chalkis near the *Velibabas* (p. 206) and skirts a shallow bay, where we observe numerous remains of ancient tombs. The *Harpágon*, whence Zeus carried off the beautiful youth *Ganymede*, is conjectured to have been below the cypress and myrtle-surrounded village of *Vathondas*. At (3 1/2 hrs. from Chalkis) *Kastellæs* numerous remains, apparently of an ancient marble temple, have been found near the church. A few minutes later we cross the bed of a river. About 3 M. to the right of our road, and the same distance to the N. of the village of *Psachnã*, lies the large Venetian castle of *Kastri*. The scenery now becomes wilder, and the continuous though gradual ascent of the road begins to be fatiguing. From the crest of the ridge, where (2 3/4 hrs. from *Kastellæs*) a copious spring rises, we enjoy a fine retrospect of the *Euripos*, with Chalkis and the mountains opposite, and of the *Delph* (p. 211), while to the N. we survey the magnificent forests of N. *Eubœa*, with the islands of *Skíathos* and *Skópelos* in the distance.

Our route now runs through fine mountain scenery, passing near an ancient castle (perhaps the *Klimakæ* of the ancients) afterwards rebuilt by the Venetians, and then descending to the little convent of *Hagios Georgios*. We next traverse a long valley, clothed with a luxuriant growth of arbutus and myrtle and watered by a branch of the ancient *Boudoros*, and reach (2 3/4 hrs.) *Achmét Agá*, an extensive property belonging to Mr. Noel, an Englishman, who receives travellers provided with an introduction with great hospitality. His handsome mansion occupies the highest point in the village. Night-quarters may also be obtained in the village.

The next part of our route, passing through the fine mountain and forest scenery of N. *Eubœa*, is very picturesque. We skirt the E. base of the *Kandili Mts.*, passing the village of *Spathari*, and then traverse the valley of *Pharakla* (about 3 hrs.), which is watered by the *Neleús*, the second main branch of the ancient *Boudoros*.

From this point a path diverges to the left to (1 1/4 hr.) the little town of *Limné*, on the W. coast of *Eubœa*, the port of export for the magnesite found in this district. *Limne* stands on the site of the ancient *Ægæe*, which, like other places of the same name, claims to have had a palace of *Neptune* in its vicinity, and to have given name to the *Ægean Sea*. — Steamers, see p. xix, xx.

About 100 paces to the W. of (1 hr.) *Mandianiká* are the foundations of an ancient stronghold. We pass the high-lying village of *Kokkinomilia* and 5-6 hrs. after leaving *Mandianika* reach —

Xērochóri (3000 inhab.), the capital of the N. part of the island, on the *Xeropotamos*. Notwithstanding that there are here several large churches and coffee houses of a better class, strangers are dependent on private hospitality for a lodging. The fertile plain in which Xerochori lies is rich in corn and wine, and is enclosed by beautifully wooded mountains. It formerly belonged to the ancient city of *Histiæa*, which was taken by the Athenians under Perikles in B. C. 466, and retained under their dominion by the planting of a colony in the neighbouring *Oreós* (Ὠρεός). Though the name of *Histiæa* remained, the place itself seems to have been depopulated. After the Peloponnesian War *Histiæa*-*Oreos* allied itself with the Spartans, but subsequently entered the Attic naval league. Later it fell successively into the hands of the Macedonians and the Romans.

The site of *HISTIAEA* may be looked for with tolerable certainty at the village of *stoûs Oreôus*, 1 hr. to the W. of Xerochori. This village lies at the foot of a partly artificial mound, crowned with a mediæval castle, in the walls of which ancient blocks have been immured. About $\frac{1}{2}$ M. farther on is the *Skala of Oreôus*, where the steamers of the Greek companies call (pp. xviii-xx). — *ORÉOS* lay on the coast, 50 min. to the W. Its Acropolis stood on the hill, adjoining the town on the N., now covered with bushes and the remains of a Venetio-Turkish fortress. Opposite the rocky island with the chapel of the *Panagía Nisiôtissa*, which is about 50 paces from the shore and closed the mouth of the ancient harbour, was a second citadel, which played an important part in the siege of Oreos by the Romans and their ally, Attalos II. of Pergamon.

About $3\frac{1}{4}$ hrs. to the S.W. of Xerochóri, beyond *Vardára*, which contains one of the largest plane-trees in Greece, and *Hagios*, lies *Lipsós*, the ancient *Edēpós*, situated in the midst of a very picturesque district. The warm sulphur-springs here (68°-158°) were much frequented in ancient times, especially in the Roman period, and are now again used for medical baths. — The promontory of *Lithada*, 5 hrs. farther to the W., on which is a village of the same name, commands a splendid view of the mainland opposite.

To the N.E. of Xerochori the spurs of the finely wooded mountains project far into the coast-plain. The oak and pine woods now give place to the wild olive, the bushy holm-oak, the lowly arbutus, and various other shrubs. The wide plateau is seamed with long ravines, while here and there, in the more open spaces, a lonely mill or shepherd's hut stands near a bubbling fountain under the shade of a spreading plane-tree. Our route passes through the villages of *Asméni* and *Kourbátsi* (about 2 hrs. from Xerochori). From May till September the sardine-fishery on the coast here attracts fishermen from all quarters. A strip of land along the coast, 13 ft. wide, is granted free by law to the fishermen for building their huts, but those who require more space must pay for it.

A spot near a ruin known as *sti Giorgi*, about $\frac{1}{2}$ M. from Kourbatsi, has been identified as the site of the *Temple of Artemis*

Proseōa ('the eastward-looking Artemis'), which in ancient times gave name to this whole coast-district. Here, at *Artemision* (*Artemistum*), the first naval encounter between the Greeks and the Persians took place in July, B.C. 480.

The Persian fleet, steering out of the Thermaic Gulf and along the peninsula of Magnesia, was awaited off the coast of Artemision by the Greek squadron under *Eurybiades* and *Themistokles*. After long hesitation the Greek attacked the main body of the Persians just as twilight began. The latter sought to surround their assailants, but the Greeks formed quickly in a circle, and captured 80 vessels. *Lykomedes* of Athens had the honour of capturing the first Persian ship. Luck also was on the side of the Greeks; 200 hostile ships were wrecked by a storm while endeavouring to sail round Eubœa, and 53 fresh Attic triremes reinforced the patriotic fleet. Another attack was made, again in the evening; and after a keen and not unsuccessful fight, the Greeks returned to Artemision with the Cilician ships. Next day the Persians attacked at midday. They advanced in a semicircle in order to shut in the Greeks against the coast; but this formation produced a block in the centre where the ships had not room to move freely. Against this point the Greeks directed their attack, led by the skilful Athenians. The battle lasted till night-fall, and though it was by no means a decisive victory, still, as Prof. Curtius says, 'the patriotic fleet received its baptism of blood; it was the prelude to the Hellenic naval victories'. After the battle the Greeks steered for the Euripos.

We may extend our journey, for the most part skirting the coast, to *Agrio Botani* (2 hrs. from Kourbatsi), which commands a view of the small islands of *Pontikonisia*, (1 hr.) *Hellenikā*, and (2 hrs.) *Vasilikō*; and thence via *Pappādes* and *Achlādi* to the prosperous village of (5 hrs.) *Hagia Anna*, where there is a xenodochion, with a room for strangers. From *Hagia Anna* we may go on to *Peleki*, situated at the mouth of the little river Boudoros (p. 212), with the ruins of the ancient town of *Kerinthos*. Travellers who have come thus far may now strike inland to *Mantoudi* and regain the route already described at ($4\frac{3}{4}$ hrs.) *Achmēt Agā* (p. 212).

THESSALY.

The province of *Thessaly*, with an area of 4795 sq.M. and a population of 311,200, which has belonged to Greece since 1881, is the most fertile in the entire kingdom, although it still contains extensive uncultivated tracts. The present government is actively endeavouring to restore the prosperity of the long neglected province by means of canalization and other works. Thessaly is almost the only province in Greece in which large estates are found in the hands of single owners. It is bounded on the N. by *Olympos* (*Elymbos*, 9754 ft.) and the *Cambounian Mts.* (*Mts. of Chassia*), which stretch to the W. to *Mt. Lakmon*; on the W. by the *Pindos Range* (7665 ft.); on the E. by *Mt. Ossa* (*Kissavos*, 6398 ft.; *Mavro Vouni*, 3563 ft.) and *Mt. Pelion* (chief summit *Plessidi*, 5308 ft.); and on the S. by the *Othrys Range* (5670 ft.) and the low chains that link the latter with *Mt. Pelion*. A low and by no means continuous range of hills runs from N. to S. through the centre of the province and divides it into two nearly co-extensive plains. *Larissa*, the capital, lies to the E. of this ridge, while *Karditsa* and *Trikkala* are the chief places in the W. plain. Both plains are drained by the *Peneios* (the modern *Salāmvrías*), which rises on Mount *Pindos*, enters Thessaly near the monasteries of *Meteora* (p. 228), penetrates the central range of hills, and forces its way through the *Vale of Tempe* to the Gulf of *Saloniki*. The only other outlet which Thessaly has towards the sea is the slight depression at the *Pass of Pilav-Tepé*, which unites the district of *Phæræ* (the modern *Velestino*) with the *Pagasæan Gulf* (now the Gulf of *Volo*). As there are no harbours in the delta of the *Peneios*, the latter route has always been the main artery of traffic for the district.

The chief places in Thessaly are now easily reached by railway. *Horses* cost 7-10 dr. a day. The agogiat is here called *Keratsēs* (Κερατῆς). *Masticha* is known as *Oúso*.

22. From Athens to Volo.

GREEK STEAMERS (pp. xix-xx) several times weekly through the *Euripos* to *Volo*, in 38½ hrs. (fare 33 dr. 60 l; provisions extra).

The *Piræus*, see p. 109. — The steamer skirts the W. coast of the Attic peninsula, passes between the uninhabited *Gaidaronisi* and the mainland, and four hours after starting doubles *Cape Colonna* (*Sunion*, p. 132), which is crowned with the columns of the temple of *Athena*. It then steers between *Makronisi* (p. 152) and the mainland and reaches (½ hr.) *Laurion* (p. 130), where a short halt is usually made.

Beyond *Laurion* the course of the steamboat lies almost due N., in the gradually narrowing strait separating *Attica* on the left from

the S. end of Eubœa on the right. In about $9\frac{1}{2}$ hrs. after our departure from the Piræus we lie to at the Skala of *Alivéri* (p. 208), situated in the S. part of the gulf of Eubœa. *Chalkis* (p. 205) is reached in 3 hrs. more.

The passage of the steamer in the rapid and changeable current of the Euripos, a little farther on, usually attracts a number of interested on-lookers (comp. p. 205). The state of the current decides upon which side of the bridge the steamer lands its passengers. — Thence we steam past the sheer cliffs of the *Kandili Mountains* to ($2\frac{3}{4}$ hrs.) *Limnē* (p. 212).

From Limnē we steer straight across the channel to the landing-place for ($1\frac{1}{2}$ hr.) *Atalântē* (p. 191). Farther on we pass the *Lichadian Islands* on the right, one bearing a conspicuous lighthouse, and soon after enter the Malic Gulf and reach ($4\frac{1}{2}$ hrs.) *Stylida* (p. 204) the port of Lamía, where the night is usually spent.

Next morning the steamer returns to the Eubœan coast and touches at ($3\frac{1}{4}$ hrs.) *Oreōūs* (p. 213), at the foot of a square-topped hill surmounted by the ruins of a mediæval citadel. We then again head for the mainland, round the *Kavo Stavro* (the ancient *Poseidion*), traverse the strait (Boghazi) of *Trikeri*, with the village of that name on a height to the right, and enter the *Gulf of Volo*, the *Pagasæan Gulf* of the ancients. Here, after steaming 2 hrs. more, we touch at *Nea Minzela* (until 1863 called *Amaliopolis*), and in another $\frac{1}{2}$ hr. at *Armyró*, near which the ruins of the ancient *Halos*, now known as the *Palaeókastro of Kephalōūs*, are visible on a steep mountain spur. From *Armyró* we steer towards the N., passing the *Kavo Anghistri* and the small islands in front of it, called by the ancients *Deukalion* and *Pyrrha*, and soon approach the little town of Volo, situated on the flat coast. The circular elevation to the right, with its seaward face seamed with quarries, bears the ruins of *Demetrias* (p. 217), and the undulating hills to the left, among which appear the arches of an aqueduct, surround the ancient *Pagasæ* (p. 218). The massive forest-clad mountain that towers above *Demetrias* and Volo is the famous *Mount Pelion* (τὸ Πήλιον), on whose highest summit, now called *Plessidi* (5308 ft.), sacrifices used to be offered to Zeus Akraeos. The villages on its slopes are among the so-called 'Twenty-four Villages', which are all distinguished for wealth and independence, and with the partial exception of the large village of *Lechónia*, are exclusively inhabited by Greeks. In $1\frac{1}{2}$ hr. after leaving *Armyró*, the steamer drops anchor in the busy harbour of Volo. Landing, 1 dr. each person, luggage included.

Volo. — *Hotels.* HÔTEL DE FRANCE, opposite the usual landing-place of the steamers, bed $1\frac{1}{2}$ -2 dr., with a good restaurant, and a large selection of photographs of Thessalian scenery (by Stouñneris); HÔTEL D'ANGLETERRE, HÔTEL DE PARIS, both in the main street, with similar charges.

Cafés. The better cafés are on the beach, and may be distinguished by their separate position. Some of the larger ones have French news-

papers. Other foreign newspapers may be seen in the *Casino*, to which strangers may be introduced by a member.

Railway Station (R.R. 23, 26), to the W.; carr. 1-2 dr.

Boats, for excursions along the coast, may be hired near the mole and the cafés; the charge is about 3 dr. per hr., less for long excursions. — In leaving by steamer travellers should let the hotel-keeper order the boatmen, who then call for the luggage at the hotel (charge 1½ dr.).

British Vice-Consul. A. A. C. E. *Merlin*, Esq.

Volo (Βόλος or Βῶλος), with a steadily increasing and almost exclusively Greek population of 11,000, is the chief seaport of Thessaly, and is second to Larissa alone in industrial activity. It is only within the present century that it has attained any importance, formerly consisting merely of a group of store-houses, taverns, and the like, serving as the 'Skala', or landing-place, for a village of the same name, ¾ hr. inland. The town proper consists of a few rows of houses, running parallel with the shore. At the W. end, beside the station, is a monument, erected on the opening of the railway in 1884, consisting of a reproduction of the Parthenos of Phidias, with a medallion of King George. A small *Kastro* (Turkish *Gólos*) formerly stood in this vicinity; within its former limits are barracks, a mosque, and the dwellings of the few Turks who have remained since Volo passed into the possession of Greece. The church of *Hagios Theodoros* is being built on the ruins of a Byzantine church. The ancient inscriptions formerly built into the walls of the fort are now in the demarchy. There are other ancient remains at the church of *Hagios Nikolaos*, at the E. end of the town.

Volo has succeeded to the inheritance of three ancient towns, the sites of which can be visited in the course of two pleasant walks. *Demetrias* and *Iolkos* lie to the E. (a round of 3-4 hrs.) and *Pagasae* to the W. (there and back 2-3 hrs.).

Proceeding to the E. from Volo along the coast, we soon reach the foot of a cliff, rising perpendicularly from the sea to the height of 690 ft., called *Agorítza* or *Gorítza*, after a now vanished village. We first ascend a rounded spur to the S.W. and so pass in about ½ hr. to the main hill, on which are situated the ruins of *Demetrias*, a town founded at the beginning of the 3rd cent. B.C. by *Demetrios Poliorketes*, the son of Antigonos.

The town was formed by the union of numerous older places (*Neleia*, near the present Lechónia, *Iolkos*, *Pagasae*, etc.) and for a long time was the leading member of the *Magnesian League*, which embraced the country between Pelion and Halos (p. 216), and kept itself independent in a measure of the rest of Thessaly. The Macedonian kings often resided here, attracted not only by the strength of the town (Philip V. called *Demetrias*, Chalkis, and Corinth the three fetters of Greece) but also by its situation immediately above one of the most beautiful bays of Greece, and close to the teeming game-preserves, ravines, and woods of Pelion. After the battle of Kynoskephale, fought in B.C. 196 (p. 224), the Romans entered the town; but it was soon restored to Philip V., and it remained in Macedonian possession until the battle of Pydna in B.C. 168 (p. 219) deprived Perseus of both throne and liberty. *Demetrias* existed till far on in the Christian era.

The fortifications on the W. side rise from a sharp ridge of rock, running along the hill. The walls are regularly built of

squared stones. At the N.E. angle stood the small citadel, within which, on the site of an older edifice, a chapel of the Panagía has been erected. Close behind it lies an ancient square cistern, in which it is fabled that the water rises miraculously during the celebration of the Easter service. To the right and left of the entrance are two ancient bottle-shaped water-basins hewn in the rock, and similar basins are still to be found on other parts of the hill. The town proper lay on the E. part of the hill, within the old fortifications; a few of its streets, foundation-walls, and rock-cuttings may be made out.

About 20 min. to the N. of this point, near the village of *Ano Volo*, a rocky spur of Mt. Pelion, surmounted by an *Episkopi Chapel*, with early Byzantine paintings, sculptures, and architectural fragments, rises steeply above the olive-clad plain. This, probably, is the site of the ancient town of *Iolkos*, famous in the legends of Jason and Medea and in other myths. In later times it was known only for its temple of Artemis Iolkia.

About $\frac{1}{2}$ hr. to the S.W. of Volo lie the ruins of *Pagasæ*, which derived its name from the brackish springs (*παγαι, πηγαι*) rising among the quarries and rocks on its N. side. Although *Pagasæ* is mentioned in the myths of Jason, it is probably only by later interpolation; its importance is better vouched for by the fact that it gave name to the *Pagasæan Gulf*. The inhabitants of *Pagasæ* were mostly removed to *Demetrias*, on the founding of the latter town (p. 217). Under the Romans, however, the deserted town recovered some of its prosperity as the port of *Phæræ* (p. 219). The extensive ruins resemble in their style of building those of *Demetrias*, with which they are probably contemporary (3rd cent. B.C.). The massive walls, strengthened with towers, ascend the rocky ridge above the springs, encircle the summit of the hill so as to form an Acropolis, then descend towards the S. along the slopes of the hill, and turn E. towards the sea, where they end near a lighthouse. (A boat may be ordered to meet us here.) The main gate, on the W. side, through which the road to *Phæræ* issued, is in fair preservation. Among the ruins within the town, we observe the arches of a Roman aqueduct, and the hollow in which the theatre formerly stood.

Near the village of *Dimini*, about 1 hr. to the W. of Volo, an ancient vaulted tomb was discovered in 1886, closely resembling that of *Menidi* (p. 120) in size and arrangement. The objects found (in gold, bronze, paste, etc.) have been removed to Athens, but are of comparatively small importance.

23. From Volo to Larissa.

$37\frac{1}{2}$ M. RAILWAY in 2 hrs. (fares 12 dr. 40, 10 dr. 60 l.). Railway Station, see p. 217. Views to the right.

The railway crosses the small and well-tilled plain of Volo, to the N.E. of which rise the broad flanks of Pelion, with their villages:

Beyond (6 M.) *Latomeion* ('quarry'), we enter the pass of *Pilav-Tepé*, enclosed by low hills; the pass takes its name from the pointed tumulus at its highest and narrowest point. We then descend, passing several tumuli (common on all the roads of Thessaly) and (right) a hill crowned with a ruined Turkish watch-tower.

11 M. **Velestino**, the junction of the railway to Trikkala (R. 25). The little town (ca. 2400 inhab.), which possesses several copious springs and a luxuriant growth of trees, lies to the left of the railway. It was the home of the Greek poet and patriot *Rhigas*, who was shot by the Turks in May, 1798. The chief spring, the ancient *Hyperia*, rises in front of a mosque in the midst of the town, and falls into a large basin, partly covered with marble slabs. Velestino occupies the site of the ancient *Pherae*, and everywhere, in the streets and houses and in the cemetery, numerous fragments of marble attest the importance of the ancient city.

Pherae is the mythic seat of King *Admetos*, whose flocks Apollo once tended; and its most prosperous days were in the first half of the 4th cent. B.C., more especially in the time of the able and energetic tyrant *Jason* (371-370), who received the lordship from his father *Lykophron*, and transmitted it to his brothers. Philipp II. of Macedon made himself master of the town in B.C. 352. The ancient Acropolis was situated on the square-topped hill above the present Wallachian quarter. A careful investigation enables us to trace the course of the ancient walls, of which the best preserved portion lies near the Church of the Panagia.

The train now runs through the monotonous E. part of the Thessalian plain, which is bounded on the E. by the *Mavro Vouni* uniting Pelion with Ossa. A bright streak indicates the position of the large *Lake Karla*, the *Boibitis* of the ancients. Among the numerous ruins round this sheet of water are those of *Glaphyrae* to the S.E., near Kapræna, *Boibe* to the E., near Kanakia, and *Amyros* to the N.W., near Kastri. — To the N. rises the peak of *Mt. Ossa* (p. 221), and to the left of Ossa is the massive *Olympos* (p. 215), covered with snow nearly all the year round. To the W. stretch the barren hills of central Thessaly (p. 215).

The serrated hills, which we see to the left of (19½ M.) *Gherii* or *Yereli*, belonged to the ancient town of *Skotussa*; part of them forms the famous *Kynoskephalæ* (p. 224). — 22½ M. *Kitiler*; 27 M. *Tsoulari*; 30½ M. *Topouslar*.

37½ M. **Lárisa**. — The RAILWAY STATION lies about 1 M. from the town (carr. 2 dr.). The omnibus (40 l.), always crowded, should be avoided.

INNS. XENOPOCHION LA FRANCE, near the barracks, with about 10 rooms at 2-2½ dr. per day; HÔTEL OLYMPOS (kept by *Dshamie*), in the Platia, with good restaurant opposite. — Cafés. *Vamvaka's* in the Platia is the best; several others to the N. of the town, near the Peneios (see below).

Horses and Carriages may be hired at the large khans on the N.W. side of the town, near the bridge over the Peneios. To the *Vale of Tempe* and back, horse about 10, carriage 20-25 dr.; carr. to Trikkala about 50 dr.

A *Military Band* plays several times a week in one of the principal squares or beyond the Peneios bridge.

Lárisa (Λάρισσα, Λάρισσα), in Turkish *Yenishehr* ('new town', comp. p. 221), a town with 13,600 inhab., the seat of a nomarch

and of an archbishop, is situated in the centre of a large and fruitful plain, on the right bank of the broad and rapid *Saldmorias* (the ancient *Peneios*), the chief river of the country, and is exposed in summer to the cooling winds from Olympus in the N. and Ossa in the N.E. The *Peneios*, which is well stocked with fish, changes its course here from E. to N. The town still retains a marked Oriental character, which finds its most obvious external expression in the 27 lofty minarets of the mosques (of which, however, only four are now in use) and in the spacious private houses of the interior of the town, with their blank walls towards the street, and open courts and arcades within. The streets, formerly rough and narrow, have been much improved and the town generally is making visible strides in prosperity under the Greek government. The energetic commercial Greek element is steadily growing, while the majority of the Turkish families have retired to Saloniki or Asia Minor, though most of the land still belongs to Turkish owners. There are distinct Turkish, Jewish, and Greek quarters, which, however, overlap to some extent in the neighbourhood of the *Bazaar* (now the *Agorá*).

There are few antiquarian remains at Lárissa. The ancient, and at one time strongly-fortified *Acropolis* may perhaps be recognised in the only eminence near the site of the town, viz. the hill to the N., on which rises the *Metropolitan Church*, with its school. The *Theatre* was situated on the S.W. edge of the hill, opposite the large cavalry barracks and immediately below a solitary minaret; but the only remains of it are a few blocks of one the rows of seats, with an inscription referring to the actors. A considerable number of inscriptions and some sculptures have been brought together in the *Museum* of the grammar-school (key kept by a master), but the collection is not of general interest. Close by is the *Didaskaleion*, or normal school for primary school teachers, opened in 1891; it has three classes with 80 students and 5 teachers.

The promenade beyond the bridge over the *Peneios*, in the N.W. of the town, is much frequented on fine evenings. On this side of the bridge is a handsome mosque in good preservation.

As capital of the country, *Larissa* has always played an important part in the history of Thessaly. The name, which repeatedly occurs in connection with Pelasgian settlements (e.g. at Argos, p. 254), means simply 'the city', and is the best proof of Larissa's dominating importance in the most remote ages. In historical times, the fate of the town, and in part that of the whole country also, was directed by the family of the *Aleuads*, whose founder *Aleuas*, surnamed *Pyrrhos* ('red head'), succeeded with the help of the oracle at Delphi in making himself king. To him is traced the division of the country into the so-called 'Tetrads' of *Hestiaeotis* (to the W. and N.W.), *Pelagiottis* (between the Pagassan Gulf and Olympus), *Thessaliotis* (S.W.), and *Phthiotis* (S. and S.E.). The *Aleuads* continued to be the most influential family in the whole country, rivalled only by the wealthy *Skopads* of Krannon (p. 221), until the Macedonian period, and even then they retained their prominence when Philip II. of Macedon (4th cent. B.C.) replaced the Tetrads with *Tetrarchies*, under Macedonian rulers. For a long period the privilege of supplying the *Tagos* or leading king in time of war, belonged to this family, but in B.C. 389 the brave

and active Jason of Pheræ (p. 219) succeeded in winning the honour for himself and his house. After the battle of Kynoskephalæ (p. 224.) Thesaly was declared autonomous by the Romans, and was formed into a commonwealth (κοινόν) with a Strategos at its head, who seems to have had his seat at Larissa. The town flourished till far on in our era; it is only since the appearance of the Turks that the name of Old Larissa has been applied to Krannon (see below). — The famous physician *Hippokrates* (ca. B.C. 460-370) lived and died at Larissa.

About $3\frac{1}{2}$ hrs. to the S.W. of Lárissa lie the insignificant ruins of Krannon. Halfway, $\frac{1}{2}$ M. to the right of the road, is the village of *Hassan-Tatár*, with numerous wells; and $\frac{3}{4}$ M. on this side of the ruins lies the large half-Turkish village of *Hadjilári*, where the horses may be left.

Next to Larissa, KRANNON was the most important town in Thesaly. It was the seat of the wealthy and powerful family of the Skopadæ and was noted for the victory won here in B.C. 322 by Antipater, which brought the Lamian War (p. 203) to an end. The ruins, called by the Turks *Palæo-Larissa* (Old Larissa, in contrast to Yenishahr, p. 219) and now generally known as the *Palæókastro of Hadjilári*, are very inconsiderable. The position of the walls is indicated by an earthen rampart running round the hill. The upper part seems to have consisted of bricks of unfired clay ('Pisé'; comp. p. 334), which have crumbled away in the course of time. The whole of the material of the building within the walls seems to have been removed, and all that is now to be seen is a few blocks of marble and shafts of columns near the *Panagta Chapel* and two wells on the way from Hadjilári. A considerable number of coins have been found among the ruins. The site commands a good view over the plain with its numerous tumuli (p. 219).

From Hadjilári viâ *Alfaka* to *Zarkos*, about 4 hrs.

The *EXCURSION TO THE VALE OF TEMPE from Lárissa takes 12 hrs. there and back (horses and carriages, see p. 219; supply of provisions advisable). Travellers are advised to drive, so that they may be able to enjoy without fatigue the walk through the Vale itself. — The road at first descends along the course of the Peneios, but quits the river where it bends to the W. We then cross the plain in the direction of a range of low hills, among which, a little way to the left, appears the village of *Bakrina*, with some ancient ruins, which are perhaps those of *Elatia*. In about 2 hrs. we approach the ancient quarry which yielded the 'marble' of Atrax (more correctly described as serpentine breccia), and in $\frac{1}{2}$ hr. more we pass a little to the right of the straggling village of *Makrychori*, and soon after see (to the right) the two villages of *Kisserli*, situated at the foot of *Mount Ossa* (ἡ Ὀσσα), the pyramidal summit of which (*Kissavos*, 6398 ft.) seems almost to overhang the plain.

A ride of 4 hrs. brings us to the village of *Babá*, at the mouth of the defile of Tempe, where we dismount at a large khan (obliging

landlord). Opposite, on the other side of the Peneios, lies the village of *Balamoutli*, about $1\frac{1}{2}$ M. to the W. of which, also on the left bank of the river, is the village of *Dereli*. Both of these are chiefly inhabited by Turks. On a triple-peaked hill near *Dereli* lie the ruins of the fortress of *Gonnos*, commanding the entrance of the pass. The Vale of Tempe is best visited on foot.

The **Vale of Tempe* (τὰ Τέμπε, 'the cuttings') is a mountain-defile about $4\frac{1}{2}$ M. long, between the precipitous sides of *Mt. Ossa* and *Olympos*, through which the Peneios rushes to the Gulf of Saloniki. From the earliest times the vale has been famed for its beauty; and its renown is amply justified by the picturesque rocky walls on either side, the peculiar grey hue of the impetuous stream, alongside of which there is hardly room for the rock-cut path, the luxuriant growth of plane-tree and willow, wild fig-tree and agnus castus, the clinging tendrils of ivy, wild-grape, and clematis stretching far up the rocks, and the lovely view of the sea at the end.

Here and there the rocky walls retire so as to enclose beautiful little glades, as for example just at the entrance near *Babá*, whence we see the village of *Ambelakia*, formerly noted for cotton-spinning and dyeing, perched on a terrace to the right. In one of these glades there stood an altar to *Apollo*, to which a solemn embassy made a pilgrimage from Delphi every eight years; for here, it was said, the God found expiation for the slaughter of the Python (p. 152).

About 3 M. from *Babá*, we pass the copious spring of *Kryologon*. The mediæval *Kastrotēs Oruéis*, $\frac{1}{2}$ M. farther on, built partly on lofty rocks, commands at once the pass of Tempe and the entrance to a rough mountain-gorge which opens here; probably a stronghold stood here in ancient times also. A little farther on, near the small guard-house, the following ancient inscription is cut on the rock immediately beside the road: 'L. Cassius Longinus procos. Tempe munivit'. The inscription (which refers to Cæsar's legate) has become almost illegible, and is difficult to find without a guide from *Babá*. In $\frac{1}{4}$ hr. we reach the spring of *Barlaam*, where we may rest and take luncheon (small tavern beside the spring). About 20 min. farther on are another guard-house and the new *Peneios Bridge*.

As we emerge from the pass we enjoy a lovely **View of the sea and the Gulf of Saloniki*. At the mouth of the Peneios lies the village of *Laspochori*, about 1 hr. from the bridge. In antiquity sacrifices were here offered to *Poseidon Petraeos* (the 'Rock-God'), and games held in his honour; for to him was ascribed the forcible opening of the gorge which afforded an outlet to the waters previously dammed up within the plain.

Travellers bound hence for *Saloniki* are advised to ride to (about 3 hrs.) *Trágest*, a small port, whence there is regular communication to *Saloniki* by sea. — The land route to *Saloniki* ($2\frac{1}{2}$ days) is somewhat monotonous, and the night-quarters are bad, not to mention that *Mt. Olympos* presents a much more majestic appearance as seen from the sea.

We are ferried across the river at the entrance of the Vale of Tempe and leave Greek soil at the frontier-station of *Karali-Derveni*. In 2½ hrs. we reach the Turkish village of *Platanóna*, where perhaps we may place the site of the ancient *Herakleia*. — On the second day we ride past (2 hrs.) *Litochori*, (1 hr.) *Maldithria* (near the very insignificant ruins of *Dion*), *Katerini*, *Great and Little Ayánt*, and *Kitros*, with the battle-field of *Pydna*, where *Æmilius Paulus* defeated *Perseus* in B.C. 169, to (4 hrs.) *Eleutherochóri*. — On the third day we pass *Libánovo*, and cross the rivers *Vistritza* (the ancient *Haliakmon*, in Turkish *Indjé-Karasiá*) and *Vardávi* (the ancient *Ludias*) and numerous other small streams, and reach (ca. 7 hrs.) *Saloniki*. — *Saloniki* (*Hôtel d'Orient*), the ancient *Thessalonica*, with 70,000 inhab. and an active trade, is now next to Constantinople the most important town of Turkey in Europe. It occupies a fine site on the northernmost bay of the Gulf of *Saloniki*. It contains numerous mosques, and interesting architectural remains of antiquity, including Roman triumphal arches, a Corinthian colonnade, and the Rotunda, a building resembling the Pantheon at Rome, now used as a mosque. The citadel and the walls, partly built by the Venetians, are much dilapidated.

From *Saloniki* to *Nish* (282 M.) RAILWAY in 16½ hrs., joining at *Nish* the great Oriental line from Vienna viâ Budapest and Belgrade to Constantinople: from *Nish* to Vienna 21 hrs.; from *Saloniki* to Vienna 38 hrs.; fares 140 fr. 85, 106 fr. 45 c.

24. From Larissa to Trikkala.

37 M. Carriage in 8 hrs. (about 50 dr.); some parts of the road are so bad that the travellers must traverse them on foot. Riders take two days, passing the night at *Zarkos*. — The railway viâ *Velesтино* is preferable.

Larissa, see p. 219. — A poor road leads to the W. through a flat undulating country towards the low range of hills which intersects Thessaly and divides the E. from the W. plain (comp. p. 215). At (3½ hrs.) *Koutzóchero* the road crosses the *Peneios* (*Salamvriás*) and enters the depression, known as the *Kalamáki*, which affords a passage to the river, between the hills on the N. and S. In 2 hrs. we reach *Zarkos*, situated at the foot of a long rocky spur on the E. side of a lateral valley stretching towards the N.W. There are several khans here, but those who have provided themselves with the necessary introduction will find better accommodation at the house of *Christaki Effendi*. *Zarkos*, which occupies the site of the ancient *Phaistos*, is the seat of the bishop of *Gardiki* (see p. 224).

Another road remains beyond *Koutzóchero* on the right bank of the *Peneios* and approaches the (1 hr.) village of *Akfaka*, at the foot of the *Dobroudihi Hills*. Farther on are the conspicuous fortifications now known as the *Palaeokastro of Akfaka*, which date originally from antiquity, but were repaired in the middle ages. These belonged to the ancient town of *Atrax*. In the last centuries B.C. *Atrax* is often mentioned as a strategic point of considerable importance; and it was known to the Romans for a kind of variegated marble, quarried in the neighbourhood (p. 221). Its chief gate, still distinctly recognisable, was situated just where the road, here running close to the right bank of the river, touches the foot of the hill. The fragments of wall flanking it are good specimens of the polygonal style of building. The town, encircled by a wall which was connected with the citadel and may still be easily traced, lay on a low terrace, under the E. slope of the rugged hill. — In 1 hr. more we cross the *Peneios* by a bridge, 1 hr. to the S. of *Zarkos* (see above).

To the S.W. of this bridge, beyond the *Enipeus*, a tributary of the *Peneios*, rise two isolated rocky heights crowned with half antique, half mediæval fortifications, on the road to *Karditsa* (p. 226). That to the

E., beside the village of *Vlocho* and near the W. side of the Dobroudshi Hills, is probably the *Peirestas* of the ancients; that to the W., near *Kor-tiki*, is probably the ancient *Limnaeon*.

Beyond Zarkos the carriage-road, leading through marshy ground, is very bad for a considerable distance. Before we reach ($1\frac{1}{4}$ hr.) *Megalo Tsóti*, we pass a khan. Near the village of *Klokotó*, which lies to the left of the road farther on, rises an isolated height, with an ancient enclosing wall, repaired in the middle ages, and probably a relic of the ancient *Pharkadon*. To the W. and S.W. appears the jagged Pindos range. On a rock to the right, at the narrowest part of the road (which is sometimes flooded with marshy water), is a carving of a sort of bill-hook. The inhabitants regard this as a seal and have called the place *Boulla*; but probably it is merely the whim of an ancient workman. The weaving of rushes, which are cut with a bill-hook, into mats and other articles forms a considerable industry in this district.

About $\frac{3}{4}$ hr. farther we pass on the right the hill of *Palaeo-Gardiki*, the *Pelinnæon* of Strabo, with walls on its S.W. flank and along the top. The name *Palæo-Gardiki* refers to a former Byzantine town, of which the only traces now extant are the ruins of the church of the *Hagia Paraskevè* on the top of hill, and the title of the bishop, who resides at Zarkos.

The summit (20 min.) affords the best survey of the course of the walls, parts of which still rise to a considerable height, with numerous square towers and several gates. We also enjoy an extensive survey over the W. Thessalian plain, bounded by the Dobroudshi Hills on the E. and the ridge of Pindos on the W. and S. On the N. side of the hill is a crater-like gorge, surrounded with rugged rocks.

Farther on we pass a tumulus (to the left) and *Kritsini* (to the right), with the church of *Hagios Taxiarchēs*, the latter containing a few antiquities from *Pelinnæon*. The route next leads past *Bouchovitsi* (5 hrs. from *Megalo Tsóti*) to (1 hr.) *Trikkala* (p. 227), which is visible from almost every part of the plain.

25. From Volo to Trikkala and Kalabaka.

RAILWAY to (87 M.) *Trikkala* in $5\frac{1}{2}$ hrs. (fares 28 dr. 15, 23 dr. 55 l.); thence to (14 M.) *Kalabaka* in $\frac{3}{4}$ hr. (fares 4 dr. 70, 3 dr. 90 l.).

From Volo to (11 M.) *Velestino*, pp. 218, 219. The line to *Trikkala* penetrates by several cuttings the chain of hills separating the plain of *Velestino* (on the N.) from the plain of *Armyró* (on the S.; p. 216), the territory of the *Phthiotic Thebes*. Stations *Perseuphli*, *Evall* (view of the Pindos-chain), *Orman Magoula*.

On a grassy hill, 5 M. to the N. of *Orman-Magoula*, lie the extensive ruins of the ancient fortified town of *Skotussa*.

A series of low hills runs hence to a chain of steep, gray crags, now known as *Karaddg* or *Mavro Youni* ('black mountain'), but called in ancient times *Kynoskephalæ* ('Dog's Heads'). In this neighbourhood, on a site which it is impossible more exactly to identify, was fought in B.C. 197 the decisive battle betwixt the Romans under *Titus Quinctius Flaminius*, and the chivalrous *King Philip V. of Macedon*. The latter had assembled the entire forces of his kingdom, and had advanced through the vale of *Tempe* to meet his opponents, who were approaching from the S. Both

armies were about 26,000 strong, but the Roman cavalry had received powerful reinforcements from Ætolia. For a long time the battle remained doubtful, but at last the attack of the Roman elephants, aided by a sudden manœuvre of the right wing, broke the Macedonian phalanx, and decided the victory for the Romans. Nearly half of the Macedonians were killed or captured.

The train now approaches the right bank of the deep bed of the *Tshianarli*, the ancient *Enipeus*. To the left, on the opposite bank, to the W. of *Mt. Karadja-Ahmet*, lies the famous battle-field of *Pharsalos* (comp. p. 226). Beyond stat. *Lazarbouga* we cross the river.

42 M. *Phérsala*. — The RAILWAY STATION lies nearly 2 M. to the N. of the town. Night-quarters may be obtained in a *Xenedochion*; meals at a cook-shop.

Phérsala, the ancient *Phársalos*, a straggling little town with about 2500 inhab. (one half of whom are Turkish), lies under the shadow of a steep Acropolis, on the right bank of the generally dry *Akli* or *Phersalitis*, and at the N. foot of a spur of the *Chassidiári Mts.* (3770 ft.). The town is now undergoing a complete process of rebuilding. The E. quarter of the town (*Varoási-Machalás*), the Greek quarter under the Turks, contains the metropolitan church and the archbishop's residence. The former importance of the town as a commercial centre for W. Thessaly has vanished. *Karditsa* (p. 226) has taken its place. A fair lasting for a week continues to be held every August, and still attracts a certain amount of traffic; but the inhabitants are for the most part now engaged in the preparation of the excellent tobacco which grows in the neighbourhood.

The traveller should not fail to ascend the two-peaked hill, on which, 360 ft. above the town, lie the extensive ruins of the ancient CITADEL, partly restored in the middle ages. The ascent is best made from the W. side, and takes (there and back) 2 hrs. The ancient walls, which stretch from the summit of the hill on the E. and W. sides down to the town, belong to at least three different periods, of which the earliest may date as far back as the so-called Mycenaean epoch. In the depression between the peaks are situated two gates. Near the S. gate is a circular *Cistern*, constructed of large blocks of stone, and widening from the top downwards; and on the rocky slope to the E. we can still distinguish the artificial channels, by which the rain-water was conducted to this reservoir. The view embraces the entire W. Thessalian plain as far as the rocks of *Meteora* (p. 228) on the N.W., *Olympos* and the intervening hills on the W., *Ossa* on the N.E., *Mavro Vouni* and *Pelion* on the E., and the summits of the *Chassidiári Mts.* on the S.

Leake has suggested that the castle of *Pharsalos* is to be identified with the Homeric *Phthia*, the home of *Achilles*. In historical times *Pharsalos* first appears after the Persian wars, and was then a strong and wealthy city with a strictly oligarchic constitution. In B.C. 455 it was vainly besieged by the Athenian general *Myronides*; but afterwards it was one of the few Thessalian towns that espoused the Athenian cause. In later times *Pharsalos* was captured by *Jason of Phœræ* (p. 219), *Acilius Glabrio* (p. 200), and on several other occasions.

The name of Pharsalos is, however, best known from the decisive battle between Cæsar and Pompey, which took place on 9th August, B.C. 48. The battle-field is placed with the greatest probability in the plain (4½ M. long, 2 M. broad) to the N. of the town, between the hill of *Krinder* (near the present station), on the W., and Mt. Karadja-Ahmet (1110 ft.) in an angle of the Enipeus, on the E. Cæsar with 8 legions (22,000 foot and 1000 horse) occupied a position near Pharsalos and seems to have moved forward in the direction of the present railway-station. The road leading from the latter to the town crosses the deep, embanked bed of the Enipeus by a seven-arched bridge, about ½ M. farther up. Pompey, with his 11 legions (47,000 foot and 7000 horse) lay encamped on the heights on the opposite bank. The exact point where the two armies came to close quarters is uncertain. In his account of the battle Cæsar says nothing about crossing the river, though one of the armies must have done so.

Mommsen ('History of Rome', Vol. IV; translated by Dickson) gives the following account of the battle. 'Pompeius rested his right wing on the Enipeus; Cæsar opposite to him rested his left on the broken ground stretching in front of the Enipeus; the two other wings were stationed out in the plain, covered in each case by the cavalry and the light troops. The intention of Pompeius was to keep his infantry on the defensive, but with his cavalry to scatter the weak band of horsemen which, mixed after the German fashion with light infantry, confronted him, and to take Cæsar's right wing in rear. His infantry courageously sustained the first charge of that of the enemy, and the engagement there came to a stand. Labienus (Cæsar's lieutenant in Gaul, who had joined Pompey's party on the outbreak of the civil war) likewise dispersed the enemy's cavalry after a brave but short resistance, and deployed his force to the left with the view of turning the infantry. But Cæsar, foreseeing the defeat of his cavalry, had stationed behind it on the threatened flank of his right wing some 2000 of his best legionaries. As the enemy's horsemen, driving those of Cæsar before them, galloped along and around the line, they suddenly came on this select corps advancing intrepidly against them, and, rapidly thrown into confusion by the unexpected and unusual infantry attack, they galloped at full speed from the field of battle. The victorious legionaries cut to pieces the enemy's archers now unprotected, then rushed at the left wing of the enemy, and began now on their part to turn it. At the same time Cæsar's third division hitherto reserved advanced along the whole line to the attack. The unexpected defeat of the best arm of the Pompeian army, as it raised the courage of their opponents, broke that of the army and above all that of the general. When Pompeius, who from the outset did not trust his infantry, saw the horsemen gallop off, he rode back at once from the field of battle to the camp, without even awaiting the issue of the general attack ordered by Cæsar. His legions began to waver and soon to retire over the brook into the camp, which was not accomplished without severe loss. . . . So ended the day of Pharsalos. The enemy's army was not only defeated but annihilated; 15,000 of the enemy lay dead or wounded on the field of battle, while the Cæsarians missed only 200 men; the body which remained together, amounting still to nearly 20,000 men, laid down their arms on the morning after the battle'. — Pompey fled through the Vale of Tempe to the sea and embarked for Egypt.

On the low chain of hills, bounding the plain of Pharsalos on the N., is a small Turkish convent, surrounded with cypresses and standing out picturesquely on the horizon. To the left are the S. spurs of Mt. *Pindos*, the streams descending from which in winter convert this district into a marsh. — 50 M. *Demerli*. About 2 M. to the N. of (60 M.) *Sophades*, on a double-peaked rocky hill near *Pyrgos*, are the ruins of *Kierion*.

68 M. *Karditsa* (*Xenodochton*), a thriving little town with about 6800 inhab., mostly Greeks, and a considerable trade in corn,

cotton, and tobacco, lies on a branch of the small river *Karditsis*, $\frac{3}{4}$ M. to the N. of the railway-station.

The N. horizon is formed by the *Cambounian Mts.* To the left, at the foot of the hills, but not visible from the railway, lies *Palaeokastro*, the ancient *Metropolis*, a town rebuilt by the inhabitants of Ithome (see below) in the Roman period. This was Caesar's last halt on the march to Pharsalos.

74 M. Phanári (the 'light'). The little town (about 1000 inhab.), not seen till after the train quits the station, hangs on the steep slope of a rocky hill, the site of the Acropolis of the Homeric *Ithome* (Ἰθυμώεσσα, the 'rocky'), now crowned by the walls of a Byzantine citadel (ascent $\frac{1}{4}$ hr.). The key of the iron door of the last is to be obtained at the large barracks on the hill; but the view of the town and the surrounding plain is just as good from the outside of the walls of the citadel. A few ancient stones have been built into the walls; and a considerable number of fragments of columns are to be seen among the Turkish graves.

Farther on, to the left, in an angle of the Pindos range, rises an amphitheatrical hill, which bears the walls of the ancient *Gomphi* (near the village of *Ghelánthi*). Gomphi is often mentioned by ancient writers as a point of strategic importance (e.g. Caesar captured it, on his march from Dyrrhachium, after entering Thessaly at *Æginion*), but is otherwise of little interest. Behind it the chain of Mt. Pindos is broken by the so-called *Portæe*, a deep cleft through which ran the road from the plain of Thessaly to the upper basin of the Aspropotamos (Acheloos, see pp. 28, 32) and the circumscribed territory of the Athamani. The part of Pindos to the N. of the *Portæe* was anciently called *Kerketion*, now *Kótsiakas*.

Near *Phanári-Magoúla* (right) the train crosses the *Bliouri*, the ancient *Pamisos*, and beyond *Stephanossaeus* it crosses the *Peneios*, the chief river of Thessaly, flowing rapidly along its wide channel. Trikkala, overlooked by its Turkish fortress and embedded in luxuriant vegetation, now comes into sight.

87 M. Trikkala. — **INNS.** **KENODOCHION TES PETROPOLEOS**, in the *Bue du Chemin-de-Fer*, bed $1\frac{1}{2}$ dr.; **XEN. TA METEORA**, opposite; **XEN. TON ATHENON**, on the other side of the river; all three with tolerable restaurants.

Trikkala, the ancient *Trika*, a famous seat of the worship of *Æsculapius*, situated on the slope of a hill crowned with a citadel, and on both sides of the *Trikkalinós* (the ancient *Lethæos*), is now the largest town in Thessaly but one. The population is about 14,800, but in winter when the neighbouring herdsmen retire into the town, this number is increased to about 18,000. The most populous quarter is near the busy *Bazaar*, in which, with its new market hall, centres the trade in corn, maize, tobacco, and silkworm-cocoons for the country round, as far as the district of *Jánnina*. The Jews live close to the bazaar, but with the exception of the Wallachian herdsmen in the N. quarter, the other nationalities do not live apart from each other.

228 *Route 25.* MONASTERIES OF METEORA.

Trikkala contains ten churches and several mosques, but only two of the latter are in use. Several narrow bridges (the chief near the bazaar) span the broad but shallow river, the banks of which are shaded with handsome planes and other trees. The town has few antiquities to boast of. In the *Club* is the epitaph of a physician; and the *Gymnasium* and some private houses contain a few inscriptions.

The best survey of the city and an extensive prospect of the environs are obtained from the top of the Byzantine *Citadel*, which stands on the site of the ancient Acropolis. None of the old walls remain. Admission (by the gate on the W. side) is obtained only by special permission from the commandant.

The **EXCURSION TO THE MONASTERIES OF METEORA* at Kalabáka is easily made in one day from Trikkala. The railway (best views to the left) traverses extensive vineyards, with a view of Olympos to the right and Pindos to the left, and passes the stations of *Merzi*, *Voivóda*, and *Kouveltzi*. Just before the last, named the convent of *Hagios Theodoros* appears on the mountain. A curiously-shaped rock, to the left, on the Peneios near the bridge of Sarakino, attracts our attention.

14 M. *Kalabáka* (Καλαμπάκα) which contains a small *Xenodochion* and about 2000 inhab., formerly bore the Byzantine name of *Stagóus* or *Stagi* (εἰς τοὺς ἀγίους). It lies at the point where the Peneios enters the Thessalian plain, on the site of the ancient town of *Aginion* (p. 227), which commanded the pass, and of which a few inscribed and carved stones in the modern town are relics. The *Metropolis*, one of the oldest churches in Greece, with an ambo occupying nearly the whole of the nave, deserves a visit.

The **Monasteries of Meteora*, founded in the turbulent and warlike 14th cent., owe their name, which means the 'monasteries in the air', to their remarkable position on the summits of a number of curious pillar-like rocks, rising precipitously from the valley. The nucleus of the settlement was the monastery of the Panagia of *Dóupiano*, round which 23 other similar establishments gradually arose. Of these, however, nearly the half had disappeared before the middle of the 16th cent.; and of the seven monasteries now remaining only four are inhabited, by about 50 monks altogether. The monastery of *Hagios Stephanos*, founded by the Eastern emperor John Kantakuzenos (p. xlviii), is the richest of the inhabited monasteries; the others are *Hagia Trias*, *Hagia Monê*, and *Hagios Barlaam*. The largest and highest monastery (1820 ft.) bears the name of *Metéoron*. The other two are named *Hagios Nikolaos Kophinás* and *Hagia Rosáne*. The most interesting of the monasteries is that of *Hagios Barlaam*, which has a chapel in the rock, with paintings from the legend of St. Ephraim; but for passing the night, St. Stephen's should be chosen (adequate contribution should be placed

in the alms-box). Travellers are drawn up in a net by means of a windlass to most of the monasteries; the ascent by the ladders is not recommended.

About the foot of the imposing masses of rock, which are divided into two groups, grows the most luxuriant vegetation, while above appears the naked grey conglomerate cliff. A deep stillness reigns all around, broken now and then by the sudden sound of the convent bells.

There is sufficient time between the arrival and departure of the train to permit the traveller to ride round all the monasteries (6 dr.), and to visit one of them. From Kalabáka we ride successively to *Hagios Barlaam*, 2 hrs. to the N. viâ the hamlet of *Kastraki*, *Hagia Trias*, 1 hr. to the S.W., *Hagios Stephanos*, $\frac{3}{4}$ hr. to the S., and back to Kalabáka, 1 hr. to the W. — Many travellers content themselves with a visit to the last-named monastery as the nearest (horse there and back 3 dr.). The bridle-path leads up the E. side of the hill and we may return by a steep footpath on the W. side.

The *View from the monastery of Hag. Stephanos embraces nearly the whole of the W. Thessalian plain, which is spread out like a lake before the beholder, bounded on the W. and S.W. by the rugged Pindos chain, the nearest part of which is the *Kōtziakas* (p. 227). The range of hills on the S. end of which Trikkala is situated looks like a long peninsula. Towards the W. the valley of the *Penetos* widens to a considerable breadth, intersected by numerous brooks, which unite in a single course farther down. About 6 M. off in the same direction, rises the steep conical hill named *Skōdmos*, the extensive ruins on which are generally identified with the ancient *Phalorea*.

FROM KALABÁKA TO JANNINA, the capital of Albania, the road leads over the pass of *Zygos*, at the N. end of the principal chain of Pindos, a journey of two days. The night is spent at *Metzovo*.

26. From Phersala to Lamia viâ Domokó.

This journey takes $1\frac{1}{2}$ -2 days, the night being spent at *Domokó*. Carriage-road; horse 7-8 dr. per day.

Phersala, see p. 225. The road to (4 hrs.) *Domokó* runs towards the S.W., passes ($\frac{1}{2}$ hr.) the copious spring of *Gouyáva* and (10 min.) the insignificant remains (to the right) of a *Palaeócastro*, and ascends gradually to the depression between the hills of *Skia* (right) and *Alogopáti* ('horse's hoof'; left). It then descends the W. slope of the latter. To the right, at some distance, lies the village of *Hadji-Amár*. About $1\frac{1}{2}$ hr. from *Phersala* we cross the outflow of a small marshy plain generally known by the name of the village *Vrysiá* ('village of springs') in its W. corner.

The hills to the S. of the *Vrysia*, $\frac{3}{4}$ M. to the left of the route (2 hrs. from *Phersala*), are crowned by the ruins of *Proerna*, a town of no importance in ancient times, now known as *Gynaekócastro*, or 'Ladies' Castle', from a mediæval legend.

The ancient walls, built in regular courses of squared stones, are still in tolerable preservation, especially on the W. side of the hill. The N. wall, however, which stood in the plain and encircled the lower town has completely disappeared. The E. wall, strengthened with towers

stretches almost straight up the hill; while the S. wall extends along the edge of the height, about 330 ft. above the plain. One large gate was situated in a depression to the E.; another smaller gate opened near the S.W. corner; and a third lay on the saddle across which the W. wall ran. The hostile demonstrations of the shepherds' dogs are rather a hindrance to an inspection of the ruins. Traces of walls are also to be seen on a small height to the W., outside the citadel.

Proceeding towards the S., we cross two brooks, pass near the village of *Pournart* (left), and ascend through the deep ravine of the *Domokiotikó Potámi* to (2 hrs.) —

Domokó, a small town (1600 inhab.) commanded by a strong fortress. Travellers who are fortunate enough to have letters of introduction will find a friendly reception at the 'Episkopí', or bishop's house; others must put up with the comfortless accommodation of the khan and the poor fare of the cook-shops. *Domokó* is a corrupted form of *Thaumakó* (i.e. 'wonder-city'), the name given by the Greeks to the ancient predecessor of the present town, on account of the surpassing beauty of its situation. The place of *Thaumakó* in history is, however, unimportant. Besieged by Philip V. in B.C. 198, it was succoured by the *Ætolians*; but seven years later it was taken without a blow, like many other Thessalian towns, by *Acilius Glabrio* (p. 200). A few scanty remains of the old walls still linger on the W. slope of the hill on which the fortifications rise; and stones with inscriptions have been found near the church and other parts of the town and the fortress.

From *Domokó* to *Lamfa* the distance is about 8 hrs. (carriage, seldom to be had at *Domokó*, about 60 dr.). In 1½ hr. we catch a glimpse to the right of the lake of *Neseró* or *Daouklé* (the ancient *Xyniás*), surrounded by low hills; and then gradually ascend to the *Phourka Pass* (2790 ft.), the lowest pass across *Mt. Othrys*. To the E. the loftily situated monastery of *Antinitsa* (p. 203) is visible beyond a deep ravine. The road then descends in numerous windings along the verge of the deep ravine.

Lamfa, see p. 202.

THE PELOPONNESUS.

The *Peloponnesus* (ἡ Πελοπόννησος), known from the later middle ages until recently as the *Morea* (perhaps from its mulberry trees), is the southerly, peninsular portion of the mainland of Greece, connected with the N. portion only by the narrow *Isthmus of Corinth* (3 M. wide). Its area is 8285 sq.M.; or including the islands, 8670 sq.M.; its population is 813,154. The centre is occupied by the hilly district of *Arcadia*, which is itself almost entirely encircled by mountains. The other districts either descend from this central mountain-system to the coast in successive terraces (such as *Achaea*, in the N., *Elis*, on the N.E., and *Argolis*, with *Corinth*, in the N.W.), or project from it in the form of independent peninsulas, with mountain ranges of their own (e.g. *Messenia* and *Laconia* to the S.). The chief mountains in the N. of *Arcadia* are *Aroania* (modern *Chelmos*; 7725 ft.) in the middle; *Kyllēnē* (modern *Ziria*; 7790 ft.) on the N.E., and *Erymanthos* (modern *Olonos*; 7300 ft.), with its offshoot *Panachaïkon* (modern *Voïdia*; 6320 ft.), on the N.W. In the S.W. of *Arcadia* rises the *Lykaeon* (4660 ft.), which is connected with *Mt. Ægaleon* (4000 ft.), the backbone of the peninsula of *Messenia*, by the *Nomia Orē* (modern *Tetrasi*; 4555 ft.). The low hills of S. *Arcadia* are adjoined by *Taygetos* (the mediæval *Pentedaktylon*; 7905 ft.), the longest and highest range in the peninsula; while the *Artemision*, *Parthenion*, and the other mountains on the E. border of *Arcadia*, with a height of 4500-5300 ft., are continued to the S. by *Parnon* (modern *Malevo*; 6365 ft.), in the E. *Laconian* peninsula. The chief rivers of the Peloponnesus are the *Alpheios* (modern *Rouphid*), flowing into the *Ionian* Sea, and the *Eurotas* (modern *Iri*), flowing into the *Laconian* Gulf.

However naturally these districts accommodate themselves to the physical divisions of the country, they had at no time during the period of Greek independence any political significance. With the exception of the district in the S.W. subject to *Sparta*, there were hardly any political entities in the Peloponnesus beyond the city-republics. After what is known as the *Doric* migration which introduced the *Dorians* and other N. Greek peoples into the Peloponnesus and left them conquerors over the earlier *Achæan* settlers, the inhabitants of the S. and E. coasts were regarded as belonging to the *Doric* stock, while those of the mountainous interior, and of the N. and N.W. coasts were included in the *Achæan-Eolic* family.

The earliest invasions of the N. races were the temporary predatory raids of the *Goths* in the years 267 and 395 of our era (comp. p. 44); the peninsula, like the rest of Greece, remained subject

to the Byzantine empire. But in the 6th and the two following centuries appeared the *Avars*, *Slavs*, and other tribes, who established themselves in the country and in a great measure dislodged the Greeks. Converted, however, to Christianity by the Byzantines, these strangers from the N. gradually adopted the Greek tongue, so that by the 10th cent. it was once more the language of the country. In 1204 and 1205 *Geoffroy de Villehardouin* and *Guillaume de Champlitte* conquered the Peloponnesus with the aid of their Burgundian knights; and the latter assumed the title of 'Prince of Morea.' *Geoffroy de Villehardouin* succeeded him in the title, and the dignity remained in his family until 1278. The country meanwhile was divided into 14 baronies; and baronial castles were everywhere built, after the manner of W. Christendom. The coasts were occupied by the Venetians. From 1278 till 1383 the Peloponnesus was in the possession of the Neapolitan house of *Anjou*, who ruled it by means of governors. Before the close of the 13th cent. the Byzantines had again effected a footing on the peninsula, and at the beginning of the 15th cent. it was once more subject to their power, despite the invasion of the pastoral *Albanians*, who made their first appearance in the century before. When the Byzantine empire fell before the Ottoman power, the Peloponnesus also, with the exception of the Venetian coast-settlements, passed in 1460 into the possession of the Turks. In 1685 the Venetian general *Francesco Morosini* landed in the Peloponnesus with an army, largely recruited in Germany, and in three years was master of the entire peninsula; but the Venetian power lasted only for a short time (till 1715). — The population of the Peloponnesus is described as a hellenized mixed race. It includes about 50,000 *Albanians*, chiefly in Corinth and Argolis.

Next to Athens and Attica, the Peloponnesus is the most extensively visited part of Greece. Some travellers content themselves with an expedition from *Corinth* to *Mycenae* and *Nauplia* and a visit to *Olympia*, while others make in addition a circular tour through the entire peninsula (comp. p. xxi). RAILWAYS have been opened from *Corinth* to *Argos* and *Nauplia* (R. 28), and *Tripolitis* (R. 35); from *Corinth* to *Fairas* (R. 28) and from *Patras* to *Pyrgos* and *Olympia* and to *Katakolon*, with a branch from *Kavassila* to *Kyllene* (R. 48), and from *Kalamata* to *Diavoliissi* (R. 48). The number of good Roads is steadily increasing. The sail round the Peloponnesus in the Greek coasting-steamers is also very interesting; comp. R.R. 31, 33, & 45; also pp. xix-xx.

27. Corinth and the Isthmus of Corinth.

Arrival. The *Railway Station* (R.R. 12, 28, 29) lies near the *Steamboat Landing-Place* (R. 13). Boat to or from the steamer 1 dr.; the boatmen often make extortionate demands.

Hotels and Restaurants. RAILWAY RESTAURANT, good; in connection with it is the adjoining *HÔTEL DE LA GARE*, bed 5 dr. — In the town, 1/2 M. from the station: *XENODOCHION TO STEFMA* (*Hôtel de la Couronne*), a fairly good house, bed 2-3 dr.; *XENODOCHION TON PARISIÏON* (*Hôtel de Paris*), similar.

Carriage in the town 1 dr.; to Old Corinth 10-12 dr., less in a smaller vehicle. — Horse to the Acro-Corinth and back (5 hrs.) 4-5 dr. The keeper

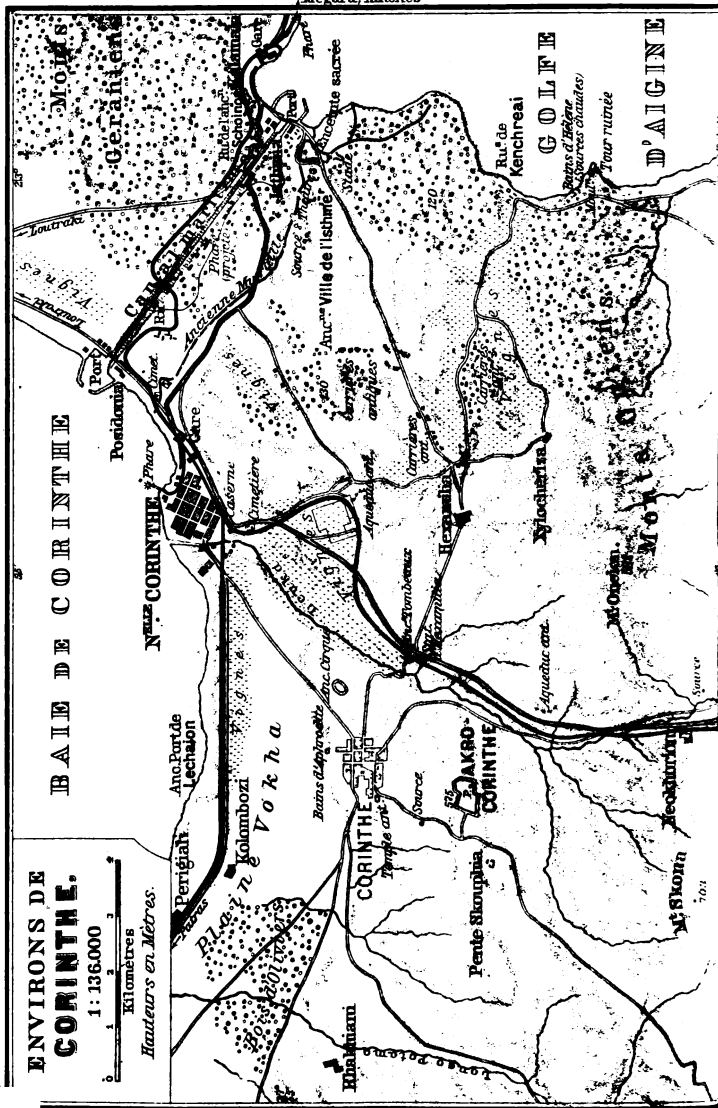


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of the railway-restaurant will procure horses and carriages on request. — Travellers arriving by the 3 p.m. train should proceed at once to Old Corinth, but should take care not to spend too much time on the Acro-Corinth (provisions should be taken).

Corinth (Κόρινθος), a regularly built little town with 4100 inhab., is of quite modern origin, having been founded barely 40 years ago. The ancient town lay about $3\frac{1}{2}$ M. to the S.W., at the foot of the citadel of Acro-Corinth. A village stood on this site during the middle ages and down to 1858, when it was almost totally destroyed by an earthquake. The inhabitants then founded the present little town, which lies quite close to the sea.

The unusually favourable situation of Corinth, on the isthmus connecting N. Greece with the Peloponnesus and in close proximity to the seas on both sides of the country, early made it a centre of far-reaching commercial enterprises and the great emporium for the produce of both the E. and the W. The mythical founder of the town was the astute *Strophos*, and its original name is said to have been *Ephyra*. The Phœnician element was present here in strong force and exercised a very powerful influence upon the development of the social life of the inhabitants. This influence was manifested not only by the cult of the Sidonian Astarte (Aphrodite) in the citadel, with its Asiatic service of the Hierodouli, and by the worship of the Tyrian Melkart on the Isthmus (p. 237), but also by the ancient manufactures of purple and woven stuffs, and by the commercial spirit which prevailed in the whole public life of the city. Even the strongly-marked and severe character of the Dorians, who forced an entrance in the 9th cent. B.C., was lost in the luxurious trading-city. Corinth planted numerous colonies, of which the most famous were Syracuse, Potidæa, and Corcyra. Until the Persian wars its only rivals as the leading centre of trade in the Greek world were Ægina (p. 136) and Miletos in Asia Minor.

Corinth was at first an oligarchy. The chief power was in the hands of the *Bacchiadae*, a family of the stock of the Herakleidae, who, however, were overthrown about B.C. 657 by Kypselos. Under the tyrants (*Kypselos*, B.C. 657-629; *Periander*, B.C. 629-585; and *Psemmetichos*, murdered in B.C. 582), who depended on the people for support, Corinth was mightiest and its people happiest. Under the restored rule of the oligarchy, the Corinthians, who had but little warlike ambition and had taken but a modest share in the Persian wars, attached themselves more and more closely to Sparta, in order to defend themselves against the irresistible advance of Athens. It was Corinth that specially instigated Sparta to the decisive trial of strength with Athens. But the greatness of Corinth was already on the wane when the overthrow of its rival in B.C. 404 (p. 43) for a moment freed the dominion of the seas; nothing availed to recall its former splendour. The so-called Corinthian War (B.C. 396-387), in which Thebes, Argos, and Corinth endeavoured to clip the wings of Sparta, was partly waged within the Corinthian territories.

With the exception of the short prosperity of the Achæan League (B.C. 243-222), the citadel was in the possession of the Macedonians from B.C. 335 to B.C. 197. After the declaration of independence by the Romans in B.C. 196 (p. 237), Corinth became the head of a new Achæan League; but its rebellion against Rome was punished (probably at the instance of the commercial party in the Roman senate) with the complete destruction of the city by the victorious consul *Lucius Mummius*. The inhabitants were sold into slavery, its territories were divided, and for a hundred years its site lay desolate. Cæsar refounded the town and planted there a civil colony, consisting chiefly of freedmen, which speedily attained a new prosperity, and became the seat of the proconsul of Achæa. This was the Corinth that St. Paul knew, the most splendid commercial city of Greece, and the chosen abode of luxurious materialism and frivolous immorality. Here the apostle founded a community, whose later divisions he reproves in his two epistles to the Corinthians.

In the middle ages Corinth possessed no importance. The fortress of Acro-Corinth fell into the hands of the Turks in 1458, was taken by the Venetians in 1682, and from 1715 till 1821 was again in Turkish possession. Byron describes its capture by the Turks in 1715 in his 'Siege of Corinth'.

A visit to the site of Old Corinth and the Acro-Corinth on horse or mule (p. 232) takes 5 hrs., there and back; driving is practicable to Old Corinth. The route at first follows the Patras road, which is crossed by the railway, and then diverges to the left.

The village of *Old Corinth (Palaea-Kórinthos)* consists of a few houses only. Visitors usually halt at a tavern close beside the venerable columns of an ancient temple. Ancient Corinth lay in the plain sloping gradually up to the foot of the citadel-crowned rock of Acro-Corinth. The town-walls began on the E. and W. slopes of the Acropolis and were prolonged on the N., beyond the city proper, to include the port of *Lechaeon* (now called *Diavatiki*). The best known of the suburbs is *Kraneion*, the abode of Diogenes the Cynic, who was visited here by Alexander the Great. The circuit of the town proper is said to have been 40 stadia (4-5 M.), or with the suburbs 85 stadia. If the walls running down to the sea be also included the circuit was about 12 M.

The **Temple*, one of the oldest monuments of the Doric style (comp. p. 333), is the only relic of the ancient town that calls for notice. According to the common opinion the building was peripteral, with six columns at each end; and of these five on the W. side, with the two immediately adjoining on the S., together with a portion of the entablature, are still preserved. There were 15 columns on each side. The interior was occupied by two cellæ, each with a portico of its own. The E. cella was the larger; it was oblong in form and contained 8 interior columns. The smaller W. cella was almost square, and had only 4 interior columns. It has been supposed from this arrangement that the temple sheltered two different cults. The building material is a rough and porous limestone, overlaid with a reddish-yellow stucco. The monolithic columns have 16 flutes and taper regularly towards the top. Their extraordinarily massive proportions (height 23½ ft.; diameter at the base 5 ft. 8 in., at the top 4 ft. 3 in.) combine with the projecting capitals and heavy entablature to produce an impression of hoary antiquity. — A long wall and other remains exhumed in 1892 by the Archæological Society (p. 94); a large block of rock with several niches and chambers; the so-called *Bath of Aphrodite* (Λουτρὸν τῆς Ἀφροδῖτιδος; ¼ M. to the N., on the edge of the terrace marking the N. limit of the old town), with narrow artificial channels, from which spring water flows; and the remains of a *Roman Amphitheatre* (¾ M. to the E., towards the Isthmus) are hardly worth a visit.

The ascent to the top of the ***Acro-Corinth*, possible from the W. side only, should not be omitted. The lower entrance may be

reached in 1 hr. from the ruined temple on horseback (3 dr.) or on foot. The mediæval fortifications, which form a triple line on the side by which we enter, have a circuit of about $1\frac{1}{2}$ M. At only a very few places have the ancient remains been directly used; several Venetian cannon still lie scattered about. After passing through the third gateway, we mount to the left, at first following an indistinct path through the rank vegetation. The innumerable ruins of small houses and the remains of Greek and Turkish chapels, the whole forming a scene of perfect chaos, date from the last two or three centuries. In 25 min. from the lower entrance we reach the summit of the Acropolis (1886 ft.), which descends precipitously on the N. side. Here we notice the remains of a Turkish oratory, and to the W. of it a few large blocks from the temple of Aphrodite. The **View which now presents itself was famous even in antiquity. It embraces a great part of the mountainous districts on both sides of the Corinthian Gulf and of the Isthmus, which lies spread out like a map at the foot of the observer.

To the S. our gaze commands the valleys stretching towards the *Mountains of Argolis*, as well as those bare mountain walls themselves, which conceal the plain of Argos and descend abruptly on the E. into the *Saronic Gulf*. To the W. towers the lofty *North Arcadian Chain*, with the snowy *Ziria (Kyllene)* and *Chelmos (Aroania)*, while in front of it a fruitful plain extends along the sea as far as the ancient *Sikyon*. To the N. we look across the town, lying far below at our feet, to the glassy surface of the *Corinthian Gulf*, above which rises the hilly peninsula of *Perachora* (the ancient *Persaea*), stretching to the W. from the *Geranean Mts.* and ending in the abrupt promontory of *Hagios Nikolaos (Hera Akraea)*. Farther to the N. the massive ranges of *Boeotia, Phocis, Locris*, and *Ætolia* seem to join the Peloponnesian mountains, and to shut in the Corinthian Gulf like a great inland lake. Most imposing of all is *Parnassos*, which rears its summit, snow-clad until far on in the spring, a few leagues from the farther side of the gulf. Near it, to the left, are the still loftier *Kiona* and *Varadousia (Korax)*, and to the right the lower but boldly-shaped *Helicon*, the hill of the Muses, and *Kithæron*, which adjoins the mountains of Attica. To the E. spreads the Saronic Gulf, with *Salamis, Ægina*, and its smaller islands and rocks, while beyond is the Attic peninsula, with the long *Hymettos* and the *Hills of Laurion* tracing the horizon as far as *Sunion* (W. Vischer). In clear weather *Athens* is visible from this point; the Acropolis, with the Parthenon, and the glistening white walls of the royal palace, in front of Hymettos and Lykabettos, may be distinguished.

As we descend we keep close by the E. wall in order to visit the remarkable spring of *Pirene*, about $\frac{1}{4}$ hr. from the summit. This spring is said to have been bestowed on Sisyphos by the river-god Asopos in return for his having revealed the hiding-place of the latter's daughter *Ægina*, who had been carried off by Zeus. According to another legend the stream gushed forth at a stroke of the hoof of Pegasus. The entrance is to the S.E. of a long ruined barrack, between its outside stair and a dismounted cannon. We descend by a wooden ladder into the well-house, which was covered with a vault even in Roman times; on the pilasters are a few ancient inscriptions. The water is so clear that at the first glance it is difficult to tell how far it covers the rocky steps below. — Foll

ing a path from this spring past the S. summit of the hill, we observe to the right, not far from the highest gateway and beside the lower part of a minaret, a large cistern (16 ft. deep, 98 ft. long, and 32 ft. broad), a huge relic of the Roman period.

To the S.W. of the Acro-Corinth, on the other side of a deep depression, is the slightly lower height of *Penteskouphia*, also crowned by a small fortress. To the S. rises *Mt. Skona* (2305 ft.)

About $1\frac{1}{4}$ M. to the N.E. of New Corinth is the W. entrance to the *Ship-Canal*, opened on 6th Aug. 1893, which cuts across the **Isthmus of Corinth**. By directly connecting the Gulf of Corinth with the Saronic Gulf, it shortens the journey from the Adriatic to Piræus by 202 M. (distance from the island of Kephallenia to Piræus round the Peloponnesus 366 M., through the Canal 184 M.; comp. p. xix). The idea of cutting a canal through the isthmus was familiar to the ancients, and was seriously entertained during the time of Cæsar, Nero, and Hadrian. Traces of the work of Nero still exist. The present canal was begun in 1881 by a French company which, however, ceased operations in 1889, and the completion was left to a Greek company. Two imposing breakwaters, each 785 ft. long, with lighthouses at the ends, protect the W. entrance, where a new town, *Poseidonia*, is springing up.

About $2\frac{1}{2}$ M. to the N. lie the hot baths of Loutraki, much frequented in summer. Fair accommodation may be obtained in the *Hôtel Katastêma*, kept by *Paramythiotis*, and in a 'dépendance' of the *Hôtel Stemma* at New Corinth.

The canal is 100 ft. in breadth, $3\frac{1}{2}$ M. in length, and 26 ft. in depth. For a distance of about 1 M. it is cut into the rock. The height of water in the E. and W. sea being nearly equal, no sluices were required. About 1 M. from its W. end it is spanned by the iron bridge (170 ft. high) of the Athens and Corinth Railway, mentioned at p. 150. A lighthouse has been built on the highest point of the Isthmian ridge (255 ft. above the sea), and is visible for a great distance on either side.

The E. entrance of the canal is also protected by breakwaters with lighthouses, and another small town, called *Isthmia*, has grown up on both sides of the entrance. A little to the N. are the unimportant remains of the ancient town of *Schoinos*. Farther to the E. lies the former landing-place *Kalamaki* (p. 150).

Kenchreæ, the other E. port of ancient Corinth, mentioned in Acts, xviii. 18, lay about 3 M. farther to the S.

Scarcely $\frac{1}{2}$ M. to the S.W. of the E. entrance of the canal and about as far to the S.E. of the second bridge, is the enclosure of the ancient ISTHMIAN SANCTUARIES, within which now lie the chapel of *Hagios Joânnes* and the ruins of two other chapels. This sacred enclosure has since 1883 become better known owing to the excavations of the French School (p. 94). The surrounding wall, of which only the lower courses are now extant, has the form of an irregular pen-

tagon and closely adjoins the Isthmian wall (p. 237), with which in fact it coincided on the N. and N.E. for a distance of 220 yds.; its E. side is shaped like a half-moon. The chief entrance is on the N.E. side; part of the paving of the broad road leading through it has been preserved, and the old chariot-tracks are distinctly recognisable. There seems to have been a second entrance on the W. side, and a third opened on the S.E., towards the stadion. The precincts formerly contained the temples of Poseidon and Palæmon or Melikertes (the Phœnician god Melkart), but no traces of these have yet been discovered. The institution of the Isthmian Games, which were held every two years, was ascribed to Theseus, and they were therefore especially frequented by the Athenians, whilst the Spartans and Eleians avoided them. The athletic exercises took place in the *Stadion*, now more resembling a natural hollow. Here Alexander the Great caused himself to be hailed as the leader of all the Greeks, before the expedition to Persia in B.C. 336; and here in B.C. 196 T. Quinctius Flamininus announced to the Greeks the gift of independence vouchsafed them by the Romans. To the W. of the temple enclosure are the remains of a semicircular building, which is supposed to be the Græco-Roman *Theatre*. Farther to the W. is a tunnel, intended, like a similar one near the Isthmus wall, to carry off the rain-water.

The famous *Isthmian Wall*, which ran across the Isthmus, may still be traced for its entire length, though in several places, especially to the W., it no longer appears above the earth. Some portions seem to date from the most remote period; but the chief remains are not older than the restorations under Valerian (3rd cent. A.D.), Justinian (6th cent.), and the Venetians. Close by the N. side of the wall and near the road from Corinth to Kalamaki, beside a guard-house, may be traced the remains of the *Diolkos*, or tramway, on which small ships were transported across the Isthmus. — The walk hence to New Corinth takes 1 hr. more.

28. From Corinth to Patras.

80½ M. RAILWAY in 4¼-5 hrs. (fares 15 dr. 80, 12 dr. 401.; return ticket, valid for two days, 28 dr. 40, 19 dr. 851.). From Athens to Patras in 7¼-8¼ hrs. (26 dr. 501., 21 dr.; return-ticket, valid for four days, 47 dr. 70, 35 dr. 601.). — Views chiefly to the right.

Corinth, see p. 232. — The railway, which skirts the sea nearly the whole way, passes through a richly watered district almost exclusively devoted to the cultivation of vines and currants. The E. part of this district, now called the *Plain of Vocha*, belonged in ancient times to Corinth and Sikyon, and the W. part belonged to Achæa. Round the numerous villages are to be seen the dazzling white fields prepared for drying the currants. Most of the torrents and streams, which fill their broad channels after heavy rain only, are crossed by iron bridges.

As the train emerges from the station we see, to the left, the Acro-Corinth, with Old Corinth and the temple at its base; on the top of the hill to the W. of the Acro-Corinth is the ruined castle of Penteskouphia (p. 236). To the right, close to the sea, lies Lechæon (p. 234), between two long barren hills. On the other side of the gulf the promontory of *Hagios Nikolaos* (*Hera Akraea*; p. 150) rises from the sea. Beyond (5½ M.) *Perigiáli* we cross the *Longo Pótamo*, descending from Kleonæ (p. 241). — 7 M. *Assos*. Near (8 M.) *Vracháti* the train crosses the small river of Nemea (p. 241). — 10 M. *Kokkoni*.

11 M. *Vello*. To the left, 3 M. distant, on the lofty grey terrace between the deep gorges of the Asopos and the Helisson (see below), lies the small village of *Vasilikó*, indicated by the spire of its modern church. It is situated on the verge of the plateau occupied by the site of ancient *Sikyon*.

Sikyon ('cucumber town'), originally called *Mikónē* ('poppy town'), was founded by the Ægean Ionians, and passed later into the hands of Dorians from Argos. Under the tyranny of the *Ortiagoridæ* it rose to a high pitch of prosperity, as the school of art named after the town sufficiently attests. Sikyon possessed a treasury of its own at Olympia (p. 336). Its coins, bearing the device of a flying dove, circulated far and wide. After its second foundation by Demetrios Poliorketes (p. 217; B.C. 306), the town enjoyed a new era of prosperity, due mainly to the activity of its citizen *Aratos*, who procured the adhesion of Sikyon, Corinth, and other Peloponnesian towns to the Achæan League. The town also enjoyed the favour of the Romans. The ruins are considerable. The *THEATRE*, to the W. of *Vasilikó*, abuts on an eminence, from which it is in great part hewn. The tiers of seats are intersected by an unusual number of stairways; and two vaulted tunnels gave admission to parts of the auditorium. The supports of the stage have recently been brought to light by the excavations of the American School at Athens. Near the theatre is an *Aqueduct* and to the N.W. is the *STADION*, with a well-preserved substructure on the N.E., formed of carefully hewn polygonal blocks. Fragments of this and other ruins lie strewn over the entire terrace.

The tabular mountain in the background is the *Phouka* (2060 ft.), the ancient *Apesas*, on which Perseus is said to have sacrificed to Zeus Apesantios. To the W., over the low and white-streaked hills in the foreground, rises the jagged chain of *Kyllene* (p. 239), the summits of which are generally shrouded in clouds. On the opposite side of the Corinthian Gulf rise the mountains of Megara, which are continued by *Kithæron* (p. 175) and the two groups of *Helicon* (p. 167), the former somewhat in the background and the latter close to the sea.

Beyond *Vello* the railway crosses the ancient river *Asopos*, and just beyond (13 M.) *Kiáto* the small *Helisson*, now named *Lechova*. — The narrow strip of coast which joins the plain of Vocha (ending at *Kiáto*) with the plain of Ægion is traversed by numerous rivers and torrents, some of them issuing from deep gorges among the mountains. Among these may be mentioned the small river *Lalióti*, the ancient *Sellæis*, near (15 M.) *Dimínió*. A peculiarity in the richly varied landscapes of the N. coast of the Peloponnesus

consists in the long rows of cypresses, in some places, as at (17½ M.) *Melissi* and *Xylokaastro*, forming entire woods, whereas in the rest of Greece this favourite tree of the Turks is but rarely seen. — 19½ M. *Sykiá*. — Before (21½ M.) *Xylokaastro* the train crosses the wild and impetuous *Trikalitikos*, the ancient *Sys* or *Sythas*, which formed the E. boundary of the district of *Achaea* or, as it was originally called, *Ægialos* ('coast-land').

Xylokaastro is the starting-point for the easy ascent of the *Kyllene* (1½ day). We ascend the valley of the *Trikalitikos* to *Trikkala* (3403 ft.), where accommodation may be obtained from the *Notaras* family. Next day we mount to (1½ hr.) a plateau on which is a shepherd's camp, whence we ascend (no path) in 2 hrs. to the top of the *Kyllēnē*, now called *Ziria* (W. peak 7790 ft.; E. peak 6940 ft.). Descent on the S. W. to *Goura*, see p. 296.

At (25 M.) *Kamári* the cone-shaped hill of *Koryphē* (2400 ft.) comes into view on the left. At its base probably lay the small town of *Donussa*, which belonged, like the harbour of *Aristonautae*, to the high-lying mountain-town of *Pellene* (near *Zougra*). — Beyond *Kamari* the ancient *Krios*, now named *Phónissa* ('murderess'), enters the sea. Between (29½ M.) *Lykoporiá*, where the egg-shaped *Avgó* comes into sight at the end of a rugged mountain ridge, and (30 M.) *Stomi* we cross the *Skoupeiko Potámi*, and at (34½ M.) *Dervēni* the *Zacholitiko Potámi*. The short stretch of coast-land here, distinguished for its olive-groves, is called *Mávro Litharia* ('black stones'). The port at this point belonged in ancient times to the town of (37½ M.) *Ægira*, situated about 1½ M. inland, on a spur of the *Evrostina*. — Immediately beyond (39½ M.) *Akráta* we cross the stream of that name, the ancient *Krathis*, which never wholly dries up. On the other side of the gulf, to the E. of the bay of *Itéa* (p. 150), the lofty *Parnassos* (p. 157) rears its head above the low *Kirphis*. — 44 M. *Plátamos*; 46½ M. *Trápeza*; 47½ M. *Diaképtika*, at the entrance to a deep ravine.

As we enter the coast-plain of *Ægion* we pass the broad delta formed by the *Kerynitēs*, now called *Vouphousia*, and the *Selinūs*, now named after *Ægion*. — 62 M. *Rizómulo*. Above this village lay the ancient *Kerynceia*. — 54 M. *Témeni*.

56½ M. *Ægion*. — The *Xenodochion* of *LIVATHINOS*, to the W. of the railway-station, is clean (bed 1½ dr.) and has a fair restaurant. There are a few small *Xenodochia* in the upper part of the town. — STEAMER to *Itéa*, twice weekly viá *Vistrinitza* and *Galaxidi* (p. 84); fares 6 dr. 75, 4 dr. 85.

Ægion or *Ægium*, a town with 7000 inhab. and next to *Patras* and *Corinth* the most important place on the Gulf of *Corinth*, is still generally known by its Turkish name of *Vostitza*. In virtue of its central situation it was, in ancient times, the foremost place in *Achaea*, and the deliberations of the *Achæan League* were generally held in an adjacent grove (*Homarion*). The railway-station lies in the lower town, which mainly consists of the storehouses of the currant-merchants and contains the chief spring of the place, rising to the surface by 16 separate openings. On the harbour-embank-

ment, which has been restored on the ancient lines, is another copious spring with 9 mouths. The ancient approach from the lower to the upper town, repaved in modern days, leads through an opening in the cliff, probably of natural origin but artificially widened. The upper town, which lies on a plateau surrounded by a ravine, contains several handsome private dwellings, among which that of the *Panagiotópoulos* family is conspicuous. The remains of antiquity, including a subterranean passage in the garden of M. Theodorópoulos, are unimportant. The town suffered very severely from an earthquake on Sept. 10th, 1888. — The harbour of Ægion is the best in the Gulf of Corinth. The plain around the town is covered with luxuriant grape and currant vineyards and also contains a few olive and mulberry plantations. The hills rising in the background, beyond the plain, are the *Mavrikiotis* and the *Kolokotrónis*. — About $4\frac{1}{2}$ M. to the E. lay the ancient *Helikē* (p. 301).

From Ægion to *Kalaeryta* (railway under construction), see pp. 301-299.

The fertile littoral plain, on which the best currants grow, now becomes narrower. The Ætolian Mts. (*Korax*, with the two chief peaks of *Kiona* and *Vardousia*) are visible on the opposite side of the gulf. — $59\frac{1}{2}$ M. *Mourlá*; 61 M. *Selianitika*. The railway crosses the *Erineos*, just before (62 M.) *Kamaræ*. Farther on the mountains stretch right down to the sea, and in some places the railway has had to be cut in the rocks. — Beyond (66 M.) *Lamptrē* the railway is carried along the sea on lofty retaining walls and iron bridges. — $70\frac{1}{2}$ M. *Psathópyrgos*, also called *Zachoulitika*. — The train now crosses a rushing mountain torrent (dry in summer) by an iron bridge, borne by 108 buttresses. — $74\frac{1}{2}$ M. *Hagios Vasilios*; $75\frac{1}{2}$ M. *Vernardēika*.

The railway now enters the coast-plain of Patras, which is covered with currant-plantations. To the right of (77 M.) *Rhōn* are the forts of Mores and Roumelia (p. 33). — 79 M. *Vosaitika*.

$80\frac{1}{2}$ M. *Patras*, see p. 28. The station lies to the N. of the town, near the harbour.

29. From Corinth to Nauplia.

40 M. RAILWAY in $2\frac{3}{4}$ hrs. (fares 7 dr. 40, 6 dr. 15 l.; return-ticket, valid for two days, 14 dr., 9 dr. 85 l.; return-ticket from Athens to Nauplia, valid for four days, 30 dr. 30 l., 20 dr.). Through-train from Athens to Argos once or twice daily. Passengers from Athens usually change carriages at Corinth. — Best views to the left.

Corinth, see p. 232. — Directly on emerging from the town our line diverges from the line to Patras (R. 28) and beyond the barracks (on the left) turns to the S. towards the long chain of the *Oncia Mts.* (1910 ft.). Near the foot of these mountains, to the left, lies ($5\frac{1}{2}$ M.) *Hexamilia*, where some tombs with fresco-paintings have been discovered, near the ruins of a rude brick building of the Roman period. — To the right appears the steep E. slope of the Acro-Corinth, surmounted by its Venetian battlements, and

than the pointed summits of Penteskouphia and the rocky peaks of the rugged *Palokorachi*. Farther on, to the left, are chains of green hills, among which lies the village of ($9\frac{1}{2}$ M.) *Athikia* (not visible from the railway), known as the place where the so-called Tenean Apollo was found (p. LXXIII). In the distance, to the left, is the *Arachnaeon* (p. 244). Shortly before reaching Chiliomodi we see to the left a large homestead ('metochi'), which belongs to the convent of *Phaneromeni*, hidden in a gorge to the W.

$12\frac{1}{2}$ M. *Chiliomodi*. The line now turns to the W. and traverses the domain of the ancient *Tenea*, which lay $2\frac{1}{2}$ M. to the S., on the flat-topped hill above the twin-villages of *Kleniaes* (a corruption of Kleonæ), and formerly belonged to Corinth. — We then enter the domain of Corinth's small rival, *Kleonæ*, the chief place in which is now ($16\frac{1}{2}$ M.) *Hagios Vasilios* (rfmts.). The ancient town of Kleonæ was situated on a gentle hill, which is visible to the N.W., rising from the plain, to the right of a small grove of trees; but only a few fragments of the old wall, which was about 6 ft. in thickness and defended by towers, now remain. The ruins which crown the mountain-spur rising abruptly above the village of Hagios Vasilios are those of a mediæval castle.

The range is continued towards the W., under the name of the *Treton Mts.*, and is skirted by the railway, which gradually ascends, reaching its highest point at (20 M.) *Nemea*.

The ancient ruined temple of Nemea lies about 3 M. to the N.W. of the railway, and is reached by a path which crosses the hill and then descends into the little valley of Nemea (1195 ft.). A few minutes before we quit the slope we notice, to the right of the path, a well surrounded by silver poplars, which perhaps may be the ancient *Adrasteia*. To the left we can still distinguish the cavea of the ancient theatre and the stadion. A cave on the *Korakovouni* above these is popularly believed to have been the retreat of the Nemean lion, slain by Hercules.

The temple of Zeus at *Nemea* was a national sanctuary of all the Peloponnesian Greeks, and lay in a lonely wooded region, far from all habitations. It was peripteral, with six columns on each end; now only three columns are standing, one of which belonged to the E. front, and the others, with their entablature, to the pro-naos. The shafts of most of the other columns lie side by side in almost regular order, as they have been overturned by repeated earthquakes. The Nemean games, held every two years, were founded, according to the legend, to commemorate the death of Opheltēs (or Archemoros), son of the Nemean king Lykourgos, and were revived by Hercules. — To the S. of the temple and close by the road are the ruins of a mediæval church. To the W. is the village of *Herakleia*, the new settlement of the villagers evicted by

earthquakes from the higher-lying *Koutsomatti*. Good wine is grown in the valley of Nemea.

About $2\frac{1}{2}$ M. to the W. of the temple lies the village of *Hagios Georgios*, and 3 M. farther on, near the river *Asopos*, are the insignificant ruins of *Phlius*. The Doric inhabitants of this little town permanently maintained their independence of Argos; and in the Peloponnesian War they contributed 4000 hoplites to the Spartan army. From *Phlius* to *Lai* *Stymphalos* ($4\frac{1}{4}$ hrs.), see p. 296.

Beyond the station of Nemea the railway slowly descends to the *Pass of Dervenaki*, across which the ancient road from Corinth to Nauplia also led. On Aug. 6th, 1822, the Turkish troops under Dramalis, marching from Corinth to Nauplia, were met at this point by the Greeks under Kolokotronis and Nikitas, but succeeded in forcing their passage, though with heavy loss. — The railway now turns to the S.

As we enter the plain of Argolis we see, to the left, the bare and massive summits of the *Hagios Elias* and the *Szara*, between which Mycenæ is situated. The sea at Nauplia soon comes in sight. The plain is far from fertile, except at its verges (comp. Homer: πολυδίψιον, ἱππόβοτον Ἄργος, the thirsty, horse-rearing Argos).

$27\frac{1}{2}$ M. *Phichtia-Mycenæ*. *Mycenæ* (p. 258) lies at the foot of the *Hagios Elias*, on a hill, the first easy slope of which is continued by a steeper ascent to the sharply-defined plateau on the top. The spur at the W. base of the *Szara* was the site of the *Heraion* (p. 257). An embankment leads from the station to ($1\frac{1}{2}$ M.) the village of *Charvati*, where the custodian of the antiquities of Mycenæ resides (see p. 258). — To the right of the railway are the ruins of an ancient watch-tower and the village of *Phichtia*.

The Argolic plain is bounded on the W. by the *Artemision* (5815 ft.) and other mountains; to the S. rise the fortified height of the *Palamidi* and the low *Acropolis* of Nauplia. Beyond the (29 M.) unimportant station of *Koutzopodi* the railway crosses the *Panitsa*, the ancient *Inachos*, by means of an iron bridge, and just before reaching Argos, it passes over the broad and stony channel of the *Xeriás*, the ancient *Charadros*, which lay like a moat in front of E. fortifications of ancient Argos.

33 M. *Argos*, see p. 254. Carriage to the ($\frac{1}{2}$ M.) town, 1 dr. — The main line goes on to *Tripolitza*, see p. 270.

Argos is connected with Nauplia by means of a branch-railway, with five trains daily. The intermediate stations are ($35\frac{1}{2}$ M. from Corinth) *Dalamanára* and ($37\frac{1}{2}$ M.) *Tiryns*, situated close to the high-road between Argos and Nauplia and near the ancient fortress (see p. 251).

40 M. *Nauplia*, see p. 249. The station is situated at the N. base of the *Palamidi*, near the suburb of *Pronia*, and not far from the E. city-gate.

30. From Athens to Nauplia viâ Ægina and Epidaurous.

This route takes three days. 1st Day. *Ægina*. — 2nd Day. Cross in a sailing-boat (about 15 dr.) to *Epidavra* in 3-8 hrs.; visit the ruins of the ancient city and proceed on the same evening, if possible, to the (3 hrs.) *Hieron*. — 3rd Day. From the *Hieron* to *Nauplia* in 6½ hrs.

Most travellers visit the *Hieron* as an excursion from Nauplia (a drive of 8-9 hrs., there and back; carr. about 35 fr.). An early start should be made, and refreshments taken.

Ægina, see p. 135. From *Ægina* travellers should make an early start, as the duration of the passage depends on the wind, and instead of taking only 3 hrs. may be protracted to 8 hrs. or even longer. In fine weather the sail between the islands, with the view of the Peloponnesian mountains, is very beautiful. We soon pass the little island of *Metópi*, belonging to the Convent of the Panagia at Argos, and then *Angistri*, the ancient *Kekryphaleia*, where the Athenians gained a naval victory (p. 137). On the mountain-slope of the latter island lies a farm (μετόχι) of the above-named convent; the chief place of the island, *Megalochóri* (i.e. great village; 250 inhab.), is situated on the N.W. side. To the S.W. of Angistri is the islet of *Dórousa*, and more to the W. lie *Kyra* and the rocky islet of *Asphalatho*. Opposite, on the mainland to the W., is the promontory of *Trachili*; and to the left (S.) rise the wild and riven mountains of the volcanic peninsula of *Méthana*. To the S. of Trachili and a little inland, under the shadow of a Frankish castle, lies the village of *Piáda* or *Néa-Epídauros* (4½ M. from Epidavra), where on 1st Jan., 1822, the 'Assembly of Epidaurous' took place, which declared the independence of Greece (13th Jan.), and issued the 'Constituent Statute of Epidaurous'. The village has now 1180 inhab. and a busy bazaar. The lemon-groves on the plain are the chief source of wealth.

We land on the tongue-shaped peninsula, which divides the harbour in two, and anciently bore the town of *Epidaurous*. Near the N. bay, where we disembark, lies the village of *ta Epídaura* or *Palaeá-Epídauros* (500 inhab.). Food and lodging (4-5 dr. per day) may be had at the house of *Christos Georgios Sakellios*, near the chapel of *Hagios Nikolaos*, which marks the site of a temple of Hera.

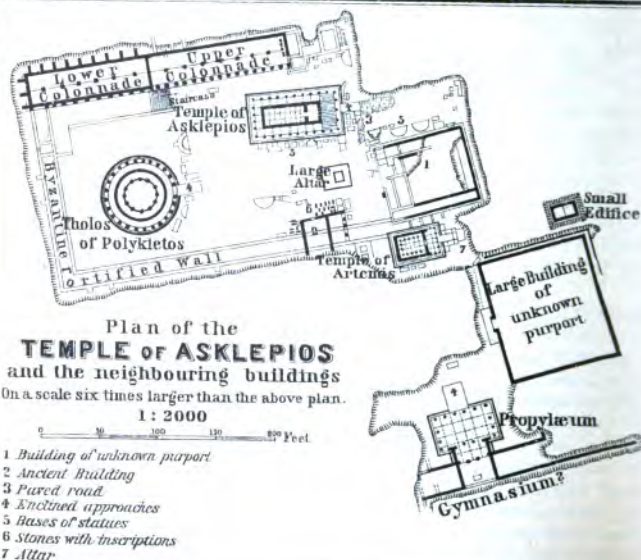
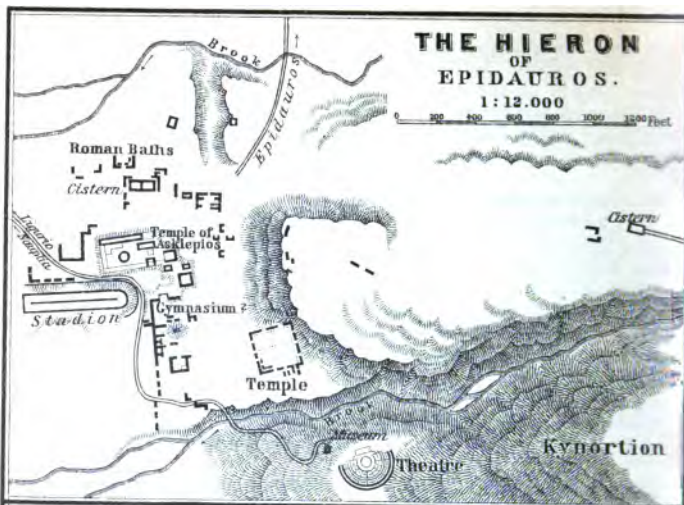
Epidaurous was the town of Asklepios (Æsculapius), though his temple was situated not in the town itself, but to the W., on the road to Argos (*Hieron*, p. 244). The original Ionic population gave way to the Dorians after the return of the Herakleidae. The situation of the town has always encouraged trade and shipping. In the colonizing epoch the Epidaurians took possession of *Ægina* (p. 136), which thenceforth continued to be the chief support of their power. They had colonies also on the distant islands of *Kos*, *Kalydnos*, and *Nisyros*. The alliance between Epidaurous and Corinth was often very close; and indeed, after the fall of the powerful tyrant *Prokles*, the former city became for a short time a dependency of the other, at that time governed by Periander. The loss of *Ægina*, about B.C. 580, put an end to the naval influence of Epidaurous. It then formed an alliance with Sparta, to which, in spite of the distance between the cities, it faithfully adhered.

The citadel and the older part of Epidauros were built upon the already-mentioned peninsula, now called *Nisi*, between the bays of the harbour, of which the smaller one to the N. is now, as in antiquity, the most used. The newer and lower part of the town lay inland, nearer the present village, but there is hardly a trace of it to be seen. It contained temples to Asklepios and to his wife Epione, to Dionysos, Artemis, and Aphrodite.

The road from the village to the peninsula makes a wide curve round the N. bay, passing a good spring and some water-works. The peninsula is occupied by two heights, one to the W. forming a sort of natural outwork, and a higher one to the E., both covered with trees and shrubs. The former was probably the site of the *Sanctuary of Athena Kissaea*, of which a supporting wall still stands. In a hollow to the W. lies a marble bench. The *Fortifications*, which can be traced on both the heights, in spite of numerous interruptions, are built mostly in the polygonal style. In all directions we come upon larger or smaller fragments of walls and buildings, many of them dating from Byzantine or late mediæval times. On the N. verge of the E. height are a number of graves, which have been opened.

FROM EPIDAUROS TO THE HIERON, 3 hrs. The route traverses the N. part of the fertile, grain-growing plain of Epidauros, which lies at the foot of a semicircle of grey mountains. Near a mill it turns to the W. into the gap in the mountain-chain, through which the ancient road to Argos ran. The valley is watered by a brook and the slopes on both sides are thickly covered with brushwood. Immediately in front rises the bare and lofty *Arachnaeon* (now called *Arna*), the chief mountain in the Argive peninsula. The highest peak (3930 ft.), now named *Hagios Elias*, was the site of altars to Zeus and Hera, where sacrifices and prayers for rain were made. A little farther on our route turns to the S., quits the direct road to Ligourio, and passes through a long rocky gorge into a narrow valley, which still bears the name of *Hieron* (pronounced *Iêró*). Tolerable accommodation and food may be obtained from the keeper of the antiquities.

The *Hieron of Epidauros* was the most celebrated seat of the cult of *Asklepios*, the god of healing, whom *Koronis*, daughter of Phlegyas is said to have borne to Apollo, on the neighbouring mountain of *Tithion* (see below). Nearly all the sanctuaries of *Æsculapius* throughout the entire Greek world, including those at Athens (p. 55), Pergamon, and Smyrna traced their origin, directly or indirectly, to this shrine; and, indeed, the sacred serpent of the god, which accompanied all the Epidaurian colonies, was actually carried as far as distant Rome, during a destructive pestilence. The sick from all Grecian lands resorted to the Hieron; for in connection with the temple was a celebrated hospital, with dwellings for the priests (physicians) and the patients, buildings for gymnastic and musical



exercises, and other appliances. Those who were cured testified their gratitude by votive offerings and inscriptions. The sacred treasury was plundered several times, notably on one occasion by certain Cilician pirates, and in B.C. 87 by Sulla, who devoted the spoil to the payment of his soldiers. On the other hand Antoninus Pius, afterwards Roman emperor, caused baths and temples to be erected here in the first half of the 2nd century of our era.

The almost level valley, which we enter from the N., is dotted with clumps of trees and shrubs, and is bounded on the N. and S. by small and generally dry water-courses. The hill to the N. is the above-mentioned *Titthion*, or 'Goat Mountain', on which the goats of the herd *Aresthanas* gave nourishment to the new-born *Asklepios*. To the S.E. rises *Mt. Kynortion*, now called *Charani*, on which stood an ancient temple to *Apollo Maleotas*.

The excavations of the Archæological Society (p. 94), carried on since 1881 under the direction of M. Kavvadias, have brought to light the greater part of the sacred enclosure.†

The most interesting discovery, though only the lower portion is preserved, is the **Tholos*, a circular structure 107 ft. in diameter, which was erected by *Polykleitos* and excited the warm admiration of the ancients. It is mentioned as 'Thymêlē', i.e. sacrificial spot, in an ancient statement of accounts. A circular platform, carefully constructed of large blocks of conglomerate, served here as the stylobate or common base for two concentric series of columns, of which the exterior ring was Doric, while the interior ring showed the combination — quite unusual at so early a period — of Ionic details with Corinthian capitals. Three other circular walls, connected with each other by beams, and interrupted by openings, supported the floor, which was formed of flag-stones. The ruin as it stands cannot, of course, convey an adequate idea of its former splendour; but the delicacy of the technical detail in what yet remains still commands admiration and recalls the elegance of the similar parts in the *Erechtheion* at Athens (pp. 73, 74). The interior was adorned with paintings by *Pausias*.

To the N. of the *Tholos* are the remains of two *Colonnades*, and to the N.E. are the ruins of a temple, said to be the *SANCTUARY* or *ASKLEPIOS*. The temple was peripteral, 81 ft. long and 43 ft. broad; and from numerous fragments found in the vicinity, the pediment seems to have been adorned with sculptures (now in Athens, p. 101), representing, on the E., a battle of Centaurs, and on the W., a contest between nude warriors and Amazons. Figures of *Nereids* also occur. — The position of other ruins is indicated on the accompanying plan. The numerous *exedrae* scattered over the sacred precinct, served as resting-places. A few of the grateful inscriptions of convalescents have been found.

†Comp *Kavvadias*, *Fouilles d'Epidaure*, Vol. I. Athens. 1893.

The *THEATRE*, which lies on a spur of the Kynortion, beyond the water-course to the S., is the best preserved Greek structure of the kind. The building and adornment of this edifice, which excelled all other Greek theatres in beauty and richness, are attributed to *Polykleitos*. A restoration appears to have taken place in the time of the Romans; but the ground-plan of the main divisions was left unaltered. Its acoustic properties are admirable.

The *AUDITORIUM* (*Cavea*, *κοίλον*), with its opening to the N.N.W., was divided by a broad passage (*Didzoma*), halfway up, into a lower section containing 32 rows of seats, and an upper section with 20 rows. Besides these, there were three rows of seats of honour, two being in the *diazoma* (separated by a passage 6 ft. broad), and the other below, at the edge of the orchestra. The lower section of seats is divided into 13 wedge-shaped divisions (*Kerkides*) and the upper into 25, by flights of steps 2 ft. broad. The highest row of seats is 193 ft. from the orchestra, and 74 ft. above it. Behind it a passage, 7 ft. broad, ran along the outside wall of the building (2 ft. thick), of which the foundations alone now remain. In front, at the lower angles of the *cavea*, this wall was continued to the orchestra by means of these-called *Analemmata*, terminating on both sides in 'antæ' on which formerly stood statues. Adjacent were the *Parodoi*, or entrances to the orchestra.

Round the ORCHESTRA ran a passage, widening towards the stage and serving to carry off the water. The orchestra itself, a circular space, 39½ ft. in diameter, was about 8 inches higher than the passage, and was surrounded with a stone parapet. Its floor was not flagged, as in the Athenian theatres, but consisted of earth beaten hard. Exactly in the middle stands a cylindrical stone, 2 ft. 4 in. thick, with its upper surface hollowed out, said to be the altar of Dionysos.

The *STAGE*, which has been freed from later additions and is in comparatively good preservation, appears still to preserve the original plan so far as the chief foundation walls are concerned, although the restoration in the N.W. corner and the whole upper part of the building date from Roman times. It consisted of a main building (*Skene*) at the back, of the decorative wall (*Proskention*) formerly adorned with 14 Ionic pilasters, and of the wings (*Paraskenia*), with the entrances to the orchestra, and the side-entrances to the stage (comp. p. 58). The recesses at each side perhaps contained Roman imperial statues (Livia and Augustus?).

The visitor should examine a number of large *Reservoirs*, to which water is brought from the hill to the E., and the well-house at the base of the Titthion, which used to receive its water from a reservoir made of stone and plaster, 14 paces broad by 45 paces long, on a flat hill in the neighbourhood. The site of the last is marked by the thick growth of shrubs round the edges. The basin and channels have been several times repaired in later times. — There is also a large mediæval reservoir on the Kynortion.

MUSEUM. On pedestals in the centre of the *Main Room* are a number of inscriptions referring to a certain Titus Statilius, who was overloaded with honours by Epidauros, Athens, and Sparta; on the walls, architectural fragments from the Tholos, etc. The pedestals in the *Side Room* bear large inscriptions relating to the building of the temple of Asklepios and the Tholos; the inscriptions on the walls describe miraculous cures performed in the sanctuary.

FROM THE HIERON TO NAUPLIA, 6 hrs. (carriage, see p. 243). The uninteresting road runs between the hills of *Theokavio* on the right and *Kotroni* on the left, leaves the hamlet of *Koróni* to the left, and (¾ hr. from the Hieron) skirts the base of the hill on

which lies the village of *Ligourió* (1300 inhab.). On the hill are some remains of an old wall ('Palæókastro'), and there are similar ruins farther to the E., near the chapels of *Hagios Taxiarchis* (to the right) and *Hagios Demetrios* (to the left). About $\frac{1}{2}$ M. beyond Ligourio, in a field to the right, stands a chapel of *Hagia Marina*, with a few mural fragments, and a little to the E. are the foundations of an ancient *Sepulchral Pyramid*. On the road itself we pass an old well, with ancient wash-troughs, and a chapel of *Hagios Nikolaos*.

About 3 M. beyond Ligourio the old bridle-path *viâ Katsingri* (see below) diverges to the right. The road traverses the district of *Soulinari*, passing near a small ancient stronghold, now called *Kasarmi*, perhaps marking the site of the ancient *Lessa*, which lay on the boundary between Epidauros and Argos. The ruins consist of massive walls, towers, and gates, chiefly in the polygonal style.

The road passes no more dwellings, with the exception of two khans lying near each other, until it reaches *Ária*, 2 M. from Nauplia, with which it is connected by an aqueduct. We then pass the sculptured Lion mentioned at p. 251 and reach *Prónia*, a suburb of Nauplia (p. 251).

The above-mentioned BRIDLE-PATH, in $\frac{1}{2}$ hr. after the parting of the ways, reaches the ruins of an ancient little fortress, now called *Kastrákí tou Phoinikou*, which resemble those of Kasarmi. We next proceed across a barren plateau, seamed with ravines, and making a slight detour, reach ($\frac{1}{2}$ hr.) the monastery of *Hagios Demetrios Karakald*, prettily situated among planes and silver poplars by the side of a brook. Tolerable night-quarters may be procured here. After another full hour we pass another ancient fortress, constructed of large polygonal blocks, and shortly afterwards ($1\frac{1}{4}$ hr. from Hagios Demetrios) we reach *Katsingri*, where we are still $1\frac{1}{4}$ hr. from Nauplia.

31. From Athens to Nauplia by Sea.

GREEK STEAMERS (pp. xix-xx) almost daily, in 12-14 hrs., either direct or *viâ Egina, Poros, Hydra, Spetsia, Chéli*, and sometimes also *Astros* (fares by the Serpieri Co., 11 dr. 45, 8 dr. 65 l.)

Piræus, see p. 109. Boatmen are in waiting at the station (embarkation 1, with luggage 2 dr.). — The steamer's route is either *viâ Egina* (p. 135) or direct to Poros. The lofty Oros (p. 139), conspicuous from afar, rises at the S. extremity of *Egina*. Opposite is the volcanic peninsula of *Methana*, connected with the Peloponnesus only by a narrow isthmus, and presenting in its bold cliffs one of the most characteristic formations on the coast of Greece. On its chief summit, *Chelóna* (2430 ft.), are several ancient reservoirs, and two sulphur-springs used for curative purposes in former days. The ancient town of Methana lay on the S.W. side, not far from the site of the present *Megalochórion*. — To the E. the cliffs of *Petro-Karovo* rise from the sea.

The steamers sail round the island of *Póros* (12 sq. M.), the ancient *Kalauria*, and (4 hrs. after leaving the Piræus) touches at the town

of *Póros* (two *Xenodochia*, fair; 4600 inhab.). *Poros* was formerly the chief naval station of Greece, and contains an arsenal and fortifications erected under the direction of Bavarian officers. On Aug. 13th, 1831, Admiral Miaulis, who had formed with *Mavrokordatos* and *Kondouriotis* a sort of rival government against President *Kapodistrias*, set fire to part of the Greek fleet here, in order to prevent its delivery into the hands of the Russian admiral *Rikord*, which had been ordered by *Kapodistrias*. In the interior of the island, about $\frac{3}{4}$ hr. from the town, lie the substructures of a famous temple of *Poseidon*, which formed the centre of the very ancient *Kalaurian* 'Amphictyonic League' among the sea-ports on the *Saronic Gulf* and the *Bay of Argolis*. It was in this temple that *Demosthenes*, fleeing from the myrmidons of *Antipater*, viceroy of *Macedonia*, poisoned himself on Oct. 12th, B.C. 322.

On the mainland opposite *Poros* are extensive lemon-groves belonging to the island. Near the village of *Damala*, about 6 M. to the W., lie the insignificant ruins of the ancient *Troezen*, an Ionic foundation that preserved many of its peculiarities even after the Doric immigration. According to the legend *Troezen* was the scene of the tragic death of the virtuous *Hippolytos*, who had been calumniated by his step-mother *Phædra*. His horses, suddenly terrified by *Poseidon*, rushed wildly along the shore and dashed their master to pieces.

Farther on are the cliffs of *Skyli*, the ancient *Skylleoon*, forming the E. spur of the mountains of *Troezen*. The steamer now enters the *Hermionic Gulf*, which is bounded on the S.E. by the long island of *Hydra*, on the S.W. by the island of *Dokós*, and on the W. and N. by the territory of the Dryopo-Doric city of *Hermíone*, which was still a place of importance under the Roman emperors. The ruins of the town (including a temple of *Poseidon*) lie on the spit of *Kastri*, quite at the W. end of the bay, where it is landlocked by *Cape Thermisi* on the N. and *Cape Mouzákí* on the S. In $1\frac{1}{4}$ hr. after leaving *Poros*, the steamer touches at *Hydra* (6400 inhab.), the picturesquely situated capital of the island of the same name. Since the 18th cent. the Albanian inhabitants of *Hydra* have shared with those of *Spetsæ* and *Psara* the reputation of being the boldest seamen in the *Levant*; and as such they took the most enthusiastic share in the *Grecian War of Independence*. The merchant ships of the three islands, transformed into a navy, spread the insurrection far and wide over the whole *Archipelago*, and inflicted immense loss on the Turkish fleet. *Andreas Miaulis*, the Greek admiral, and *Lazaros Kondouriotis*, who sacrificed nearly his whole property for the cause of Greece, were natives of *Hydra*.

The steamer next passes the islands of *Dokós* (the ancient *Aperopia*) and *Trikeri*, and *Cape Emilianos* and reaches ($1\frac{3}{4}$ hr.) *Spétsia* (officially *Spetsæ*), with 5200 inhab., the capital of an island (the ancient *Pityussa*) hardly less famous than *Hydra* at the epoch of the *War of Independence*.

After touching at ($\frac{1}{2}$ hr.) *Chéli*, on the mainland, the vessel enters the *Bay of Argolis*, and skirts the wooded coast, with its

numerous bays and islets, on which are the sites of the unimportant ancient towns of *Mases* and *Halike*. In the interior of the peninsula of Argos, which was originally independent and was not reckoned a part of the district of Argolis until the Roman era, rise the *Didyma* (3525 ft.) and (more to the N.W.) the *Arachnaeon* (p. 244). After 3 hrs. more the steamer casts anchor in the fine, and always busy, harbour of *Nauplia*, the entrance to which is commanded by the small fort of *Bourzi*, now the executioner's prison. (In Greece the executioner is invariably a convict upon whom sentence of death has been passed but remitted.) We land in one of the small boats that surround the steamer ($\frac{1}{2}$ dr. each pers., with luggage 1 dr.); the boatmen sometimes make exorbitant demands.

32. Nauplia. Tiryns. Argos. Mycenæ.

$1\frac{1}{2}$ -2 Days. *Nauplia* must be regarded as the headquarters for this excursion, as it is the only place where fair accommodation can be obtained. — A visit to *Tiryns* ($1\frac{1}{2}$ hr.) and *Argos* (Theatre, Larisa, best view by evening-light; about $2\frac{1}{2}$ hrs.) is easily made by railway (in the interval between two trains), possibly on the way to or from Corinth. A visit to *Mycenæ* is less convenient (except by carriage) at the season during which only one train runs daily from Argos to Corinth. This expedition takes about $3\frac{1}{2}$ hrs. on foot from the station of Phlichia-Mycenæ and back. — Those who hire a carriage for the whole day may drive via *Tiryns* and the *Heræon* to *Charvati* (3 hrs.), visit *Mycenæ* on foot ($2\frac{1}{2}$ hrs.), and drive from Charvati to *Argos* ($2\frac{1}{2}$ hrs.) and thence to *Nauplia* in $1\frac{1}{2}$ hr. more (or take the evening-train from Argos to Nauplia, 25 min.). — Provisions should be taken.

A third day may be devoted to the Hieron of Epidauros (E. 30). Carriage, see below. — A pleasant variation is afforded by making the journey one way by steamer (E. 31; recommended on the way to Nauplia).

Nauplia. — **Hotels.** HÔTEL MYCENÆ, with restaurant, R. 4, pens. $1\frac{1}{2}$ dr.; the son of the landlord speaks English and French; HÔTEL DES ÉTRANGERS (*Xenodochion tōn Xenōn*), R. & B. 4 dr., clean; HÔTEL AGAMEMNON, similar charges; all these are near the harbour. — *Restaurant Olympia*, in the 'Platia', tolerable; *Cafés* in the 'Platia' and at the harbour.

The **Horses and Carriages** here (as in Argos) are comparatively good. They are to be found outside the town-gates and in the suburb of Prōnia, but it is usual to hire them through the landlord of the hotel. Prices are little lower than in Athens; carriage to ($\frac{3}{4}$ hr.) Tiryns 7 dr., to ($2\frac{1}{2}$ hrs.) Mycenæ 25, to Mycenæ and back by Argos 30 dr. to the Hieron of Epidauros 35 dr.; horse for a tour of several days, 7-8 dr. per day, for one day, not returning to Nauplia, 10 dr.

Nauplia (Νάυπλια) or *Nauplion*, called by the Italians *Napoli di Romania*, is a rising little trading-town with 5450 inhab., for the most part immigrants from Hydra and other Grecian islands. The nomarch of the province of *Argolis*, an archbishop, and various tribunals have their seats here. The beautiful and healthy situation of the town, its handsome new buildings, and the un-Grecian cleanness of the streets, invite the traveller to a stay of some time. The houses are congregated on the narrow space between the rocky fastness of *Palamidi*, the harbour-rock of *Itsh-Kaleh*, which juts out boldly into the sea, and the moat which divides the town-domai-

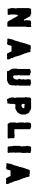
from the mainland. The most frequented spots are the main square, in which is a *Monument to Dēmētrios Ypsilantis* (pp. 256, 269), and the promenades at the harbour in the evening.

The names of *Nauplios* (seaman) and of his sons *Nausimedon* (ship-master) and *Gar* (steersman), which are closely connected with the legendary origin of Nauplia, as well as the situation of the ancient town on a peninsula not in immediate contact with the plain, seem to prove that its founders arrived by sea. The foreign element is represented by the inventive *Palamedes*, to whom is attributed the first lighthouse, the earliest use of masts and of scales, and the perfecting of alphabetic writing. The opposition of the haven to the inland towns is also typified by the legend of the strife betwixt Poseidon, who was highly revered in Nauplia, and Hera, the chief goddess of the Argives. Nauplia took part in the originally Ionic Amphictyony of Kalauria, mentioned at p. 248. In the historical period we find Nauplia as the common harbour of the Argolic states, after Argos had taken the city during the 2nd Messenian war and expelled the inhabitants, who had formed an alliance with Sparta. Little is known of Nauplia in later antiquity, but it never so completely lost its importance as the Piræus.

After the capture of Constantinople by the Crusaders in 1204, the Byzantine governor *Leon Sgouros* settled in Nauplia. His efforts to found a Greek monarchy failed, but Nauplia remained in the possession of the Greeks until 1247. As capital of the later Frankish duchy of Argos it passed subsequently to the Venetians, who lost it in their turn to Sultan Süleiman II. in 1540. In 1686 *Count Königsmark*, one of Morosini's subordinates, once more acquired it for the Republic of St. Mark; but in 1715 it again fell into the hands of the Turks. Venetians and Turks laboured alternately on the construction of the fortress of Palamidi, which was finally held to be impregnable. Its surprisal by the Greeks on the stormy night of the 30th November (St. Andrew's Day), 1822, contributed on this account all the more to the encouragement of the insurgents, who maintained themselves here while the rest of the Peloponnese was forced to submit to the ruthless Ibrahim Pasha. The battle of Navarino (p. 355) rescued the fortress from a critical siege. After the Conference of London (p. lxii) the first Greek government fixed its seat at Nauplia, and it was here that the first president, *John Kapodistrias*, was murdered by the brothers *Mauromichalis* from private animosity, as he was entering the church of St. Spiridion (Oct. 9th, 1831). On January 25th, 1833, the newly-elected king Otho made his entry into Nauplia; but in the following year the seat of government was transferred to Athens.

The harbour rock of *Itsh-Kaleh*, washed by the sea on the W. and S., was the ancient Acropolis of Nauplia, and the original walls, constructed of polygonal blocks, have been partly used as foundations for the mediæval and modern fortifications. Various remains of ancient rock-cuttings, steps, reservoirs, and the like, are still visible. The steep slopes are thickly overgrown with cactus. The E. extremity of the rocky height was formerly united with the Palamidi, but the low connecting ridge has been blasted away. Access to the long narrow open space, with the large barracks and a prison, is obtained by a broad flight of steps in the middle of the N. side. We may walk along the N. edge of the hill to the W. end and return by the S. side, passing a round tower in the middle of the fortress, and the remains of a square Venetian tower. A small dark-coloured gate at the E. and lowest part of the plateau conducts to the head of the bay between Itsh-Kaleh and the Palamidi.

The fortress of *PALAMIDI, the joint work of the Venetians and



English Mite



the Turks, is situated on the summit of a steep eminence (705 ft.), which rises on the S. and S.E. of the town. Access is obtained by means of a stair of 857 steps made by the Venetians. The building is now occupied only as a prison. Savants refuse to perceive in the name of the fortress any merely mediæval reminiscence of the ancient hero Palamedes but maintain that the hill all along has preserved its classical appellation. The separate works have also received classic titles from the modern Greeks, such as 'Miliadiades', 'Leonidas', 'Epaminondas', and 'Achilles'. The last of these is also known by its Turkish name of 'Giourousi', or 'Attack'.

Those who wish to inspect the interior of the fortress apply for a pass (ᾄδεια) at the commandant's quarters (προσωπικόν), in the town, either personally or through the landlord of their hotel. The visitor is accompanied by an officer or soldier. When the prisoners, all of whom have been convicted of serious offences, are at exercise in the yard, they are allowed to offer to visitors, across the barricade, carved articles of various kinds at low prices. The *View embraces part of the bay of Argolis and the entire Argive plain. To the N.E. rises the Acropolis of *Katsingri* (p. 247), to the N. close by *Tiryns* (see below), beyond which we can make out the general outlines of the site of *Mycenæ* (p. 258); to the N.W. is *Argos*, with the Acropolis of *Larisa* (p. 256); on the W. bank, opposite Nauplia, lies *Myli* (p. 258); and farther to the S. the castle of *Astros* (p. 256) projects into the sea.

Numerous Venetian inscriptions, some bearing the lion of St. Mark, have been built into the fortifications on the two hills, and elsewhere; one outside the city-gate refers to Francesco Morosini in 1687.

The broad moat, now half dry, is spanned by a stone bridge of 7 arches. Passing the railway-station we reach (1½ M.) the suburb of *Prónia* (Πρόνοια; 1760 inhab.), near which, on the road to *Aria* (p. 247), a village to the W., is the figure of a lion hewn in the rock by the sculptor Siegel, at the instance of Lewis I. of Bavaria, in memory of the Bavarian troops who died in Greece in 1833-34.

About ½ hr. to the E. of *Prónia* lies a little nunnery known as *Hagia Moné*, the way to which leads through vineyards and olive-groves. In the convent garden a fantastically ornamented fountain is fed from an ancient shaft in the vicinity; and here we may recognize without any doubt the renowned stream of *Kánathos*, in which Hera renewed her virginity every spring. Outside the garden, to the N.W., is a well-like entrance to some subterranean passages, probably used as aqueducts.

Those whose time permits may find it interesting to visit the cave-tombs on the N.E. slope of the Palamidi, to the E. of *Prónia*. These were found to contain objects resembling those discovered at *Mycenæ*.

FROM NAUPLIA TO ARGOS, 8½ M., railway, see p. 242 (carriage in 1½ hr., see p. 249). The road passes near the (25 min.) hill of *Hagios Elias*, which yielded the stone for the Cyclopean walls of *Tiryns*. About 2½ M. from Nauplia lie the ruins of *Tiryns*, to the N. of a dilapidated agricultural school, on the right of the road, which is here lined by silver poplars. (The railway-station lies to the left of this point.) The guardian of the antiquities (φύλαξ τῶν ἀρχαιοτήτων) acts as guide (fee 50 c.).

**Tiryns* (Τίρυνς) is the most celebrated and certainly the most

ancient example of the Cyclopean style of building. Homer refers to its walls as characteristic and speaks of it as the 'wall-girt Tiryns' (Τίρυνθ ἡ τετυγμένη, II. II. 559); and Pausanias (p. ox) asserts that, like Mycenæ, it is no less wonderful than the Egyptian pyramids. The rocky eminence, which rises only 30-60 ft. above the plain, is surrounded by a wall of massive and almost unhewn blocks, from 6-10 feet long and 3 ft. wide, placed in regular layers and connected with each other by means of smaller stones. The original height of the wall has been estimated, from the blocks that lie scattered around, at about 65 ft.; while its average thickness was 26 ft. The rock-citadel is 980 ft. long and nearly 330 ft. broad. Its flat top consists of a smaller and lower N. portion and a broader and longer S. portion. The former, or *Lower Castle*, contained the dwellings of the attendants and the stables for the horses and cattle; the *Upper Castle* was occupied by the lordly owner. The chief entrance to the castle was in the middle of the E. side; another gate lay on the W. side, and there were several small posterns at other points.

The ascription of the building of the walls to the *Cyclopes*, who had been invited from Lycia by *Proetos*, the brother of *King Akrisios* of Argos, is in all probability a reference to some immigration from Asia Minor. Subsequently, according to the legend, Tiryns was ruled by *Perseus*, the grandson of Akrisios, who shrank from taking the Argive kingdom of his grandfather, whom he had accidentally killed. Another legend makes Tiryns the birthplace of *Hercules*, the son of Zeus and Alkmene, the granddaughter of Perseus. The importance of Tiryns falls entirely within the mythical period; for although in conjunction with Mycenæ it sent 400 men to the battle of Plataea (B.C. 479), it was destroyed in B.C. 463 by the jealous Argives, and the subsequent settlements obtained no importance. Since, therefore, the unhewn blocks appear never to have been used for any other building purpose, we now see the fortress in essentially the same condition as immediately after its destruction.

At two points (on the S. and S.E.) the wall is considerably thicker, and contains various chambers and covered passages, which were used as storehouses. These so-called *Galleries*, which alone had been discovered before 1885, are among the most remarkable relics of the prehistoric age. A flight of stone steps descends to these chambers, while the S.E. gallery (the longer and better preserved) may also be reached from without, as the wall is most ruinous on that side. Doors resembling pointed arches lead from these passages to the adjoining *Chambers*, some of which have been cleared out (two on the S.W., four on the S.), while others remain full of blocks of stone. Similar arrangements were found in the ancient citadel of Carthage. The roofs of the galleries and chambers are not vaulted, but are formed by horizontal and gradually overlapping layers of projecting stones (comp. p. 259). In the S.E. gallery the surface of the stones has been worn perfectly smooth by the closely packed flocks of sheep, which have used it as a fold for centuries.

Unusual interest has attached to the ruins of Tiryns since the

excavations of *Dr. Schliemann* and *Dr. Dörpfeld*, carried on in the upper castle in 1884-1885, brought to light the plan of a palace of the Homeric epoch.† We begin our inspection with the *Main Entrance* in the middle of the E. side. From the plain this entrance is reached by an inclined plane or ramp, constructed of large blocks of stone, which ends at a massive tower 23 ft. high and 34×24 ft. wide. This whole arrangement is in accordance with the ancient rules of the art of fortification as referred to at p. 119. The gateway at the top, to the right, opens in the interior on a passage running N. and S. Following this to the S. for 25-30 paces, we reach a second ruinous *Gate* (Pl. 1), which resembles the Lion Gate of Mycenæ (p. 260) in proportions and structure. The gate-posts are $10\frac{1}{2}$ ft. high and $4\frac{1}{2}$ ft. broad; that to the W. is still entire, that to the E. is broken in half. Projecting at right angles from the inner face of each a special door-rebate or door-case is wrought, and in the threshold, immediately behind each stanchion of the door-case, is a round hole (probably corresponding to similar holes in a beam overhead) for the reception of the pivots of the hinges. The holes in the door-posts, halfway up, were used for a strong bar, which could be thrust home into an opening in the wall when the door was open. The other gates seem to have been similarly arranged.

Farther on we reach an oblong space, bounded on the left by a colonnade on the outer wall (above the S.E. gallery mentioned at p. 262) and on the right partly by the wall of the palace and partly by a large *Gateway* (Pl. 2). The latter, like the Propylæa at Athens, consists of the gate proper in the centre, and projecting porticos at the sides. The porticos are each provided with two columns between antæ. This gate leads to a large *Inner Court*, surrounded by dwelling-rooms and colonnades. The W. side of the court has been destroyed by a landslip. At the N.W. corner stood a smaller *Gateway* (Pl. 3), now only partly recognisable, which was adjoined on the N. by the most important part of the palace, consisting of the Men's Hall and the rooms adjoining it.

Here we first reach the *Aulæ*, a rectangular court, 66 ft. long and $51\frac{1}{2}$ ft. broad, which was formerly surrounded by colonnades, as is proved by the still extant bases of the columns. To the right of the entrance, on the pavement in front of the S. wall, stands a square block of masonry, with a round hole in the middle, which marks the position of the large *Domestic Altar* (Pl. 4).

Opposite the altar are two low steps leading to a small *Court* (Pl. 5), with three doorways, and to a *Vestibule* (Pl. 6). The latter is connected by a doorway, $6\frac{1}{2}$ ft. wide, with the *Men's Apartment* (*Mégaron*; Pl. 7), which is $58\frac{1}{2}$ ft. long and 32 ft. wide. There are no holes for hinges in this doorway, and it may have been

† Comp. 'Tiryns, der prähistorische Palast der Könige von Tiryns', von *Dr. Heinr. Schliemann*, mit Beiträgen von *Dr. W. Dörpfeld* (Leipzig, 1886; English translation published by John Murray, London, 1886).

closed by a curtain and not by a door. The Men's Room was covered with a roof with beams supported by four interior columns, traces of which still remain. Within the square formed by these columns lay the open fireplace, where meals were prepared and round which gathered the chieftain and his men. The smoke probably escaped through a square opening in the ceiling, which may have been protected by an external cap or covering, open at the sides. The flooring of the room consisted of a hard lime cement. Near the bottom of the wall to the left of the entrance are remains of an alabaster lining, such as Homer describes. [The wall running lengthwise through the court, the vestibule, and the Megaron, evidently belongs to a later building; probably here, as at Mycenæ (p. 261), a temple was erected on the ruins of the ancient palace.]

To the E. and W. of the principal part of the palace lay a considerable number of smaller chambers, including the *Bathroom* (Pl. 8; with a floor consisting of one large slab of limestone, on which the bath-tub stood), and the *Women's Apartments*. The last had no direct communication with the men's apartments. The chief Women's Room (Pl. 11; 25 ft. long and 18 ft. broad) resembles the Megaron in arrangement. A small portion of the inner wall, adorned with painting, has been preserved in the S.E. corner.

The shaft-like openings in different parts of the palace were made during the excavations of Dr. Schliemann in 1876. — Among the other traces of later buildings among the archaic ruins are the foundations of a *Byzantine Church* (Pl. 12), in the S. part of the inner court, and several Byzantine tombs (in the W. portico of the great gateway).

We leave the castle by the small door on the W. side, where 55 steps of the ancient staircase are still preserved. The lower entrance is protected by a semicircular outwork.

Argos lies about $4\frac{1}{2}$ M. from Tiryns. Halfway, near the hamlet of *Dalamanâra*, is a tavern. The small beds of the *Inachos* and the *Châradros* (p. 242; generally dry), which we cross beyond the tavern, unite a little farther down; but the little river makes its way to the sea only when it is swollen by the winter-rains.

Argos. Accommodation, of no very comfortable character, may be obtained at the *XENODOCHIA* of *Danaos* and *Phlépas*, both in the *Platfa*, with dirty eating-houses. — CARRIAGE to *Charvati* about 8 dr. — RAILWAY to *Phichtîâ* (*Charvati*, *Mycenæ*) and to *Nauplia*, see p. 242; to *Tripolitra*, see p. 268.

Argos, a town of 9600 inhab., with low, red-roofed houses, lies at the E. base of the imposing Acropolis of *Lârisa*, and extends from the low mound surmounted by the *Chapel of St. Elias* to the sea. From a little distance the place looks like a village, but as we approach, it assumes more and more the aspect of a town. On market-days especially it presents a very busy appearance. The surrounding plain, part of which is covered with swamps, is now more barren than in antiquity; but it is gradually being won back to cultivation.

The name *Argos*, which the city shared with the broad plain through which the *Inachos* flows, was itself used to signify 'plain'; just as the name *Lárisa*, which has been given to the citadel, was a common Pelasgian term for an acropolis. These facts in themselves prove the dominating importance of the town for the whole district; but additional proof is offered by the early Grecian myths, in which Argos and Thebes (p. 176) are by far the most prominent of the Greek cities. Hera was the goddess held in highest reverence at Argos, and she was represented as having won the land in contest with Poseidon, as Athena won Attica. *Phoroneus*, a son of the river-god *Inachos* and the Oceanid *Melia*, appears as the ruler of Argos in the earliest myths. *Danaos* — a collective name for the agricultural and warlike tribe of the Danaæ — is said to have migrated hither from Egypt at a later date, and to have transformed the land from a barren waste to a fertile and well-watered plain. The connection between his efforts and the drawing of water by the Danaids in the under-world is unmistakable, for, according to the early ideas of the Greeks, who as yet had no notion of punishment after death, they were simply carrying on still the occupation that had busied them on earth (comp. p. lxxxi). The strife betwixt his descendants *Akrisios* and *Proetus* led to the foundation of Tiryns and the other strong cities of the plain. Under the foreign dynasty of the Pelopidæ Mycenæ became the capital of the country; and the Argives under *Diomedes*, like the other Greeks, were subject to Agamemnon of Mycenæ.

After the occupation of the Peloponnesus by the Dorians, the family of *Temenos*, the oldest of the three *Herakleidæ*, reigned in Argos, which became the mother-city of Doric kingdoms in Epidaurus, Troezen, Sikyon, and Corinth. The tenth in descent from Temenos was *Pheidon*, one of the most remarkable men in the history of the Peloponnesus, who acquired so much independence for the throne, that in spite of his royal ancestry he was described as a tyrant. He defeated the Spartans at Hysie in B.C. 669, and extended his power over the entire N. and E. of the Peloponnesus; while in domestic affairs he made a new departure by the introduction of an improved system of weights and measures and coinage, closely resembling the earlier inventions of the Greek cities in Asia Minor. In the wars with Sparta, which from this time constitute the greater part of the history of the town, Argos grew gradually weaker, and its jurisdiction became at last restricted to its own immediate environs. It was not until after the Persian Wars that it recovered enough vigour to destroy Mycenæ and Tiryns and to transfer their inhabitants to itself. Later on we still find Argos, second only to Corinth in the Peloponnesus for size and population, among the constant enemies of Sparta. It joined the Achæan league and in B.C. 146 passed with the rest of Greece into the power of Rome. — For the Argive SCHOOL OF ART, of which *Polykleitos* was the 'bright particular star', comp. p. xci.

In the Platía, or principal square, $\frac{1}{2}$ M. from the railway-station, lie the chief church and the *Town-House* (*Demarchia*). Most of the sculptures formerly in the latter are now at Athens.

The fact that in the whole course of its long history Argos has never been uninhabited, and that both in the middle ages and in more modern times under the Franks and Turks it was a place of some importance, is the reason why so few remains of ancient Greek buildings are now extant. The buildings on the W. side of the market-place, which lay at the base of the Larisa, were of great antiquity, and a few remains of these are still extant.

The most notable is the THEATRE, a shallow semicircle hewn in the rock, on the S.E. side of the Larisa. Its site is easily found from the large ruin of a Roman brick edifice in front of it. The tiers of seats are divided into three sections by two corridors; and in the

middle is a flight of steps leading from the top to the bottom. It is estimated to have contained room for 20,000 spectators. On December 12th, 1821, the national assembly of Greeks summoned by Demetrios Ypsilantis met here, but it was afterwards transferred to Epidaurous. — A little to the S. of the theatre, but quite apart from it, are twenty steps or rows of seats, also hewn out of the rock. — To the N. of the theatre and farther along the brow of the hill, beyond a spot where the rock has been smoothed, extends the *Retaining Wall of a Terrace*, about 100 ft. long, partly consisting of polygonal blocks. In the centre is a door, now blocked with rubbish, and at the N.E. corner is an almost obliterated relief, with an inscription of three lines. The chamber on the terrace above, constructed on and in the rock, contains a niche with the mouth of a narrow rock-channel, and was probably the well-house of an ancient sanctuary.

If the traveller have sufficient time he should not omit the ascent of the acropolis **Larisa*. About $1\frac{1}{2}$ hr. is sufficient for the excursion there and back. The road at first ascends on the S.E. side of the hill below the conspicuous white *Panagta Convent*, and finally reaches the top by a steep incline on the S. side. The mediæval citadel which crowns the summit (950 ft.; $\frac{3}{4}$ hr.) has been the successive hold of Byzantines, Franks, Venetians, and Turks; and behind its ramparts in 1822 Demetrios Ypsilantis gallantly defended himself against the Turkish troops of Dramalis. The works consist of an outer and an inner enceinte, resting almost exactly on the ancient foundations. A portion of a fine polygonal wall, about 60 paces long, is still preserved on the E. side of the inner enceinte. The ancient reservoirs, which are still extant, were used in the middle ages; the oldest lies within the inner wall. The apex of the hill, on which is the final fortification, commands a fine view over the Argolic plain, bounded on the E. by the height of Arachnæon (p. 244) and on the W. by the Artemision (p. 242). The spur projecting from the latter towards the Larisa, from which, however, it is separated by a deep depression, is called *Lykone*. To the N. rises the tabular Mt. Phouka (p. 238). To the S.E. lie Nauplia, with the Palamidi, and the bay of Argolis. — On the summit of the Lykone are a few scanty remains of a temple of Artemis Orthia, once adorned with statues by Polykleitos.

To the N. of Argos rises the round-topped HILL of HAGIOS ELIAS (about 250 ft.), the ancient name of which seems to have been *Aspis*, from its resemblance to the curved surface of an oval shield. Its summit was encircled by a wall, still existing in interrupted fragments, and so formed a second acropolis for the town. On the slope next Argos are the remains of a flight of steps; and about 120 paces to the S. of the present Chapel of St. Elias (on the summit) is a subterranean passage, about 40 paces long. The sides of this passage are lined with Cyclopean masonry, but the roofing stones have been removed.

FROM NAUPLIA TO CHARVATI VIÀ THE HERÆON, 4 hrs. The road runs past the suburb of *Prónia* (p. 251) and near *Tiryns* (p. 251). Farther on we diverge to the right from the high-road, and proceed viâ *Koútsi* to ($1\frac{1}{2}$ hr.) the large village of *Bervaka*. About $\frac{1}{4}$ M. on this side of *Bervaka*, to the left of the road, lies a *Panagía Chapel*, with numerous ancient inscriptions and sculptures built into its walls (among others a 'Funeral Banquet' high up, near one of the corners), and some fragments of pottery. There are also other chapels and mediæval ruins in the neighbourhood, among which similar relics may be discovered.

Farther on we see the Cyclopean walls of the elevated fortress of *Midea*, about $\frac{3}{4}$ hr. to the E. *Midea* is said to have been founded by *Perseus*, who was succeeded by *Elektryon*, the father of *Alkmene*, the favourite of *Zeus* and mother of *Hercules*. The easiest ascent (on foot) begins at the windmills of *Poulaktída*, near the village of *Dendra*.

After passing *Platanítsi* and *Anipht* we reach ($\frac{3}{4}$ hr. from *Bervaka*) the large village of *Chónika*, about $\frac{3}{4}$ M. beyond which are several ruined chapels. At the first of these, that of *Hagios Nikólaos*, a field-path diverges to the right, leading in $\frac{1}{4}$ hr. to a low spur of *Mt. Euboia* on which is situated the Heræon, the grey retaining-wall of which came into sight as we quitted *Chonika*. The site, which is called by the inhabitants simply the *Palaeókastro*, is enclosed on the N.W. and S.E. by two brooks, incorrectly identified with the ancient *Eleutherios* and *Asterion*.

The Heræon was the national sanctuary of Argolis, corresponding to the temples of the Acropolis at Athens. The original building was destroyed by a fire in B.C. 423, but the architect *Eupolemos* of Argos erected a splendid new edifice, of which *Pausanias* has left us a minute description. Excavations recently resumed by the American School (p. 36) show that this was a Doric peripteral temple with six columns at each end, and with unusually wide foundation-walls, with three steps. The wall of the cella, of limestone below and of *Poros* stone above, was partly hewn out of the rock. The columns in the interior are supported by pillars instead of by a continuous foundation-wall. The cella contained a wooden image of *Hera*, brought hither by the *Argives* from the conquered *Tiryns*, and a chryselephantine statue of the same goddess from the hand of *Polykleitos* (p. xcii). The reliefs on the metopes represented the contests with the giants, the birth of *Zeus*, and the victory of the Greeks over the *Trojans*. A few scanty relics of the many other sculptures which were once collected here are now at Athens. — The ancient temple stood upon a terrace, supported by the wall of unhewn blocks mentioned above. It was the place, according to the legend, where the leaders of the expedition against *Troy* swore allegiance to *Agamemnon*, and where *Kleobis* and *Biton* laid themselves down to an eternal sleep after

having taken the places of the tardy horses in the chariot of their mother, a priestess of Hera, and themselves drawn her from Argos to the temple.

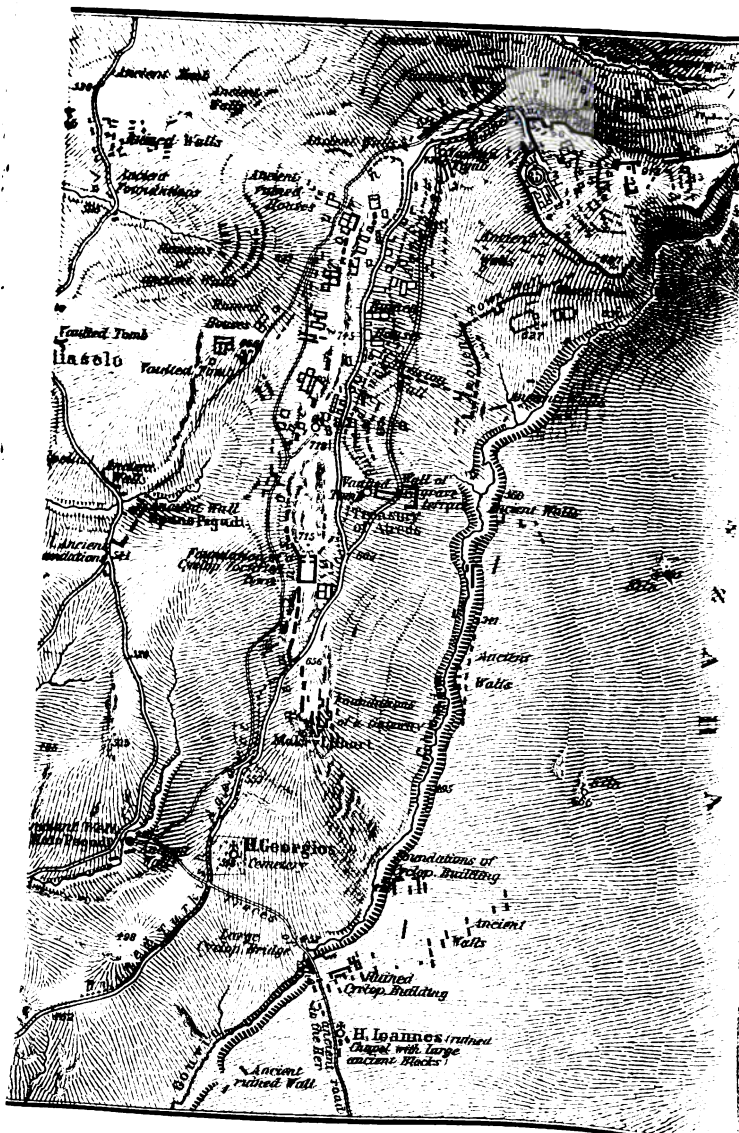
A festal road led from the Heræon to Mycenæ, to which the sanctuary originally belonged. We retrace our steps, passing a half-sunken vaulted tomb, like those at Mycenæ (p. 259), to the chapel of St. Nicholas; and in less than an hour reach the road from Argos to Corinth, at a small khan, $\frac{3}{4}$ M. below Charvati.

The small Albanian village of Charvati, the nearest inhabited place to Mycenæ, lies about 25 min. from the railway-station of *Phicktia-Mycenæ* (p. 242). *Petros Christópoulos*, the keeper (φύλαξ) of the Mycenian antiquities, lives at the S. end of Charvati and accompanies visitors to the ruins (fee 1-2dr.). Near his house is a small museum, where also travellers may obtain accommodation and food at a pinch. Carriages are quitted here.

Mycenæ lies on one of the spurs rising from the N.E. verge of the Argolic plain, at the entrance to a glen between the two summits of *Hagios Elias* (2460 ft.) on the N. and *Zara* (1970 ft.) on the S. Travellers do not catch sight of the ruins rising in the angle of the mountain until they are rather near (comp. Homer, *μυχῶν Ἀργεος*, 'in the innermost corner of Argos'). The rubbish-heaps which disfigure the S.W. side of the walls, were thrown up during the excavations by *Dr. Heinrich Schliemann*, whose unexpectedly rich discoveries (p. 98) again attracted attention to this remote corner.

Perseus is the legendary founder of Mycenæ, and is said to have raised its massive walls with the help of Cyclopes from Lycia. His great-grandson was *Sthenelos*, whose son *Eurystheus* obtained the lordship instead of Hercules, in consequence of his birth, through Hera's influence, having taken place before that of the hero. The princes of the house of Pelops, who afterwards ruled here, traced their descent from the famous Phrygian king Tantalos. They are said to have inherited the town and its domains after the death of Eurystheus; but it is perhaps more probable that the foreign immigrants made themselves masters of the place by force. Mycenæ was the scene of the terrible legend of the quarrels of *Atræus* and *Thyestes*, the sons of Pelops; and *Agamemnon*, the son of Atræus, had his seat here, described by Homer as 'well-built' (δοκίμους τε πόλεις, *Il.* ii. 59) and 'abounding in gold' (χρυσόχευος, *Il.* vii. 180; *Od.* iii. 305). *Agamemnon* appears not only as prince of the district round Mycenæ but also as the chief and leader of all the Greeks of the mainland and islands, at whose head he sailed against Troy. After his return he was murdered by *Aegisthos*, the lover of his wife *Klytemnestra*; but although *Orestes*, *Agamemnon's* only son, avenged his father's death when he had grown up, the legend does not represent him as having regained the throne. The Pelopids were probably conquered by the immigrating Heraklids. The might of Mycenæ had dwindled long before the dawn of history. Among those who fell at Thermopylæ, however, 80 Mycenians are mentioned; and at the battle of Plataeæ the united contingent from Mycenæ and Tiryns included about 200 Mycenians (comp. p. 252). Both these cities suffered the same fate, in being destroyed by the Argives in B.C. 463. Since that time the ruins of the town have remained in their lonely situation very much as we now find them, as is indicated by a comparison with the description of Pausanias (p. cx), although





we learn from inscriptions that Mycenæ was inhabited, albeit scantily, in the 2d cent. B.C.

The ancient city included not only the *Acropolis*, the seat of the ruling family, but also an extensive *Lower City*, spreading over the entire hill, which is crossed by a sharp ridge of rock. Of the remains here the most important are the subterranean domed sepulchral chambers, which in the time of Pausanias, when their real character had been forgotten, passed as treasuries. The connection of the two largest with Agamemnon and Klytæmnestra is quite erroneous; in myth, poetry, and art the tomb of the former is always represented as a simple tumulus with a stele (comp. p. 261).

The route from Charvati ($\frac{1}{2}$ hr.) begins a little above the custodian's house, and skirts a ruinous Turkish aqueduct affording a view to the E. of the ravine of *Gouvia*, where the Cyclopean ruins of a large bridge indicate the end of the festal road from the Hermon. Farther on, we see to the left below us the *Káto-Pigadi*, a much frequented fountain with remains of ancient masonry. Beyond the *Chapel of Hagios Georgios* we follow a side-path descending slightly to the right to the so-called **Treasury of Atreus* or *Tomb of Agamemnon*, the most striking of these underground buildings. Although known from very ancient times this has only recently been completely exhumed by the Greek Archaeological Society. The entrance or 'dromos' (now closed by a grated door) is an opening in the earth, 19 ft. wide and 115 ft. long, the sides of which are supported by carefully built walls of breccia. The door leading to the interior, $17\frac{1}{2}$ ft. high, 8 ft. wide at the top, and $8\frac{1}{2}$ ft. at the base, is surmounted by a lintel formed of two blocks of stone, of which the inner one is nearly 30 ft. long, 16 ft. broad, and over 3 ft. thick (with a weight estimated at 113 tons). The opening or niche in the wall above, made to reduce the weight resting on the lintel, was once concealed by an ornamented reddish slab, of which fragments have been found. On the right and left lie bases which supported ornamented columns of coloured marble. The interior is an elegant and artistically constructed apartment in the shape of a beehive, about 50 ft. high and with a floor-diameter of about the same. In contrast to the usual method of building a dome, according to which the stones are wedge-shaped and the joints run in the direction of the centre of the building, the side walls of this edifice are formed of 33 horizontal circular courses, gradually becoming narrower as they ascend. Some of the stones have fallen from the roof, so that enough light now enters to allow us to examine the interior. From the 3rd course upwards we observe larger and smaller holes bored in the stones in regular order. In some of these bronze nails have been found, which were used to fasten metal rosettes. — A doorway about 9 ft. high, similar to the other, leads from the large chamber into the tomb proper, a dark square chamber, which the guide illumines by burning straw.

About $\frac{1}{3}$ M. farther on by the main path, opposite the W. side of the citadel, lies another vaulted sepulchre, known as the *Treasury of Klytaemnestra*, partially excavated by Mrs. Schliemann in 1876 and completely exhumed by the Archæological Society in 1891-92. Its doorway (dromos) and whole arrangement resemble those of the Treasury of Atreus, but it is in much worse repair and the upper part has fallen in. Beneath the dromos passes a channel to drain the tomb; and in front of the entrance to the interior are two pilasters. — The other five vaulted tombs, the positions of which are indicated on the Plan, are in a still more dilapidated condition and of much more primitive construction.

We now turn to the *ACROPOLIS, which was surrounded by a massive wall, still tolerably well-preserved in its whole circuit. The gap above a precipitous part of the hill on the S. side was perhaps never protected by a wall. The fortifications, like those of Tiryns, are constructed of enormous blocks of stone, not, however, all undressed, but in many cases hewn into polygonal shapes or (at the gates) even squared.

From the N.W. angle of the citadel a passage (33 ft. broad and 50 ft. long) between walls leads to the principal entrance, the famous **Gate of the Lions*. The walls of this passage are built of squared stones, which are so placed that the vertical joints of each course are in a line with each other, a peculiarity not found in the other buildings, where on the contrary the vertical joints are each capped by a stone in the course above. The approach was farther guarded by a tower-like erection on the S. wall, commanding the unshielded right side of any assailants. The doorway (now closed with an iron grating), $10\frac{1}{2}$ ft. high, $10\frac{1}{4}$ ft. wide below and $9\frac{1}{2}$ ft. above, is formed of two slightly sloping doorposts supporting a huge lintel ($16\frac{1}{2}$ ft. long, 8 ft. broad, and over 3 ft. thick in the middle). In the side-posts and in the lintel and sill there are holes which were used in closing and fastening the doors. In order to reduce the superincumbent weight on the lintel a triangular opening has been left in the wall immediately above it, as is also the case in the treasure-houses mentioned above. In the case of this gateway the opening is concealed by an ornamental slab (10 ft. high, 12 ft. broad at the base, and 2 ft. thick), bearing the famous relief, which is certainly one of the most ancient pieces of sculpture in Europe. It represents two lions or, as has been more recently suggested, two lionesses, of a somewhat heraldic appearance, reared on their hind legs with their fore-paws resting on the broad pedestal of a smooth column, which is topped by a curious and quite unique capital. The lions were represented as looking towards those approaching the gate, but their heads, which were made of separate pieces (perhaps of metal), are now wanting. Comp. p. lxix.

On passing through the doorway and crossing a space about 11 ft. square behind it, which was closed by a second door, now

in ruins, we at once reach the scene of Dr. Schliemann's excavations in 1876-77. A retaining-wall built in the same manner as the fortifications, on the left as we enter, here divides the upper part of the Acropolis from the terrace on the level of the doorway. On the terrace is a double circle of upright stone slabs, on the upper edges of which are notches, apparently used to fasten the horizontal slabs placed on them, of which six still retain their original position. The space thus enclosed has a diameter of upwards of 80 ft.; entrance was obtained by an opening on the N. side, formed by obliquely placed slabs. Schliemann recognizes in this structure an *Agorá* or meeting-place where the prince consulted the elders of the people and administered justice. The natural rock rises to a considerable height in the E. part of the circle; and in the W. part, under a thick layer of rubbish on which were nine steles (perhaps the tombs of Agamemnon and his family mentioned by Pausanias), were found five tombs, hewn in the rock and containing altogether the bones of fifteen persons. The quantity of gold and other ornaments found in the graves clearly proves that the bodies were those of members of the ruling family. Probably they had been exposed to the influence of fire before or at burial. A sixth grave to the S. and partly beyond the circle, was opened in 1877 by the Archaeological Society (p. 98) and was found to contain two corpses with similar ornaments. The walls farther to the S. appear to have belonged to a dwelling-house. The hut of the keeper commands a good survey of the ruins.

The triangular groundplan of the fortifications, with the apex pointing E. to the ravine, can be well seen from the *Summit of the Acropolis* (910 ft.) to which we now ascend. On the N. and S.E. the Acropolis is divided from the rest of the mountain by deep ravines, containing water-courses (generally dry) which farther down bound for a short distance the lower town also. Excavations begun here in 1887 have brought to light part of a *Palace*, resembling that at Tiryns, the S. end of which has been swept away by a landslip. At a later date a temple was erected on the site of the palace. On the W. and S.W. sides of the upper part of the Acropolis are several chambers, one of which contains a number of earthen vessels for holding stores, fixed into the earth. A well-preserved flight of steps ascends from these chambers to the top of the rock. — Ancient cisterns and traces of aqueducts occur at various points. — The view extends over the entire Argolic plain as far as the Larisa (p. 256) and the sea.

We now descend to the small *Postern*, which we see below us on the N. side. Its exterior approach is peculiarly placed so that the walls could command only the shielded left side of assailants. A passage, discovered in 1868, replaces the wall between this postern and the N.E. angle of the castle. A subterranean reservoir, about 40 yds. outside the walls, to which it leads, receives its water from a spring to the N.E., and is named by Pausanias the *Perseia Fountain*.

— A footpath leads round the outside of the walls to the Gate of the Lions, passing over some rough rocks and near the remains of a Turkish aqueduct (p. 259). The entire district to the N. and W. of Mycenæ is dotted with groups of rock-tombs of which about 70 have been examined with most interesting results.

33. From Nauplia to Kalamata by Sea.

GREEK COASTING STRAMER (pp. xix-xx) in 33 hrs. (fares 22 dr. 80, 17 dr. 15 l.), touching at *Leonidi*, *Monemvasia*, *Kythera* (Cerigo), *Gytheion* (Marathonisi), *Limeni*, and *Kardamyle*.

Our course skirts the rugged E. coast of the Peloponnesus. Opposite Nauplia appears first *Myli* (p. 268), then *Kivéri*, and farther on the promontory and town of *Astros* (p. 266). — On the S. side of a little bay here lie the ruins of the once considerable sea-port of *Prasias*. The district has in modern times recovered its ancient name of *Kynouria* (p. 266).

About 4 hrs. after leaving Nauplia we see the small town of *Leonidi* (3400 inhab.), standing a little inland from the shore of a bay that opens on our right. *Leonidi* is the capital of the district of *Kynouria*, the mountainous S. half of which is inhabited by the 'Tshakones' (about 8700 in number), a race interesting on account of their antique doric dialect. They are the successors of the ancient *Kynourians*, and have maintained their independence almost uninterruptedly. In 3-3½ hrs. more we are opposite the height of *Kavo Iéraka*, a little to the N. of which the site of the ancient *Zarax* is indicated by two concentric walls in the Cyclopean style.

At *Kavo Kremídi* we come in sight of the distant isolated peak, crowned with a ruined mediæval castle, at the S. foot of which *Monemvasia* lies. The promontory, which has been artificially separated from the mainland, is connected with the latter by a long stone bridge. The unimportant village (520 inhab.), at which we touch 4 hrs. after leaving *Leonidi*, is now the seat of an eparch. In the 13-16th cent. it was successively held by Villehardouin, the Byzantines, the Venetians, and the Turks; and it was repeatedly the object of keen contests. The famous 'Malvoisy' wine was made in the vicinity, but the vineyards are now desolate and barren. The Malvoisy grape, however, is still preserved in *Santorini* (p. 146), *Cyprus*, *Sardinia*, *Sicily*, *Portugal*, and elsewhere. The ruins of *Epidaurus Limera* lie about 1 hr. to the N.W. — *Monemvasia* is within 2 days' journey of *Sparta*; the route passes *Molái* (1360 inhab.), crosses the plain of *Helos*, and beyond *Skala* unites with the road from *Gytheion* to *Sparta* (pp. 285-283).

We next double *Cape Maléa*, dreaded by mariners on account of its storms. It has preserved its ancient name though the accent is altered (*Mália* instead of *Maléa*). On the S. face is a hermit's cell.

To the left lies the rocky island of *Kýthera* or *Cythera* (110 sq. M.; 8900 inhab.), to which the Phœnicians were early attracted by its

abundance of purple-yielding murexes. Subsequently it belonged to Sparta. Kythera was the seat of a very early cult of Aphrodite, who was fabled to have here risen from the sea. Since the Venetian period the island has been known as *Cerigo*, and in spite of its distance from the rest of the group, it is included among the Ionian islands. The steamers touch at the little village of *Kotoni* or *Kythera*, 4 hrs. after leaving Nauplia, and sail round the island.

Steering next N.W. the steamer enters the Laconian Gulf, at the mouth of which, on the right, is the island of *Elaphónisi* (the ancient *Onougnathos*). Farther on are the promontory of *Xyli* and the marshy mouth of the *Eurotas* (p. 274). In the distance appear the white summits of *Taygetos*. The next station is ($4\frac{3}{4}$ hrs.) —

Gythelon or **Marathonisi**. — **XENODOCHION KALAMATA**, R. tolerable, bed 1 dr., good restaurant. — Those who wish to proceed to *Sparta* (comp. p. 283) by omnibus should secure a seat by telegraph. There are no other carriages to be obtained. Horse to Sparta 10 dr.

Gythelon, with 3700 inhab., is the seat of an eparch, and, as in antiquity, is still the chief exporting harbour for the plain of Sparta and for the N. part of Maina (see below), in which it is some-times included. The busy but crowded and dirty modern town lies at the foot of the bold promontory of *Larysion*, which was formerly sacred to Dionysos and is surmounted by a ruin and commands a fine view. A mole connects the mainland with the little island of *Marathonisi*, on which is a chapel, a lighthouse, and several other buildings. This is the ancient *Kranâe*, where Paris celebrated his nuptials with the abducted Helen. The coast of this district bore in antiquity the name of *Migonion*. A little outside the town, to the left of the road to Sparta, is a large rectangular recess in the rock, with several steps in the interior; from an inscription we gather that a temple of *Zeus Teraستios* lay here. The ancient city ('Palæopolis') extended hence to the N., on the right side of the road. At the foot of the first hill the *Theatre*, of which only a few rows of seats were previously known, has recently been entirely laid bare. The remains a little to the S. are referred to the ancient Agota. The ancient town extended as far as the sea, which seems to have gained a good deal upon the land since antiquity; for considerable remains of buildings may be seen in the water near a mill on the present coast. Here also is an ancient sarcophagus with reliefs (another lies to the N. beside the last house). The shrine of *Zeus Kappotas*, where the matricide Orestes is said to have rested, has not yet been identified, nor the artificial harbour of ancient Gythelon. — From Gythelon to Sparta, see pp. 285-288.

The barren central peninsula of the Peloponnesus, which the steamer next coasts, is **Mani** or **Maina**, the home of the Mainotes (ca. 41,000), a race known for their love of liberty but also for their bloody vendettas. They claim to be the descendants of the ancient Spartans, and delight to call themselves Laconians (*Λακωνες*).

They managed to maintain a virtual independence during the period of Turkish dominion. Mani is the only district of the Peloponnesus in which the vine is not cultivated. Large numbers of quails are caught in the S. The S. extremity of the peninsula is *Cape Matapón* (lighthouse), the ancient *Tacnaron*, stretching to 36° 22' 58" N. lat. and next to Cape Tarifa in Spain (35° 59' 57" N. lat.) the most southerly point in continental Europe. The *Temple of Poseidon* which once stood here was the centre of a naval league among the sea-ports of the Laconian Gulf. The town of *Kaenepolis*, which lay near it, was not founded until the Roman period.

The W. side of the peninsula is dotted with villages, both on the coast and on the heights. In 5½ hrs. after leaving Marathonisi the steamer touches at *Liméni*, the port for *Arepolis* (1170 inhab.), the home of the Mavromichalis (p. 250), then steers past *Cape Kepháli*, and in 3 hrs. more enters the harbour of *Kalamata* (p. 347), where a halt of some duration is generally made. — From Kalamata to *Pylos* (*Navarino*), etc., see p. 322.

34. From Argos to Sparta viâ Hagios Petros.

This excursion takes 2-3 days. To *Myli* from Argos by railway (p. 268) in ½ hr. or on horseback in 2½ hrs.; from *Myli* to the *Loukou Convent* on horseback 4¾ hrs.; from *Loukou* to *Hagios Ioánnes* 2 hrs. (from *Myli* to *Hagios Ioánnes* viâ *Astros* 8 hrs.); from *Hagios Ioánnes* to *Hagios Petros* 2½ hrs.; from *Hagios Petros* to *Aráchova* 1½ hr.; from *Aráchova* to *Sparta* 6¾ hrs. — Horses may generally be obtained at *Myli*, but it is safer to bring or send them from Argos.

From *Argos* to *Myli* by railway, see p. 268. From *Nauplia* we may go direct to *Myli* by boat. — Two routes lead from *Myli* to the village of *Hagios Ioánnes*, which is not quite half-way to *Sparta*; the shorter but more fatiguing leads over the *Zavitza* Mts. (6¾ hrs.), while the other follows the coast to *Astros*, and then turns inland (8 hrs.).

The MOUNTAIN-PATH turns inland almost at once beyond *Myli*. To the right is a small eminence with some scanty ancient ruins, to which the name of *Palaeo-Kivéri* has been given. We then approach the gorge of the small river *Kivéri*, the water of which is conducted by an aqueduct to irrigate the maize-fields of *Kivéri* (p. 265). At the entrance of the valley are several khans and mills. The ancient fragments of walls on a low rocky hill near the second mill (1¼ hr. from *Myli*) probably formed part of the Argive border-town of *Elaeús*, where Hercules buried the undying head of the *Lernean hydra* (p. 269).

After 20 min. more we cross the turbid yellow stream up the course of which a track leads to *Dolyana* (p. 267), and in ½ hr. we reach the base of the verdant *Zavitza* Mts., A steep and fatiguing climb of 1 hr. brings us to a depression between two summits, where the view of the ancient *Kynouria* (p. 266) opens. The highest peak of the *Zavitza* (p. 265) lies to the left of the path, on the side next the sea. On the right is an ancient watch-tower of polygonal mas-

only, about 25 ft. in diameter, which marks the ancient boundary between Argos and Laconia. The small and ancient fortress, now called *Tsorovos*, to the left of the path $\frac{1}{2}$ hr. farther on, probably also served to guard the frontiers.

The scattered shepherd-village of *Kalyvia Dolianitika*, which we reach in $\frac{1}{4}$ hr. after leaving the col, is the 'winter-village' of Dolianá (p. 267) and only occasionally inhabited. It lies amid luxuriant groves of olives above the river of Loukou, the ancient *Tanos* (p. 266). The semicircular termination of the valley consists of banks of red earth, the numerous caves in which have given the surname of *Spēliaes* to the village. To the S.E., above an abrupt precipice, is a chapel of the *Hagia Paraskevē*. To the S.W. is the hill of *Kourmēti*, with mural fragments, cisterns, tombs, and other relics of some ancient community, perhaps *Eva*.

After crossing the stream we traverse a plateau seamed with the courses of numerous brooks, and in $\frac{1}{2}$ hr. reach the hospitable Loukou Convent, which peeps from amid lofty cypresses long before we come to it. The present building was erected on the site of one destroyed by Ibrahim Pasha in 1826 (comp. p. 355). The considerable income of the convent is chiefly derived from its olive-groves. Fine view over *Astros* (p. 266) to the Argolic peninsula. The antiquities found in and near the convent have given rise to the supposition that it occupies the site of a sanctuary which existed here till late in the Roman period and which may perhaps have belonged to the above-mentioned *Eva*, where the cult of the *Asklepiadæ* flourished.

The sculptures and reliefs have been removed, with but few exceptions. One of the rooms contains the tomb-stone of a vine-dresser, and some round tablets with sepulchral inscriptions of the Roman period. In the shady GARDEN is a sitting figure of *Athena*, in marble (headless), a fragment of a lion's head in clay, and some mosaic pavements, one of which has again been covered with rubbish. In the CHURCH (*Hagia Metamorphosis*, the Transfiguration) are four smooth marble columns, while the COURT-YARD of the convent contains some Corinthian capitals and the colossal head of a man.

About $\frac{1}{4}$ M. to the N.E. of the convent, near some ruins where numerous Venetian coins have been found, lie five large *Granite Columns*, and portions of others. Farther on, in the direction of the *Paraskeve* chapel mentioned above, are a few *Marble Columns*, said to mark the site of an ancient temple. — The brook to the S.E. of the convent is picturesquely spanned by the arch of an *Aqueduct*, probably of Roman origin, from which hang large stalactites. On the right bank of the brook, near the first convent-mill, are farther remains of the aqueduct, which was fed by a spring, strongly impregnated with lime, about $\frac{1}{2}$ M. distant.

About 2 hrs. beyond Loukou the mountain-path joins the road leading from *Astros* to *Hagios Joáannes*, not far from that village (see p. 267).

The COAST-ROAD viâ *Astros* crosses the river *Kivéri*, and in 50 min. after leaving *Myli* reaches the modern village of *Kivérí*. Farther on the *Zavitsa Mts.* (3190 ft.) approach close to the sea, l

ing only a narrow passage, called *Anígrava* by the ancients. It commands a fine view of the opposite coast of the bay but is otherwise monotonous. Soon after leaving Kivéri, we observe the sea below us on the left coloured a turbid red for a considerable distance, apparently from the outflow of a 'katavothra' (comp. p. 187), which perhaps comes from the so-called '*Fallow Field*' beside Mantinea (p. 293). This was also the opinion entertained by the ancients of a second natural appearance of a similar kind which we notice 3 hrs. farther on, before the last bend of the rocky coast-route. At a little distance from the shore we see on the surface of the water a darker spot in the form of a flattened circle, in the midst of which a lighter-coloured stream of water ceaselessly rises.

We reach the plain of Astros in $\frac{1}{4}$ hr. and cross the *Tanos*, the alluvial deposits of which have gradually united the former island of Astros with the mainland. Even yet part of the soil is impregnated with salt; the fertile portion of the *Thyreatic Plain*, as it was called in antiquity, lies farther to the S.

Astros ($5\frac{1}{4}$ hrs. from Myli), a village with 300 inhab., lies partly on the coast and partly on a long rocky hill, crowned by a mediæval castle. It has become known from the second national Greek assembly, called the 'Assembly of Astros', held on the bank of the *Tanos* under the presidency of Petrobey, in March and April 1823. The name appears to have come down from antiquity, although it is nowhere mentioned by ancient authors. This belief is supported by the remains of two walls, hastily constructed of rough blocks, on the N. part of the hill, not far from a ruined mill. In any case the place was quite devoid of importance. The S. part of the rock, where the small mediæval castle and a few ruined houses stand, affords a fine view across the sea to Nauplia and Argos, and over the *Thyreatic plain* to the S. On the S.E. margin of the last, beyond a large swamp called *Moustós*, we may distinguish the mountain-spur running down to the sea, on which lie the ruins of the ancient town *Athēnē*, *Anthēnē*, or *Anthana*, now called '*Palæokastro* of *Hagios Andreas*'.

By turning inland immediately after entering the plain, without proceeding to Astros, we save about $\frac{1}{2}$ hour. The roads unite again at the *Kalyvia Meligitiika*, which we reach from Astros in less than 1 hour. These *Kalyvia* are inhabited only in winter by the people of Meligoi (p. 267), the plain being unhealthy in summer; the other villages of the surrounding mountains have similar winter quarters. On the other side of the valley, up which our course now lies, rises the hill of *Kastráki*, with the metochi or farm of *Hagios Trias*. We now ascend gradually and reach, on the right, the ruins called *Hellenikó* or *Tichió*, which have been identified with those of the town of *Thyrea*, the ancient mistress of the plain (2090 ft. above the sea-level).

The ancient district of *Kynouria*, and especially that part of it called the *Thyreatic Plain* (*Thyreatis*), was for centuries the object of strife be-

tween the Spartans and the Argives, who had originally possessed the entire E. Laconian peninsula. The victory of Kleomenes at Tiryns in B.C. 495 eventually decided the struggle in favour of the Spartans; and the little river Tanos (p. 266) became the mutual boundary. In B.C. 431 the Spartans offered a refuge in Thyrea to some of the expelled Eginetans (p. 137). The Athenians, however, in B.C. 424-423, the 8th year of the Peloponnesian war, landed on the coast as the Eginetans were busied in the construction of fortifications, threw these down, and then marched to Thyrea and destroyed it also. Since that time the city appears to have lain in ruins. The Thyreatic plain was again assigned to the Argives by Philip II. of Macedon.

A gradual ascent on the E. side of the hill leads to the main gate, which, like much of the still easily traceable walls, gives evidence of intentional destruction. The walls and the towers, some of which are round and some square, vary in breadth. The best-preserved fragment is a portion of the wall on the N.E. side, from 6 to 10 ft. broad and about 16 ft. high. The N. wall has almost completely vanished. The interior is occupied by several long rocky terraces, on which fragments of walls and numerous cisterns remain. On the W. the plateau culminates in a small hill, which is enclosed by walls and forms an almost triangular outwork. Fine view of the surrounding mountains and of the sea as far as Hydra. — Opposite, on the S., beyond the ravine, lies the convent of *Palaeó Panagía*.

Beyond Thyrea we leave the large village of *Meligióu* on the left and reach (2 hrs.) the village of *Hagios Joánnes* (1350 inhab.), pleasantly situated among trees, about 3 hrs. from Astros and 2 hrs. from the Loukou Convent (p. 265).

We now descend into the small *Plain of Xerókampos*. In its S.E. angle is the mediæval castle of *Oraiókastro* ('Beautiful Castle'), picturesquely situated on a high conical hill, probably the site of the ancient *Neris*. Beyond the plain we gradually ascend along the well-watered and generally well-cultivated slopes of the *Málevo Mts.* (6365 ft.), the ancient *Parnon*, to the village of *Hagios Petros* (3350 inhab.; $2\frac{1}{2}$ hrs. from Hagios Joánnes), with two large new churches. The inhabitants of this whole district, including the villages of *Kastri* (1 hr. to the N.) and *Dolyaná* ($\frac{1}{2}$ hr. farther; p. 272), are a strong and handsome race, principally occupied in vine-dressing and charcoal-burning. They buy grain from the people of *Aráchova* (p. 268) who bring their supplies to market here on Sunday.

In $\frac{1}{2}$ hr. after leaving Hagios Petros we reach the crest of a ridge, where a spring rises, and about 10 min. farther on, to our left as we begin to descend, we see three flat heaps of stone splinters. The natives call the spot *σποδὸς φονευμένων*, or 'place of the slain', and relate that it was the scene in mythical times of a bloody battle between 300 Argives and 300 Spartans. The ancient districts of Thyreatis, Tegeatis, and Laconia touched at this point; and it was called from the land-marks the 'place of the Hermæ'. On the left is a deserted chapel of *Hagios Theódoros*, perhaps on the site of a temple of Zeus Skotitas. In 50 min. more

we reach *Aráchova* ($1\frac{1}{2}$ hr. from *Hagios Petros*), a prosperous village with 1600 inhab., where the *Xenodochion* of *Dēmētrakis Charakas*, near the chapel of *Hagios Andreas*, offers tolerable accommodation. (Hence to *Kryavrysis*, see p. 272).

We next descend the course of the *Kelephina*, the ancient *Āenūs*, which flows both summer and winter; on account of its destructive inundations it is called 'Phónissa' or 'murderess', by the people. Its course is so irregular that we change from bank to bank 50 or 60 times as we proceed. Plane-trees, and on a few flat spots, maize and mulberry-plantations, border its course. On the left it receives the tributaries *Vambakoú* and *Vrésithena*. In $3\frac{1}{4}$ hrs. after passing *Aráchova* we reach the *Khan* of *Krevatás* (p. 273). Thence to *Sparta*, $3\frac{1}{2}$ hrs., see p. 273.

35. From Argos to Tripolitza.

43 M. RAILWAY in $3\frac{1}{2}$ hrs. (fares 8 dr. 70 l., 5 dr.). There are 3 or 4 trains daily to Myli, and 1 or 2 to Tripolitza. — This line is now being continued to *Diavolitsi*, the terminus of the railway from *Kalamata* (p. 363).

Argos, see p. 264. — 3 M. *Kephalari*. Close by, at the foot of the *Chaon*, rises the copious spring of *Kephalovrysis*, which drives about a dozen mills belonging to *Argos*, and forms a stream, of which the ancient name was *Erasínos*. Most of the water is the outflow from the *Stymphalian* lake (p. 296), a fact which was known to the ancients. At the entrance to a deep cavern above the *Kephalovrysis* is the chapel of the *Panagia Kephalariótissa*. Here sacrifices were offered to *Pan* and to *Dionysos*, in whose honour also the *Tyrbe* festival was celebrated. Not far off is a powder-mill.

About $1\frac{1}{4}$ M. from *Kephalovrysis*, a little to the right of the bridle-path to *Achládókampos*, are the ruins of the *Pyramid* of *Kenchreai*, constructed of large polygonal blocks. The mortar which appears in some parts possibly dates from a mediæval restoration. The base forms a rectangle about 50 ft. long by 40 ft. broad. The W. side is sadly damaged, but the other three sides still rise to a height of about 10 ft. The entrance on the E. side admits to a narrow passage, leading to the chief interior space, about 60 sq. ft. in area, and originally divided into two apartments. This structure is unique of its kind in Greece; and it is still a matter of dispute, whether it is a tomb and monument of victory ('polyandrium') or something of the nature of a watch-tower.

The BRIDLE-PATH TO *ACHLÁDÓKAMPOS* ($4\frac{1}{4}$ hrs. from *Kephalovrysis*), leaving the pyramid on the right and the village of *Skaphidákí* on the left, ascends the S.E. continuation of the *Ktenia* Mts., between *Chaon* (see above), and *Pontinos* (see below). The slope is at first gradual, but afterwards becomes rather steep. In about $2\frac{1}{4}$ hrs. we reach, near the deserted village of *Palaeo-Skaphidákí*, a spot called *sta Nerà*, distinguished for its abundant supply of water, with a large ruined *khan*. The ancient walls, marble slabs, and fragments of columns seen here probably belonged to the ancient *Kenchreai* or *Korchneai*. Farther on the path commands for some distance a view of the sea, and finally it joins the carriage-road to (2 hrs.) *Achládókampos* (p. 296).

6 M. *Myli* (Μύλοι), at the foot of *Mt. Pontinos*, a hill surmounted in antiquity by a temple of *Athena Saitis* which was succeeded by the mediæval castle now visible. The copious spring which

rises below the road to the left, near the chapel of *Hagios Ioánnēs*, is the ancient *Amymone* or *Lerna*, where Hercules overcame the Lernean hydra, with the aid of the fire-brands of Iolaos. *Pontinos*, another spring mentioned by the ancients, has also been recognized, a little to the N.; but the spring of *Amphiaraios* seems to have been engulfed by the marshy lake (the *Alkyonic Lake*), which has considerably expanded in the course of centuries. A part of the village, called the *Skala*, with the largest mill, lies on the sea shore; it is the landing-place for boats from Nauplia. In antiquity a sacred grove of plane-trees existed here, within which sacred mysteries in honour of Demeter and Dionysos were celebrated. — The narrow passage at Myli became noted during the War of Independence from its gallant defence by the Greeks under Demetrios Ypsilantis (p. 250) against Ibrahim Pasha's Arabs and negroes, on June 25th, 1825.

Beyond Myli the railway strikes inland, traverses the W. part of the plain of Kivéri (p. 265), and ascends to the depression between the *Kteniá* and *Zavítsa Mts.* (p. 265). The Gulf of Nauplia soon disappears from view. — 16 M. *Andritza*. Among the mountains to the S. the peaks of the Malevo group (p. 267) are conspicuous. The line then ascends in wide curves to a spacious green upland valley, with a view of the bridge mentioned below. In this valley, below a chapel of *Hag. Nikolaos*, on an eminence, is the site of the Argive border town of *Hysiae*, destroyed by the Spartans in B.C. 417. The ruins are scanty; only on the E. side of the hill a portion of the wall, 52 paces long and 6 to 10 ft. high, has been preserved.

20 M. *Achladókampos* (1020 ft.). The village of that name (1500 inhab.) lies on the mountain-slope to the right of the road, in the midst of thick groves of olive, nut, and pear-trees.

The railway winds round the entire valley. In an angle to the right we notice a steep conical hill bearing the ruined mediæval castle of *Palæo-Mouchli*. Farther on we cross a usually waterless river-bed by means of a lofty viaduct, whence (and also farther on) we enjoy a retrospect of Achladókampos. The entire range of mountains was called *Parthenion* by the ancients; its modern name is *Rhoïno*. According to the ancient legend the infant Telephos (p. 272) was exposed here and was suckled by a hind, and Pan is said to have appeared here to Philippides, the Athenian courier, on his way to Sparta, and to have assured him that he would assist the Athenians at Marathon (comp. p. 59). Both of these events were commemorated by sanctuaries.

The railway skirts the S. side of the *Hag. Elias* (3990 ft.), affording another momentary glimpse of the Palamidi (p. 250), and then leads between rocks to (29 M.) *Masklena*. The village lies in the valley below, to the left. Just beyond a tunnel we reach (34 M.) *Vérsova* (1680 inhab.), a considerable village at the foot of the Parthenion, where the streamlet of *Saranta-Pótamo* (comp. p. 271)

descending from Hagiorgitika (see below), disappears in a large *katavothra* (p. 272). A stalactite-cavern has recently been discovered within the *katavothra*. — Taygetos (p. 282) by-and-by appears in the distance to the left. Passing *Hagiorgitika* (on the right) we next stop at (38 M.) *Stenó*, at the entrance of a defile. The extensive E. Arcadian plain, covered with cornfields and vineyards, opens out beyond the defile. The chief place here is Tripolitza. — From *Stenó* by *Achoúria* to *Piali* (*Tegea*) 1 hr., by *Hag. Sostis* 1½ hr.; comp. below.

43 M. *Tripolitza*. — *Ians*. *XENODOCHION TOY STEMMATOS*, bed 2-3 dr., with a good but rather dear restaurant (non-resinous Tegean wine); *XEN. PRÉLOPONNESOS*, cheaper; both in streets leading to the N. from the *Platia*. — Several *Cafés* in the *Platia*.

Tripolis (2150 ft.), to use the official name, or *Tripolitza*, as the otherwise universally used (Slavonic) diminutive form has it, the solitary town in Arcadia, is one of the most important places in the Peloponnesus. It is the seat of an archbishop, and contains a gymnasium and a seminary for priests; the population is 10,700. The name commemorates the fact that the town is built on the territories of three ancient cities, Mantinea, Pallantion, and Tegea. Tripolis has existed only in modern times, having been founded about the beginning of the Turkish dominion in Greece, during which it was the residence of the pasha of the Morea. Its capture by Kolokotronis on October 5, 1821, though stained by the massacre of the entire Turkish population and the nearly total destruction of the town, was of the utmost importance to the Greek cause. Ibrahim Pasha occupied the town from June 1826 to 1828. The town is now very prosperous and is expanding on all sides. The principal routes from various parts of the plain, which meet here, debouch in the centre of the town in the large and shady square (*πλατεα*), where an imposing church was erected in 1879. The narrow lanes round the square are occupied by the bazaar, and are thronged with busy traffic. The *Gymnasium* contains a small collection of antiquities, chiefly objects found in the excavations of the French School (p. 94) at *Mantineia* (p. 293).

An examination of the numerous *Katavothrae* in the E. Arcadian plain (see above and pp. 271, 293) has recently been begun, with a view to draining them and thereby improving the hygienic conditions of the district.

From Tripolitza to *Mantineia* and *Ægion*, see p. 291; to *Megalopolis*, see p. 288; to *Dimitzána*, see p. 301.

36. From Tripolitza to Sparta viâ Tegea.

This route takes 13 hrs., exclusive of stoppages. Carriage road. Accommodation on the way is obtained at *Piali* (1½ hr. from Tripolitza), and at the *Khan of Vourlia* (8 hrs. from *Piali*, not quite 3 hrs. from Sparta). — Those who omit the detour viâ Tegea (of interest only to archaeologists) may reach Sparta in one day (most conveniently by carriage in about 8 hrs.).

The fertile plain to the S.E. of Tripolitza, thickly sprinkled with thriving villages, formed the ancient territory of Tegea. It is

traversed by two roads starting from Tripolitza, a new road leading to the S. and another leading to the S.E. to Dolyaná, Kastri (p. 267), and other places. We follow the latter at first, and in 50 min. reach the village of *Hagios Sóstis*, situated on a gentle eminence, from which we obtain the best survey over the territory of the ancient Tegea (*Teyéa*), extending hence to Ibrahim Effendi on the S.W., Piali on the S., and Achouria on the S.E. The course of the *Sarantia Pótamo* lies to the E. (p. 269). The foundations of the city-wall were discovered at several points in 1889.

In the pre-Dorian period Tegea appears as the most considerable power in the Peloponnesus. Its king *Echemos* overcame in single combat Hyllus, son of Hercules and leader of the Herakleids, on the border of the peninsula, near Megara. *Alcos*, the son of Apheides, appears as the founder of the city, which like many others is said to have been formed by 'Synoekismos' (p. 39), and also of the chief temple of 'Athena Alea'; and to the same prince the Arcadians ascribed the transference of the united Arcadian monarchy to Tegea. Athena is said to have given to his son *Kepheus* a lock of the Medusa's hair, in virtue of the possession of which the city became impregnable. In the 6th cent., however, its resistance to Sparta, strengthened by the second Messenian war, began to grow weaker. Its citizens took part in the battles of Thermopylae (p. 199) and Plataea (p. 173), during the Persian wars; but its struggle with Sparta recommenced immediately afterwards. The Tegeans were defeated in repeated battles — at Tegea itself as allies of the Argives, and at Dipea (p. 302) along with most of the other Arcadians. Subsequently it appears as the most faithful ally of Sparta, resisting attempts on its fidelity on the part of both Argos and Corinth. The rise of the democracy in B.C. 370 reversed this policy; and the Tegeans fought on the side of the Thebans at Mantinea (p. 292). The town, however, again joined Sparta, and was in consequence drawn into the wars with the Achæans, whose league it was forced to enter in B.C. 222. *Strabo* names Tegea as the only city in Arcadia worth mention, and *Pausanias* gives a detailed description of it.

The N.E. slope of the hill of Hagios Sóstis is noted for the unusually large number of small bronze and terracotta objects found on it. Most are small figures, images of goddesses or female forms with sacrificial offerings, and the like, representing all stages in the development of Greek art from the most primitive to a late period, and proving the former existence on this spot of a temple of Demeter and Kore, to which they had been brought as votive offerings.

The road leads straight on, passing below the the village of *Mertsacourti*, and in $\frac{1}{2}$ hr. reaches the ruined Byzantine church of *Palao-Episkopí*, a curiously formed structure, which, like the surrounding ruined walls, claims to date from the Byzantine city of *Nikli*. This church is built upon an ancient semicircular structure, which is supposed to have been the *Theatre*. A considerable portion of the round end-wall is visible outside the apses; numerous marble-slabs have also been found. On a neighbouring farm is a small museum. Hence to Piali, $\frac{1}{4}$ hr.

The direct route turns to the right at Hagios Sóstis (see above), and in $\frac{1}{2}$ hr. reaches Piali (600 inhab.), embosomed in plantations of mulberry-trees. The *Khan of Nikos*, at the S. end of the main street, leading to the W. from the church, is comparatively well fitted-u

for the reception of travellers (night-quarters, 2 dr., bargain beforehand). The village lies in the S.W. part of the precincts of Tegea. It is at this point that Pausanias, who entered from Pallantion (p. 288), begins his description of the town, commencing with the famous *Temple of Athena Aleá*, the chief sanctuary of Tegea, rebuilt after a fire in B.C. 394 by *Skopas* the Parian (p. xcvi), and richly adorned. The column-shafts and sculptured blocks of marble, which lie strewn round the church of Hag. Nikolaos, have been found on various occasions by the peasants. The small *Museum* beside the church has yielded its chief treasures to Athens (p. 100), but it still retains an excellent large relief of lions.

The exact site of the temple, to the W. of the church, was ascertained in 1879 by excavations, now filled up again. The temple was a Doric peripteros, 154 ft. long and about 72 ft. broad, with 6 columns at the ends and 13 on the sides. The columns had a diameter of $4\frac{1}{4}$ ft. and a height of about 26 ft.; they have 20 flutings and the capitals exhibit the upright echinos of the later style. The interior contained Ionic and Corinthian columns. An inclined bank, like that at the temple of Zeus at Olympia (p. 332), led up to the E. front. The sculptures in the E. pediment represented the hunting of the Kalydonian boar, with Meleager, Theseus, and the Tegean national heroes Atalanta and Ankeos; those on the W. portrayed the fight of Telephos (son of Hercules and the priestess Auge, daughter of the king of Tegea) against Achilles on the Kaikos in Mysia. The boar's head, which according to the legend was presented to the bold and beautiful Atalanta by Meleager as the trophy of victory, was shown in the temple down to the Roman period.

About $2\frac{1}{2}$ hrs. to the S.E. of Piali lies *Doliana* (3120 ft.; p. 267), with the ancient quarries, $\frac{1}{2}$ hr. to the N.W., that supplied the beautiful whitish-yellow marble used for the temple at Tegea. There are also some smaller modern quarries.

From Piali we proceed to the S.W. and at (ca. $\frac{3}{4}$ hr.) *Kapareli* strike the road from Tripolitza to Sparta, mentioned at p. 270. The whole S.W. part of the plain, as far as the foot of *Mount Kravari*, the ancient *Boreion* (p. 288), is marshy. Part of the water finds an outlet near the village of *Veroati* by means of a *katavothra* (2155 ft.), which shares the name of *Taka* with the marsh and the plain. The *Saranta-Pótamo* (p. 269) perhaps also fell into the *Taka katavothra* in antiquity, and was taken, though erroneously, for the upper course of the *Alpheios* (comp. p. 288). — From this point we may reach Sparta either by the new road, or by the old bridle-path, which partly coincide.

The Road leaving *Kapareli* ($7\frac{1}{2}$ M. from Tripolitza), with the village of *Vlachokerasia* on the hill to the right, reaches (40 min.) *Atepochoóri*, on the left, and ($\frac{1}{2}$ hr. farther) a stone-bridge over the *Saranta-Pótamo*. About $\frac{1}{4}$ hr. farther is the khan of *Bachoúni*, and $1\frac{1}{4}$ hr. beyond that is ($16\frac{1}{2}$ M.) the new khan of *Kryavrysis* (comp. p. 273). The territory of the Tegeans seems to have here met that of Sparta.

ARACHOVA (p. 268) lies 3 hrs. to the S.E. of *Kryavrysis*. The carriage-road follows the course of the *Saranta-Pótamo*, leaving on the right a *palæokastro*, which probably marks the site of the ancient *Karyas* or *Caryae* (*Caryatides*, p. 75). Farther on we pass to the left of a rocky hill, surmounted by the ruins of a mediæval castle.

- Farther on the road (now identical with the bridle-path) passes between the low *Tzouka Hills* on the left and the *Rousa Hills* on the right, traverses the *Pass of Klisoura* (3065 ft.), and reaches the (1 hr.) *Khan of Kokkini Loutza*, so called after the little plain with its red soil. The grey heights of the Malevo Mts. (p. 267) become visible on the left. After 1 hr. more the road and bridle-path diverge.

From the road we ($\frac{1}{2}$ hr.) descry the massive *Taygetos* (p. 282). In another $\frac{1}{2}$ hr. we reach the *Khan of Demetrios Loukis*, and in 2 hrs. more the (28 M.) *Khans of Vourlia* (2005 ft.), the first of which affords night-quarters if necessary. The village of *Vourliá* or *Yrytiás* lies about $\frac{3}{4}$ M. to the right of the road. Here we enjoy a fine view of the wide Laconian plain, bounded on the W. by the massy bulk of the many-peaked *Taygetos* (p. 282). To the left is a long ridge of hills, probably part of the ancient *Thornax*; straight in front is New Sparta, with *Mistra* to the right (p. 284).

The two routes unite and again part at these khans. The road now keeps to the E. and passes (31 M.) the village of *Vouthianou*, beyond which it is still unfinished. A view is soon disclosed of the valley of the *Eurotas*, *Mistra*, and *Taygetos*. We cross a stone bridge over the (34 M.) *Kelephina* (see below) and then an iron bridge over the *Eurotas*, and proceed through olive and mulberry groves to (37 M.) *New Sparta* (p. 274).

The BRIDLE-PATH passes *Kaparelli* (p. 272) a little to the E., and in about 1 hr. from *Pialí* reaches the valley of the *Saranta Pótamo*, which it ascends. To the left rise the *Marmaro Mts.* (4338 ft.), with the *Veréna Mts.*, including the *Hill of Hagios Elias* (4692 ft.) on the S.; to the right are low ranges of hills. At the (2 hrs.) old *khan of Kryavrysis* ('cold spring'), several brooks unite with the main arm of the *Saranta-Pótamo* river, which flows hither from the E. The bridle-path joins the carriage-road at the (25 min.) new *khan*.

About 2 hrs. beyond the point where the routes again diverge (comp. above), we can trace ancient wheel-tracks in a low vale to the left of the path. We then gradually descend to the line of mulberry and plane trees fringing the banks of the *Kelephina*, the ancient *Enus* (p. 268), which is here joined by the *Varúka* brook, called *Gorgylos* by the ancients, on account of its strong current. The ($2\frac{1}{4}$ hrs.) *Khan of Krevatás* is now closed. The valley, here 1 M. broad, was the scene of the *Battle of Sellasia* in the spring of B.C. 221, in which the united Macedonians and Achæans finally broke the power of the Spartans.

The Spartan army, 20,000 strong, under the command of the brave king *Agamenes III.*, was drawn up with its left wing on the hill then called *Euas*, the N. side of which was washed by the *Gorgylos*, and its right wing on the hill *Olympos*, on the left bank of the *Enus*. The hostile left wing was led by the Macedonian king *Antigonos Doson*, while the right consisted chiefly of the auxiliary troops, making 28,000 men in all. Both armies placed their cavalry in the centre. The decisive victory was gained chiefly by the energy of the young Achæan general *Philopoemen* (p. 289).

About 1 M. to the S.W. of the Khan of Krevatás rises a broad-backed knoll, bearing the ruins of an ancient town (perhaps the Skiritian *Æon*), now called *Palaeogoulás*. Farther on rises a hill of considerable height (2726 ft.) crowned by a chapel of *Agios Konstantinos*. The ascent ($\frac{1}{2}$ hr.) is best made from the khans of Vourliá. Here stood the Laconian border-town of Sellasia, the walls and towers of which may still be traced throughout their entire circuit (about $\frac{1}{2}$ M.). Its final destruction was due to the Macedonians in B.C. 221.

Beyond the ($\frac{3}{4}$ hr.) *Khans of Vourliá* (p. 273) the path becomes steep and fatiguing and turns to the W. In $1\frac{1}{2}$ hr. we reach the oleander-grown valley of the *Eurotas*, now called *Iri* or more commonly *Niris*. We cross the river by the high-arched *Kopanos Bridge*; opposite are precipitous rocks. On the right bank there is an aqueduct, probably mediæval. The road from Megalopolis (R. 38) now unites with ours. In 5 min. more we see a large cutting in the rocks (possibly an ancient quarry), on the opposite side of the river. We then skirt the undulating hills of ancient Sparta, pass near the theatre (p. 277) and the so-called tomb of Leonidas, and reach ($1\frac{1}{4}$ hr.) *New Sparta*.

37. Sparta and its Neighbourhood.

Hotels. XENODOCHION TŌN XENŌN, clean, bed 2 dr., with tolerable restaurant, at the intersection of the two main streets; XENODOCHION TOU STEMMATOS, farther to the S. — Good *Café* opposite the former inn. — The *Agogiás* generally live in the environs.

The present *Sparta* (Σπάρτη; 735 ft.), capital of the nomarchy of *Laconia*, with 3600 inhab., a gymnasium, and several silk-spinning establishments, is of entirely modern origin. Founded in 1834 under King Otho, after the War of Independence, it is laid out on a remarkably regular plan, with broad, quiet streets, lined with low houses surrounded by gardens. Its situation, however, on the S. hills of the ancient town-precincts, though beautiful, is somewhat unhealthy. The decay of the ancient and mediæval aqueducts has deprived the town of fresh drinking-water; while the imperfect draining of the marshy environs, where maize is the chief crop, encourages fever in summer. The *Eurotas*, now called the *Iri*, flows $\frac{1}{2}$ M. to the E. of the town, and drives several mills. At ordinary water-level the river is only at a few places more than 3 ft. deep; at the fords hardly 1 ft. The banks are overgrown with silver poplars, oleanders, willows, and reeds. In the rainy season it sometimes becomes very much swollen and works great havoc.

The visitors to these remains of one of the most famous cities of the ancient world must not raise their expectations too high. The relics of ancient Sparta are scanty and insignificant. One involuntarily thinks of the words of Thucydides at the beginning of his history of the Peloponnesian war (I. 10): 'If the town of the Lacedæmonians were laid waste, and nothing remained but the temples and the sites of the buildings, I believe that after a long lapse of time men would find the fame of the city on account of its power

quite incomprehensible, even although two-fifths of the Peloponnesus belong to it, and though its hegemony is extended over the entire peninsula and far beyond.' Until the time of the Romans Sparta was an open place, scattered in arrangement (as its very name signifies), including many gardens ('spacious', says Homer; 'like a village' writes Thucydides), but containing no costly temples. The four town-districts (p. 278) had a common Agora or market-place, in which many of the principal public buildings were erected. The so-called Acropolis (p. 277) was not a fortification, but was covered with temples. The defences of Sparta lay in the bravery of its people, a few strongholds at the chief passes, and the remoteness of the country. The town was not surrounded with a wall until the time of the tyrant Nabis (p. 276); and this was several times repaired and renewed in the following centuries.

The *Lelegae* are regarded as the earliest inhabitants of the country; and beside them we find *Minyae*, and *Phoenicians* who had been attracted to the Laconian Gulf and Kythera by the purple-yielding murexes of the former. These races had come by sea, but immigrants seem also to have come overland from the N., — first *Eolians*, then *Achaean*s, and lastly *Dorians*. These, however, did not impose rulers of their own blood on the land. The royal dignity, at first apparently shared by three, and afterwards by two princes, remained in the ancient native sovereign families of the *Agidae* and the *Eurypontidae* (the *Egidae*, a third family, soon cease to be heard of), and the supposed blood-relationship of these to the Dorian princes (*Eurysthene*s and *Prokles*, the twin-sons of Aristodemus, the Herakleids) was an invention of a later period. The kings united in their persons the supreme military command and the highest priestly dignity. Next to them came the college of the five *Ephors*, which gradually transformed itself into a committee of general control, and the *Gerousia*, or council of 28 citizens over 60 years of age. The decision upon all matters of importance lay with the people. The stable and permanent constitution of Sparta, unfavourable to innovations and all far-reaching enterprises, was originally founded by the *Laws of Lykourgos*, which are usually referred to the year B.C. 820, though the personal identity of the law-giver has almost faded to a mythical shadow amid the legends which surround him.

From the almost completely mountain-surrounded valley of the Eurotas, the power of the Lacedaemonians extended itself on all sides, sometimes by direct subjugation, sometimes by the imposition of the Spartan hegemony. Argos held out longest (pp. 255, 267); and the Spartan yoke pressed most heavily on Messenia (p. 349), the most fertile region in Greece. The three Messenian Wars took place according to the accepted chronology in B.C. 743-724, 645-628, and 459-450. Sparta finally conquered Argos also. But against the Arcadians it gained nothing but transitory successes (p. 302), and it was forced to be content with the barren recognition of its hegemony and the close military alliance with Tegea (p. 271).

The town of Sparta was originally restricted to a somewhat limited space; and near it at first stood the fortified town of *Amyklai* (p. 284), and a little farther off *Las*, *Pharai*, *Egys*, and probably *Geronthrai*, all under native princes, who continued to rule after acknowledging the overlordship of Sparta. The Doric Spartans remained in the minority from the very beginning. The relation of the separate parts of the country to the capital Sparta was settled only after long and bloody quarrels, which resulted in the emigration of large numbers of the people and which were appeased only by a division of the soil in connection with the Lycurgan code. The whole population was divided into three classes: the sovereign Dorians, called *Lacedaemonians* or *Spartiates*, the older Achaean population or *Perioikoi*, who had submitted voluntarily or by treaty, and

the *Helots* or state-slaves, destitute of all rights, who had been overcome by force. The Spartiates dwelt mostly in and about Sparta, observing, in accordance with the precepts of Lykourgos, the greatest simplicity in their mode of life. The citizen from early youth upwards belonged not to the family but to the state, and this in a much more stringent sense than in the other ancient cities, where a similar theory obtained. Constant practice in the use of arms, and unceasing warfare, at first for the security of the newly-won home, and afterwards to extend their power, hardened the citizens and earned for the Spartan army the reputation of being invincible.

At the beginning of the Persian Wars the Spartans were therefore unanimously regarded by the Greeks as their leaders and champions, but the fame which they attained was comparatively slight, and it soon became evident that Athens was far better fitted than Sparta to represent the interests of Greece. Even after the Peloponnesian War (B.C. 431-404), which resulted in the humiliation of Athens, there was no essential change in this particular. Athens rebuilt its power on new foundations; and Epaminondas, the Theban general, soon afterwards exposed at Leuktra (p. 172) and Mantinea (p. 293) the feebleness to which the aging state of Lykourgos had sunk. Among the consequences of the campaigns of Epaminondas, who penetrated to the city of Sparta itself, were the restoration of Messenia's independence (p. 349), and the foundation of the Arcadian League with the newly built Megalopolis as its centre (p. 289). Sparta's attempts to hinder the development of her neighbours met with little success. After the battle of Chæronea (p. 161) it was compelled by Philip II. to surrender to the Argives, not only the long disputed Thyreatis (p. 266) but also the entire district of Kynouria to a point beyond the port of Zarax (p. 262); to the Arcadians, Belminatis (p. 266) and Skiritis with Karyæ (p. 272); and finally to the Messenians the Denthelic hill district (p. 283) and the coast as far as Pephnos. Subsequently, however, the Spartans managed to repossess themselves of at least the chief passes leading to their country, all of which had lain in the ceded districts.

Under the energetic and brave king *Kleomenes III.* (B.C. 226-220) the state seemed to be on the point of regaining its prosperity and disputing the first place in Greece with the Achæan League; but the battle of Sellasia (p. 273) extinguished this hope. Sparta was compelled both to join the league herself (at least for a time) and to permit the *Perioikoi* of the coast-towns to join it also as independent members.

After the extinction of the Achæan League and the subjugation of Greece by the Romans, Sparta obtained an apparent independence, under the 'tyrant' *Nabis* (d. 192 B.C.) who now sat on the throne and harassed land and sea far and wide by his plundering expeditions. Alongside of it, however, there existed the *League of the Eleuthero-Laconians*, which embraced the prosperous coast-towns and was expressly recognised by the Romans as a separate state. The system of Lykourgos seems to have lasted until far on in the Christian era; and the Romans always had a partiality for the famous old city of heroes.

The last decade of the 4th cent. A.D. saw the *Goths* under Alaric in Laconia, where they laid waste town and country. A few centuries later followed the pagan *Slavs*, who seem to have maintained themselves most permanently in the mountain districts of Taygetos. In the interior, however, the *Byzantines* again effected a footing, and maintained it longer than in any other part of Greece. Sparta was re fortified, and at the time of the *Frankish* invasion, appears under the name of *Lacedæmonia*. In the winter of 1248-49 *Guillaume II. de Villehardouin*, Prince of Morea, constructed a fortress on the spur of Mt. Taygetos, and this new castle of *Misthras* became the seat of the ruler of the country. A new and rapidly growing town sprang up on the slopes of the hill, while Lacedæmonia fell into decay. *Mistrâ* remained but a short time in the hands of the Franks. Villehardouin was betrayed and taken prisoner by the Byzantines; and after the recapture of Constantinople by the *Paleologi* in 1261, he was compelled to acquiesce in the surrender of the fortresses of Monemvasia (p. 262) and Mistrâ, and of the Maina (p. 263). The new

Greek Province in the Peloponnesus was thus founded, and *Constantine Palaeologus*, 'Sebastokrator', the emperor's brother, was appointed first governor in 1262. For 200 years Laconia remained in the hands of the Greeks.

The *Turks* invaded the country in 1460, and Mohammed II. led Demetrios, the last Greek governor, as a prisoner to Constantinople. In August, 1667, *Morosini*, the Venetian Captain-general, entered Laconia and forced the *Turks* in *Mistrá* to capitulate. Monemvasia (p. 262) became the capital of the Venetian province of Laconia. Under the *Turks*, however, who returned in 1715, *Mistrá* once more became the chief town, and remained the most important place in the district of the Eurotas until the War of Independence.

The circuit of the ancient Sparta is said latterly to have been 48 stadia or about $5\frac{1}{2}$ M.; and this statement is supported by the numerous broken columns, fragments of walls, isolated blocks, and the like, which lie scattered about, half buried in the earth. These remains are found both within and without the modern town, and as far S. as the villages of *Psychiké* and *Kalagoniá*, as far W. as *Magoúla*, and as far N. as the hills mentioned below.

The most conspicuous of these small ruins is the so-called **Tomb of Leonidas**, to the N. of New Sparta and on the left of the road leading to the hills on the N. It consists of a rectangular sub-structure of a monument, about 50 ft. long and 25 ft. broad, formed of walls of massive squared stones, two or three courses of which have been preserved. It has, however, no connection whatever with Leonidas, for the tomb of that hero is expressly stated by Pausanias to have been opposite the theatre.

About $\frac{1}{2}$ M. from the town the road reaches the enceinte of the mediæval Lacedæmonia, which embraced the N. hills of ancient Sparta, now called **Palæopolis**. On the right is a complicated brick structure dating from the middle ages, about 145 paces long and 47 broad. The road here divides and leads across the hills in two arms, which afterwards again unite.

The W. branch of the road brings us at once to the remains of two buildings, which it has been sought to identify with the *Skias*, an edifice resembling a hall, and the *Temple of Korē Soteira*. Opposite are the ruins of a *Circular Building*. All these edifices appear to have lain to the N. of the market-place, in which stood the Persian Hall, built with the booty of the Persian wars, the Tomb of Orestes, and other buildings. The eminence farther to the W., which we reach through the fields, is usually called the *Acropolis*, a name which can only refer to later Spartan history and to the middle ages. There is, however, no doubt that this group of hills was the point at which the Dorians, coming from the N., first fortified themselves in order to accomplish thence the subjugation of the whole Laconian plain. On the S. slope of the Acropolis lies the **Theatre**. Its construction and fitting-up probably belong to the period when Sparta's successes abroad were leading it to forget the simplicity and isolation enjoined by Lykourgos. The size of the building, which is exceeded only by those of Megalopolis and Athens, was

proportioned to the population of the city. The orchestra is about 150 ft. wide. With the exception of the supporting wall at the end of each side, the building is entirely covered with debris. — The other buildings which stood on the Acropolis have totally disappeared, among them the magnificent temple of *Athena Chalioekos* ('brazen-house-inhabiting') or *Poliouchos* ('shielder of the city') built by Gitiades. Even the remains of the Byzantine period are trifling, for the spot was for centuries used as a quarry by Mistrá (p. 281) and other places in the neighbourhood.

Still farther to the W., in the direction of Magoula, probably lay the *Dromos*, or race-course, and the *Platanistás*, an open space planted with plane-trees (*Platanus*) and surrounded with ditches, where the youthful Spartans waged their mimic but obstinate and often bloody contests. In the time of Pausanias the House of Menelaos was pointed out in this neighbourhood. The brook flowing by the N. of the Palæopolis hill to join the Eurotas is probably the ancient *Knákion*. Beyond it rise the spurs of Taygetos. The double hill in front, crowned by a ruined chapel, is perhaps the hill called *Alpion* by the ancients, part of which was occupied by houses. — On the E. side of the Palæopolis Hill, outside the ruined mediæval enceinte, we notice the entrances to some subterranean chambers, which perhaps served as reservoirs.

Beyond an intervening depression, between the Palæopolis and the Eurotas, rises another hill of about the same height, from which two lower spurs stretch to the bed of the river, where they descend precipitously. Below the N. brow of the spur to the N. are the scanty remains of a circular Roman building, which was formerly taken to be an *Odéon*; nothing is now to be seen but a chaotic heap of stones. — A little farther up the river are some remains of a mediæval bridge, partly built of ancient masonry; and scholars are tolerably well agreed in fixing upon this as the site of the bridge *Babyka*, mentioned by Aristotle. A statute of Lykourgos ordained that the assemblies of the Spartan people should take place only within *Babyka* and *Knakion* (see above), i.e. 'within the town-limits proper.'

The S. spur, where, near a mill, are the bathing-places of the Spartan youth of the present day, is adjoined by three other hills, included in the precincts of the ancient town and separated from the Eurotas by a narrow strip of ground. From the conical shape of these hills the natives believe them to be artificial; but the debris of the ancient buildings seems to have contributed but little to their formation.

It is no longer possible to ascertain the positions of the four ancient town-districts mentioned by Pausanias: *Kynosoureis*, *Limnae* (where stood the temple of Artemis Orthia, the religious centre of the whole Spartan community), *Mesoa*, and *Pitana*. Sparta proper should perhaps be added to these as a fifth.

The antiquities found in and about Sparta have been collected by the Greek government, in so far as they could be recovered from their private possessors, and conveniently arranged in the handsome **Museum**, at the E. end of the town. The key is kept at the house of the *Gymnasiarchos*, and can be procured for visitors at any time by the *Phylax*, who may be enquired for at the inn. Afternoon light is best (fee 1 dr.).

VESTIBULE. Case with fragments of statues and heads; 442. *Hermes of Hercules*, in high relief, from the Roman period, obviously an architectonic ornament. By the walls, Roman draped statues and fragments of sarcophagi.

The **HALL TO THE RIGHT** of the entrance contains almost exclusively inscribed stones. In the centre is a glass-case with terracottas, ornaments, etc. from the Menelaion (p. 230). Also, a remarkable *Stele* of the 5th cent. B.C., dedicated to Athena Poliouchos, with an inscription in the old Spartan dialect chronicling the victories of the charioteer *Damonon*, and a relief of his quadriga. Near it are several inscriptions to fallen warriors, which, according to the national fashion, bear only the name, with the Laconic addition 'in battle'. Among the other objects are lists of officials and inscriptions of honour, chiefly of the Roman period.

In the **HALL TO THE LEFT** of the entrance the ancient Spartan sculptures are particularly noteworthy. These are chiefly carved in the dark-grey coarse-grained Laconian marble, while in later works Pentellic marble was extensively used. Immediately to the right, in the doorway: 417. *Relief* of the 6th cent. B.C., found in 1881 in the district of Sellasia (p. 274) and representing the two youthful forms of the Dioscuri, to whom; as a distich between them informs us, it was dedicated by *Pleistades*. Only the lower halves of the figures have been preserved.

On a Roman altar in the middle of the room stands the famous and extremely ancient *Spartan Stele*, perhaps a sepulchral *Ἀνάθημα* or monument. On both faces are some curious representations, somewhat crude in workmanship but admirably adapted to the narrowing spaces in which they occur; on each side is a coiled serpent. The group on the front has been variously taken to represent *Amphiaraios* and *Eriphyle*, who is reaching after the fateful necklace, for the sake of which she betrayed her husband; or the meeting of *Orestes* and *Elektra*; or the tryst of *Zeus* and *Alkmenē*. The group on the back — a man drawing his sword and a veiled woman — has similarly been explained as *Alkmaeon*, the son of *Amphiaraios* avenging his father's death on his mother, or *Orestes* in the act of slaying his mother *Klytaemnestra*, or finally, *Menelaos* threatening *Helen* with death after the taking of Troy.

An image in grey stone, of very primitive workmanship, which generally lies below the table to the left of the door, is perhaps still older; it represents the seated and undraped figure of a woman with a boy on each side; the limbs are as smooth and round as though they had been turned in a lathe (much injured).

By the entrance-wall, to the right, begins a series of *Ancient Laconian Reliefs*, each of which represents a god and goddess enthroned, the former holding a 'kantharos', the latter grasping her veil; one figure in each pair also holds a round pomegranate, while other adjuncts are serpents, dogs, and small human figures with sacrificial offerings. These are probably sepulchral 'Anathemes' (see above), the sitting persons being the deities of the underworld or, possibly, the apotheosized deceased.

Among the other reliefs, mostly of a later date, the following may be mentioned: *Apollo and Artemis*, the latter pouring wine from a vessel, a votive-relief of a good period; Reliefs of the *Dioscuri* (who were held in especial veneration in Sparta), sometimes with and sometimes without their horses, and sometimes on either side of their sister Helen, who appears in the form of an archaic image; *Sarcophagus Reliefs*, with battles

of Amazons, children playing, etc.; Belief of a youth receiving a music-lesson from an older teacher. The following are the most interesting of the *Heads*: Colossal *Head of Hercules*; Bearded Dionysos, in several repetitions; 55. Hera; 58. *Æsculapius*; 58b. Jupiter Ammon (?), of a good Greek period; 59. Fine head of a youthful Greek (mutilated); 337. *Marcus Aurelius*; 344. Athena in a Corinthian helmet. Smaller or broken statues: 20. Sleeping Eros; 22. Figure from a Roman fountain; 90, 136. Decorative sculptures of the Hellenistic period; 94. Fine torso of Eros, with holes for the insertion of the wings (replica in St. Petersburg); 103. Statue of Hygieia; 115. Torso of Hercules; several statues of Kybele enthroned.

Above the house-door of the apothecary *Kopsomanikas*, on the E. side of the large square, immediately to the W. of the Museum, are a triglyph and two perfect metopes with battles of Amazons, from some unknown temple. Above the door of *Diamantópoulos*, on the N. side of the town, is a round architectonic medallion of the ancient Laconian bluish-grey marble, with a relief of the Gorgons. There are also a few unimportant sculptures in the court of the *Gymnasium*.

In the N. quarter of the town, which seems to have been occupied by villas in the Roman period, two ancient mosaic pavements have been found, of good, if not exactly fine, Roman workmanship, both of them now in the possession of government. The larger of these, representing Europa on the Bull, surrounded with Cupids, the whole within an ornamental border, is covered by a small pavilion (key kept by the 'phylax' of the museum). The other and smaller mosaic, representing Achilles among the Daughters of Lykomedes, is in the garden of *Mozambas*, but is covered with earth. A basin with Bacchic scenes is in a court, and a good relief of a woman in a house near the garden.

The precipitous heights on the left bank of the Eurotas, to the S.E. of the present city, indicate the seat of the ancient Achæan monarchs and of the town of *Therapne*. The *Chapel of St. Elias* which now stands here is the scene of a yearly 'panegyris'. *Therapne* in later times was little more than a suburb of Sparta and was much frequented on account of its *Menelæion*, or sanctuary in which Menelaos and Helen were worshipped as divine and implored for strength and beauty. A hasty excavation by Ross in 1833-34 uncovered a stepped platform or substructure of blocks of Poros stone and conglomerate, about 65 ft. long and 3-6 ft. high. The uppermost terraces, about 40 ft. long by 20 broad, seems to have borne the temple proper. The debris contained numerous votive offerings in the shape of small and flat leaden figures and a few of clay representing armed men and singularly-clad women.

The interesting *Excursion to Mistrá* (4 hrs. there and back) transports the traveller at once from the ancient world into the romantic times of Frank, Byzantine, and Turk. The road crosses the little rivers of *Magoula* and *Panteleïmon*; the former is believed

to be the ancient *Tiasa*, the S. boundary of the ancient city. Olive-groves and mulberry-plantations cover the plain. To the W., in successive stages, rises the bulky form of Taygetos (p. 282), between the outlying summits of which (several surmounted by chapels) yawn large rocky gorges ('*Langádæs*'), each sending its small torrent to the plain. Narrow paths, visible at a great distance, wind up the slopes to the high-lying mountain hamlets. The vegetation is everywhere luxuriant.

In less than an hour we reach the village of *Paróri*, which, like the immediately adjoining village of *Mistrá* (quarters at the khan or in a private house), to the N., is surrounded by fine trees. An ascent hence of $\frac{1}{4}$ hr. brings us to the decaying mediæval town of **Mistrá*, above which rise the ivy-clad pinnacles of the ruined Franco-Turkish castle of *Misithras* (2080 ft.; p. 276). Taking a boy as guide, we proceed first to the quaint *Perileptos Chapel* and then to (10 min.) the *Pantanassa Church* (knock; fee), the terrace of which commands a fine view of the valley of the Eurotas. Thence we ascend through several gates, passing the *Anáktoron tēs Basilópoulas* (Princess's Palace) and the *Periodos tēs Basilópoulas* (Princess's Walk), to the gate of the castle, lying concealed on the N. side. The paths between the ruined houses and churches, which have recently been restored, are fatiguing. The interior of the citadel is in comparatively good preservation. It commands a beautiful view, especially by morning and evening light, across the whole plain of the Eurotas, with its long reach of river, its villages looking like large gardens, the surrounding mountains, and the abrupt gorge on the S. side. — On the way back from the *Anáktoron* we may visit the *Evangelistria Church*, the better preserved *Hagios Theodoros Church*, and the *Metropolis Church*. An ancient sarcophagus with Cupids, beside the Kouvali spring, and another with Bacchantes, near the Marmora spring, should also be noticed as we descend.

Ascent of *Taygetos*, $1\frac{1}{2}$ day, interesting and not difficult; the night is spent at *Anavryti* or in a shepherd's hut. — From *Mistra*, or from *Sparta* direct, the route leads viâ the villages of *Hagios Ioannes* (1070 inhab.) and (3 hrs. from *Sparta*) *Anavryti* (2530 ft.; 1400 inhab.), situated amidst luxuriant vegetation at the foot and on the slope of the mountain. From *Anavryti* we proceed past the spot known as '*Lakomata*', with some maize-fields, to the (4 hrs.) pass of *Varvara* (4590 ft.), where there is a shady spring and a shepherd's encampment. In $2\frac{1}{2}$ hrs. more we reach the foot of the pyramidal *Mount Hagios Elias*, the highest summit of the central *Taygetos* (7900 ft.), with a chapel on the top where an important festival is held in August on St. Elias's Day. — The above-mentioned pass may be reached in 4 hrs. from *Xerokampos* (p. 284), viâ the village of *Koumodata*, with a spring and a fine view.

From Sparta across Taygetos to Kalamata.

Besides the famous route 'through the *Langada*' described below (about 11, from *Trypi* 9 hrs.), there is a longer and less beautiful route leading past *Kastomid* (p. 286) and *Megali Anastasova* and down the gorge of the *Neden*. Both routes are difficult mountain-paths, the *Lang-*

being sometimes rendered impassable in winter by heavy snow-falls. The expedition through the Langada is conveniently combined with a visit to Mistra, as most of the professional agogiate, who regularly traverse the latter route with wine, oil, and silk-worm cocoons, live in Mistra or Trypi. It is advisable to devote the afternoon to Mistra and to spend the night at Trypi, taking care not to leave Mistra too late. Mules (10-12 dr.) are preferable to horses for riding.

From Sparta to (1 hr.) *Mistrá*, see p. 280. — A stony and difficult path leads through a wooded valley with rocky sides to the shady village of (1½ hr.) *Trypi* (850 inhab.), where satisfactory night-quarters may usually be obtained. A large cave in the vicinity is usually identified with the *Kaidás*, into which the Spartans used to hurl condemned criminals. — A more direct route diverges from the *Mistrá* road at the W. end of Sparta, and leads to the N.W. through fine orange-groves and over the little river of *Magoúla*. It afterwards passes the village of *Varsova* (on the right), with a view of *Mistrá*, and gradually ascends through olive-woods to (1¾ hr.) *Trypi*.

Trypi lies at the entrance of the imposing *Langada Gorge*, which is traversed by the *Trypidítko Potámi*, or upper course of the 'streamlet of *Magoúla*' (p. 280). This stream, which dashes from the rocks at the bottom of the gorge, is swollen by copious springs rising close to the path. The route through the gorge, which in contrast to this abundance of water is often even in spring quite dry, leads up and down hill, sometimes half-way up the steep limestone cliffs, sometimes in the narrow bottom of the valley with its occasional fine plane-trees. The path is so rough and at places approaches so close to the cliff, that riders have frequently to dismount.

At the end of the ravine, about 3 hrs. from *Trypi*, beside a *kata-vothra*, the first terrace of the valley begins, traversed by cool springs and covered with the considerable remains of a forest of Aleppo pines. Gradually ascending over hills of mica-slate and past several khans, we reach the (1 hr.) top of the ridge at a chapel of the *Panagia* (4250 ft.). Just before we reach it, we have a retrospect of the S.E. portion of *Taygetos*, with *Mt. St. Elias* (p. 281). Immediately in front of us extends a table-land, scored with ravines and dotted with verdant mountain-pastures, which gradually descends towards *Kalamata* in broad terraces and gently-sloping ridges. An inscription, still existing, marks the boundary here between *Laconia* and *Messenia*; the district is called after it the *Gramménē Pétra*, or 'inscribed stone'.

From the pass we descend, finally on the E. verge of the ravine of the *Daphnon*, to (1½ hr.) *Ladá*, a village embosomed in olive-plantations. Near the beginning of the descent we see for a short distance the sea at *Kalamata*, then the sea at *Pylos*. We then descend a well-watered ravine, and ascend the opposite slope, leaving the village of *Karvelli* a little to the left. The bridle-path now improves, and gradually ascends, generally skirting the edge of deep precipices. Rounding a mountain-spur, the path descends across a green plateau, and (2½ hrs. from *Ladá*) reaches the hamlet

of *Alonaki* or *Chania*. Close by, a little aside from the road, is a fine stalactite cavern called *Sto Vythisménō*. To the W. lies the picturesquely situated convent of *Velanidi*, near which various inscriptions relating to *Artemis Limnatis* have been discovered. This whole region used to be known as the 'Dentheliatic territory', and was the subject of endless contests between the *Lacedæmonians* and *Messenians*. After centuries of dispute the matter was decided by the Romans in favour of the *Messenians* (comp. pp. 276, 332).

We descend from *Alonaki* over carefully-tilled hill-slopes, enjoying a fine *View of the *Messenian* plain and the sea. Below we reach the broad bed of the ancient *Nedon*, which enters the *Messenian* Gulf at *Kalamata*. The town of *Kalamata* (p. 347), which we reach in 1½ hr. after leaving *Alonaki*, is concealed from view first by low tree-clad hills and then by its *Acropolis*.

From Sparta to Gytheion.

28 M. Carriage-road. Carriage in about 5 hrs., on horseback about 8 hrs. The drivers usually rest for several hours at the khan of *Tarapsa*. — An *Omnibus* plies almost daily (fare 8 dr.).

The road first traverses the populous and garden-like *Laconian* plain, above the orange-groves and dark cypresses of which rise the precipitous and massy sides of *Mt. Taygetos*. No villages lie directly on the road, but a few taverns are passed. We cross successively the streamlets of *Magoúla* and *Panteleémon* (p. 280) and a third stream (perhaps the ancient *Phellia*), formed by the union of the brooks of *Hagios Joánnes* and *Anavryti* (p. 281). The houses of *Riviotissa* stand on the banks of this last stream.

A little to the left, near the hamlet of *Tshaouíshi*, is the conspicuous hill of *Hagia Kyriakē* (1½ hr.'s ride from *Sparta*), with a chapel resting partly on ancient foundations. Since the researches of Col. Leake this neighbourhood has been regarded with considerable confidence as the site of the *AMYKLÆON*, or sanctuary of the *Amyklæan Apollo*, who was held in high veneration throughout *Laconia*. The recent excavations of the Greek *Archæological Society* (p. 94) have removed all doubt on the subject, while they have rendered it extremely probable that the *Amyklæon* was merely a sacred precinct without a temple. The *Amyklæon* belonged to the territory of *Amyklæ* (p. 284) and was connected with *Sparta* by a sacred road. Every summer it was the scene of a festival in honour of *Hyakinthos*, the son of *Amyklas* and the favourite of *Apollo*. Above his tomb stood an archaic statue of *Apollo*, surrounded by a richly decorated structure of *Bathykles*, the *Magnesian*.

To the S.E. of *Hagia Kyriake*, and on the same (right) bank of the *Eurotas*, several other hills are conspicuous. On one of these, about 2½ M. from *Hagia Kyriake*, are the remains of an ancient and of a mediæval tower. If, as has been conjectured, the ancient *Achean Pharis* (*Pharæe*) lay in this district, there can be little doubt that this hill is the spot.

A narrow water-course divides the hill in question from a smaller hill, on the summit of which is a slight indentation. This spot is the

site of a Tholos tomb, now usually known as the *Domed Tomb of Vaphiô*, which was examined by the Archaeological Society in 1889. Like the tomb at Menidi (p. 120), this structure is built of rough stone slabs, only the entrance to the tholos being constructed of larger blocks. Both the dome and the dromos were destroyed at an early period. The latter is 97 ft. long and 11 ft. wide at the back. The tholos proper, at the entrance to which is a sacrificial pit, is about 32 ft. in diameter, and its walls are still about 9 ft. in height. In the interior, towards the right side, was discovered a tomb hewn out of the rock and built up with small slabs. The National Museum at Athens (p. 99) now contains the weapons, vessels, ornaments, etc., which were found here and in the other parts of the chamber. The latter was covered with a layer of earth mingled with ashes. — Hence to the hamlet of Levka (see below), 20 min.

To the right of the road, about $4\frac{1}{2}$ M. from New Sparta, lie the villages of *Slavochôri* and *Mahmoud Bey*, on the site of the *Amyklæ* (*Amyclæ*) of the Achæans and Minyans. This city was one of the most important in Laconia before the foundation of the Doric state, and was not subdued by Teleklos and Timomachos until a comparatively late period. In the time of Pausanias (p. cx) Amyklæ was a mere village, with a 'Sanctuary of Alexandra', whom the inhabitants identified with Cassandra, the daughter of Priam. A number of architectural remains, for the most part of no importance, have been built into the numerous chapels (several now in ruins) of Slavochôri and its neighbourhood. The objects found seem to indicate that the sanctuary lay near Mahmoud Bey.

The hamlet of *Levka* lies $\frac{1}{4}$ hr. to the left of the road. In $1\frac{1}{2}$ hr. we cross the *Rasina* (*Erasinos?*), which also bears the name of the village of *Xerôkampos* (at the foot of Taygetos, about $2\frac{1}{2}$ hrs. ride from Sparta), where it is spanned by the broken arches of an ancient bridge. Ascent of Mt. St. Elias, see p. 281. The hilly table-land stretching from Taygetos, which we next traverse, is named *Bardounachoria*. The tower-like square houses, which look down here and there from the heights, are still very common in Maina (p. 263). The road ascends in numerous windings (retrospect of Sparta from the top) to the ($\frac{1}{2}$ hr.) *Khan of Tarapsa*. The village of that name is previously passed, to the right of the road.

Immediately beyond the khan the route to Skala and Mon-emvasia (p. 262) diverges to the left. To the left of this road lies the village of *Levêtsova* (1600 inhab.), near which, on the S.E. (between *Alai-Bey* and *Stephania*), are the porphyry quarries which belonged in antiquity to *Krokêae*. Farther on the road alternately ascends and descends. For a considerable distance Taygetos has looked as though it ended in a summit descending precipitously on the S., but as we proceed we perceive the link which connects it with the mountains of Maina and with Cape Matapan (p. 264). In $1\frac{1}{4}$ hr. we come in sight of the Laconian Gulf, the N. shore of which is formed by the plain of *Helos*, a name that has come down from antiquity. The chief place in the plain is *Skala*, on the Eurotas, 3 M. to the N. of its mouth. The scenery becomes less wild, and the hills become lower and more close together.

At ($1\frac{3}{4}$ hr.) a cemetery we reach the territory of Gytheion. A little before the town the site of the ancient city lies to the left, that of the sanctuary of Zeus Terastios by the cliff to the right.

Gytheion, see p. 263.

38. From Sparta to Megalopolis.

This excursion takes a full day ($11\frac{1}{2}$ hrs.), or, if the detour viâ Leon-dari be included, $1\frac{1}{2}$ day.

The route to Megalopolis coincides with that to Tripolitza, described in R. 36, nearly as far as the ($1\frac{1}{4}$ hr.) Kopanos bridge. We do not, however, cross the bridge, but ascend through the verdant valley of the Eurotas, skirting the base of the *Asimakis Hill*. On a rocky hill on the opposite bank are the remains of a double wall of polygonal masonry.

The track, on which ancient ruts are here visible, next passes close to a spacious rock-cavern, called *Phoûrnos*, or the oven ('furnace'), but its mouth in the moss-covered cliff is almost concealed from view by bramble bushes and the branches of a wild fig-tree. Some authorities place the grave of Ladas (see below) at this point; but its distance from Sparta (30 stadia = $3\frac{1}{2}$ M. or $1\frac{1}{3}$ hr.) makes it more likely to be the spot where Pausanias saw an ancient *Statue of the Adós*, or woman veiling herself. He describes this statue as a sacrificial offering of Ikarios, father of Penelope, who entreated her to remain with him as she was about to depart with Ulysses. Penelope, however, covering her blushes with her veil, here announced her desire to belong to her husband and not to her father.

The path continues to follow the river, the banks of which are thickly grown with willows, poplars, planes, and oleanders, with patches of mulberry-trees and maize. The bare mountain-slopes are dotted here and there with a few olive-trees. Near the river, to the left, about 1 M. from the Phoûrnos, is a large rock-tomb, known as *Mageiriá*, or 'the kitchen'. Traces of similar tombs also occur farther on, so that it is not improbable that the *Hellenikó*, a wall of masonry 20 paces long, close to the road and near a brook, may be the tomb of the runner and Olympian champion *Ladas*. The tomb, which is mentioned by Pausanias, was built at the public cost and lay about 60 stadia or $5\frac{1}{2}$ M. from Sparta, a distance which corresponds fairly with the spot in question. Abundant remains of brick-work testify to a more modern occupation of the structure.

The valley begins to expand a little about 2 M. farther on. Two gracefully formed hills, with chapels of *St. George* and *St. Demetrios*, rise to the right, above the left bank of the Eurotas. The ancient *Pellána* is usually supposed to have lain here, although no ruins have been discovered (p. 286). The water of the spring at the foot of the *Hill of St. George* is conducted in winter to a mill standing on the river. The bank is protected against erosion

by a wall of masonry about $4\frac{1}{2}$ ft. high. That this spring at one time supplied the town of Sparta is testified by the remains of a Roman or Byzantine aqueduct, which are found here and farther down the river (at the Kopanos bridge, p. 274).

We continue to traverse the pleasant plain, gradually ascending, crossing several brooks, and keeping generally at some distance from the river. On the mountain-slopes to the W. lie the villages of *Vordónia*, *Kastrí* (with a convent), *Kastaniá*, *Georgitsi* (1960 inhab.), and *Agóryani*, while to the E. of the Eurotas is *Konidítsa*. In $1\frac{3}{4}$ hr. we reach the *Georgitsínika Kalyvia*, beside which rises a copious spring among trees, with remains of an ancient coping. Some ancient and mediæval ruins have been found on the hill close by, and several old tombs in the plain. The name of this ancient place is, however, unknown, for *Pellána* (p. 285) is the only city in this district mentioned by Pausanias, and it lay 100 stadia or about 4 hrs. from Belemína, mentioned below.

About $\frac{3}{4}$ hr. farther, after we have quitted the course of the river, a second spring rises near the village of *Voutoukos*, which lies to the right of the track, and this also seems to have been carefully enclosed in antiquity, to judge from the ancient masonry under the neighbouring plane-trees. We then cross some hilly land bordering the Eurotas, traverse a small plain yielding wine and maize, cross the stream of *Longanísco*, which is often terribly flooded, and reach the base of the conspicuous conical hill of Chelmos. Here lies the *Khan of Chelmos* ($1\frac{3}{4}$ hr. from the spring at Voutoukos) belonging to the village of *Longanísco*, which lies to the W. among the mountains, 3 M. above the point where we cross the stream.

On the steep summit of *Mt. Chelmos* (2556 ft.), which may be ascended in 1 hr. from the khan, lie the well-preserved ruins of a mediæval castle, and the remains of a strong Hellenic polygonal wall, strengthened with numerous towers. The latter may be referred with almost absolute certainty to the ancient *Belemína* or *Belmina*, the border fortress of Laconia against the district of Megalopolis, as *Sellasia* (p. 274) was against Tegea and Argos. This strong position, the centre of many contests, recalls Ithome and Acro-Corinth. Numerous springs rise on the mountain-slope, varying in size according to the season, and uniting to form the Eurotas. *Kephálóvrysis*, the chief source, wells up on the N.W. slope.

The district around the sources of the Eurotas and Alpheios formed the ancient territory of *Ægytis*, so called after a long-vanished city, the site of which cannot be distinguished. Lying between the hostile cities of Sparta and Megalopolis, it was often the object of fierce contests in the later period of Greek history. The rugged mountainous region to the E. was the chief part of the district of *Skiritis*, which was at first Arcadian and afterwards Laconian.

The DIRECT BRIDLE-PATH to Megalopolis ascends from the Khan of Chelmos, following the telegraph-wires, to the village of *Skoræno*, and proceeds thence through the valley. At *Zaimi*, to the

left, the *Theioús*, one of the head-springs of the *Alpheios*, rises at the foot of the Tzímberou Mts. Thence the path leads viâ *Roútsi* and *Koukouta Aga* to (4 hrs.) *Megalopolis* (p. 289).

The ROUTE VIÂ LEONDARI is considerably longer. We pass the highest head-streams of the *Eurotas*, leaving the pastoral village of *Petrína* on a high ridge to the right, and ascend through several small ravines to (3 hrs.) the hamlet of *Voura*, which lies on a fertile plateau. The path then descends gradually to the upper valley of the *Alpheios*; and in $1\frac{1}{4}$ hr. more we reach *Leondári*, under the shadow of a ruined mediæval castle.

Leondári (1895 ft.: room and tolerable fare in the *Khan* of *Lagós*, bargaining advisable), a small town with 600 inhab., is first heard of in the 15th cent. A.D. and was at that time in the possession of the despot Thomas Palæologus. The town was captured in 1460 by the Turks, under whom it attained some importance. At the present time it produces considerable quantities of grain, wine, olives, and silk. The principal church, *Hagii Apóstoli*, in front of which stand two venerable and gigantic cypresses, was formerly used as a Turkish mosque; beside it are a minaret, now reduced to a modest bell-tower, and the Turkish cemetery. The interior contains the remains of a Byzantine floor-relief and a few ornamental tablets of the same period. — An ancient chapel at the N. end of the town is distinguished as the *Metropolis*.

The sharply defined *Acropolis*, surmounted by a few scanty ruins, is the last spur of Mt. Taygetos. It commands a lovely view of the whole plain of Megalopolis and of the sources of the *Alpheios*, which is formed by the union of the brooks *Karntón*, the modern *Xerillas* (to the W.), and *Theioús* (E.; p. 286). To the W. several massive mountain-chains rise one behind the other: the nearest is the *Lykæon* (p. 307), to the S. of which is a part of the *Tetrasi Mts.* (p. 315); to the S.W. is the sharp pyramidal *Hellenitza* (see below); and to the E. Mt. Tzímberou (p. 289).

FROM LEONDARI TO THE KHANS OF MAKRIPLAGI, $2\frac{1}{4}$ hrs. We cross the *Xerillas*. To our right is the hill of *Samdra*, near which lie the scanty ruins of the Byzantine-Frankish town of *Veligosti*, which, like *Nikli* (p. 271), was one of the most important towns of Arcadia in the middle ages. To our left rise the spurs of the *Hellenitza* (4255 ft.). Beyond ($1\frac{1}{4}$ hr.) *Kourtiaga* we mount the barren and sparsely-wooded hills to ($\frac{1}{2}$ hr.) the highest point of the route, where we have a view of Ithome (p. 360). To the N. lies the *Makriplagi Pass* (see p. 290). — We then descend to ($\frac{1}{2}$ hr.) the *Khans of Makriplagi* (p. 290).

From *Leondari* to *Phigalia*, the route leads viâ *Kotzitrídi*, over the *Alpheios*, and viâ the villages of *Deid-Bey* and *Cheremi* ($1\frac{3}{4}$ hr.). Thence to *Phigalia*, see p. 314.

The route to Megalopolis diverges to the left from that to *Tripolitza* (8 hrs., viâ *Frankovrysis*, p. 288), crosses the *Theioús* (see above), and traverses the smiling plain. $2\frac{1}{4}$ hrs. *Megalopolis* (see p. 289).

39. From Tripolitza to Kalamata via Megalopolis.

2 days. Carriage-road. 1st Day. From Tripolitza to *Megalopolis*, 6½ hrs. — 2nd Day. From Megalopolis to *Methgala*, 8¼ hrs., and thence by train to *Kalamata* (p. 347).

Tripolitza, see p. 270. The Arcadian capital soon disappears from view. To the left is the ridge known to the ancients as *Kresion*, which divided the territories of Tegea (p. 271) and Pallantion (see below). The road presently begins to ascend. First on the right, then on the left is the new railway from Tripolitza to Diavolitsi, now under construction. In ½ hr. we reach a bare table-land, scored with numerous broad river-beds running in the direction of the Taka plain (p. 272). To the right is a mediæval aqueduct conveying water from the mountains of Valtetzi to Tripolitza. In ½ hr. more we pass the village of *Bolëta* on the right, and in 10 min. more reach a wayside tavern. On a conical green hill, about 1½ M. to the left of the road, included with the neighbouring heights under the name of *Kravari* (3670 ft.; the classic *Bortion*; p. 272), lie the scanty ruins of *Pallantion*, the home of Euandros or Evander. This mythical personage was fabled to have led a colony to the Palatine Hill at Rome before the Trojan War, so that the Romans under the empire regarded Pallantion as their mother-city, and Antoninus Pius rebuilt and repeopled the town.

The road now runs uphill and makes a wide curve to the right round a lateral valley. The (¾ hr.) summit of the pass of *Kalogero Vouni* (2625 ft.; 'Mount of the Monk') affords a beautiful retrospect of the valley of Tripolitza. We descend gradually into the swampy, maize-covered *Plain of Frankovrysis* (the *Asean Plain* of the ancients, from the town of Asea), bounded on the E. by the *Kravari Hills* (see above) and on the S. by the *Tzimberou group*. To the left, in the distance, is *Taygetos*.

We pass another wayside tavern and reach (1 hr.) the copious springs and *Khan of Frankovrysis* ('Springs of the Franks'; (2145 ft.; 3 hrs. from Tripolitza). The ancients believed that there was an underground communication between the Asean springs and the higher-lying *Katavothra* of Taka (p. 272) and with the sources of the *Alpheios* (Thelous; p. 286) and *Eurotas* (p. 287), which appear much lower down on the S.E. slope of the *Tzimberou range* (p. 289). The former supposition is certainly erroneous and probably the latter is also. The water of the Asean plain has a visible outlet (to the *Alpheios*) only after heavy rain. — The ruins of *Asea*, once the mistress of the whole plain, lie between the above mentioned khans, on a precipitous, truncated mountain cone (the modern 'Palæokastro of Frankovrysis') to the right. On the slope towards Frankovrysis are some imposing fragments of the polygonal wall (10½ ft. thick) of the lower town, visible from the road.

Farther on, to the right, are the villages of *Kondréva* and *Alfka*, the latter near the site of *Athenaeon*, where there was a temple of

Athens. The road crosses several brooks by means of stone bridges and gradually ascends past the ($1\frac{1}{2}$ hr.) *Kalyvia Valtetsika* to (35 min.) the pass (2425 ft.) between the *Tzimerou Group* (4105 ft.) and the hills to the N.W.

Thence the road descends to the right along the slope. As we proceed we gradually obtain a view over the populous plain of Megalopolis, which extends from Leondári (p. 287) to Karytæna (p. 306), a distance of about 14 M., with a breadth of 6 M. In the centre lies the capital, Megalopolis; to the S. rises the finely-shaped Hellenitza range (p. 287); to the W. are the Tetrasi mountains (p. 315), with the ancient Lykæon (p. 307) to the N.; and to the right of the last, beyond the low hills on which stand Karytæna and its castle, are the Klinitza Hills (p. 302). We descend in numerous windings to the plain (50 min. from the summit of the pass), pass between the villages of *Stálesi* (N.) and *Tsotipaga* (S.), and reach (35 min.) —

Megalópolis or *Sinanó* (1400 ft. above the sea-level; 1200 inhab.), where we pass the night in the 'xenodochfon' (1 dr.). Most of the houses are arranged round the chief square. Several of the inhabitants possess ancient vases, coins, etc.

The ancient *Megalopolis* (the Latin form of the Greek ἡ μεγάλη πόλις), the youngest city of free Greece, owed its existence to the Thebans, who had been strengthened by their victory at Leuktra (p. 172), and especially to the influence of Epaminondas. As in the case of Mantinea (p. 292) and Messene (p. 348), so here also, in W. Arcadia, this statesman united numerous scattered communities and induced them to found one strong common city, so as to be able to defy the power of Sparta. Tegeans, Mantineans, Parrhasians — in all about 40 communities — are named as the founders or colonists (οἰκισταί). A Theban army protected them while they built their girdle wall, which had a circuit of 50 stadia ($5\frac{1}{2}$ M.) and appears to have been constructed of stone masonry below and of brick above. In 338 B.C. *Aristodemus* of Phigaleia, surnamed the 'Upright' on account of his energy and impartiality, obtained the command of the city, and victoriously repulsed the attacks of the Spartans. Succeeding attacks by the same foe in 350 and by the Macedonians in 318 were equally unavailing. But in 222 Megalopolis fell before the relentless enemy. Kleomenes III., the Spartan king, made himself master of the city by treachery and levelled it with the ground; only about two-thirds of the inhabitants succeeded in escaping to Messene, under the lead of the brave *Philopoemen* (b. at Megalopolis in 252; d. 183 B.C.). The speedy rebuilding of the town after the battle of Sellasia (p. 273) was unable to restore its former importance. Wide spaces within the walls remained under the plough. The town, however, existed until the time of the Roman empire. — *Polybius*, the famous historian, was born at Megalopolis in 204 B.C. (d. 122 B.C.).

With the help of the description of Pausanias and an examination of the site, we are able to form an idea of the position of the various quarters of Megalopolis with an exactitude possible in but few other cases. The ancient town extended to the N. of the present Sinano, on both sides of the *Helisson* (p. 301), which here flows through the plain. If we follow the new Karytæna road to ($\frac{1}{4}$ hr.) near the large bridge over the Helisson, we have *Megalopolis* on the left, and the earlier *Orestia* on the right. The excavations of the British School (p. 36) in both have thrown important light on the construction of ancient theatres (comp. p. 53).

At a little distance to the left lies the **THEATRE**, dating essentially from the 4th cent. B.C., built against the first hill. The auditorium, turned towards the river, was formed partly by artificial embankments and is the largest in Greece. Its diameter is about 475 ft. The lower parts of the rows of seats are in good preservation; the first row has a continuous back, on which appear the names of the phylæ of a late period. Each end of the oval is supported by strong walls of carefully hewn masonry, battering somewhat at the top. The orchestra, which consists entirely of earth, is surrounded by a deep channel or canal. The theatre had no *paraskenia* (comp. p. 53), but remains of a stone *proscenium* have been found. About 20 ft. behind the latter is an interesting massive substructure, which originally supported a colonnade 20-25 ft. in height, and formed the front wall of the extensive stage. The actors appeared in front of the colonnade. — A few faint outlines of the *Stadion* may be traced to the E. of the theatre. The spring rising here was dedicated to Dionysos, whose temple, destroyed by lightning, adjoined the *Stadion* on the E. The *Therastion* or town-hall (named after its founder), in which the 10,000 delegates from all Arcadia assembled, lay to the W. of the theatre, but no remains of it are extant.

On the opposite bank of the river several buildings have been exhumed, including the *Temple of Zeus Soter*, the divisions of which are clearly distinguishable, and farther on the *Colonnade of Philip*, which lay on the N. side of the market-place. Two brooks enter the river. The second of these (now called *Koûmasi*) is the ancient *Bathyllos*, flowing past the hill on which stood the *Temple of Hera Teleia*. The ruined cella of the *Temple of Athena Polias* may be made out to the N.W.

From Megalopolis to *Sparta*, see R. 38; viâ *Karytaena* and *Andritsaena* to *Olympia*, p. 305; viâ *Phigaleia* and *Samikon* to *Olympia*, p. 311.

Quitting Megalopolis we cross the *Xerillas* (p. 287) beyond *Agíás-Bey*, turn to the S.W., leaving *Dedé-Bey* (p. 287) on the right, and proceed towards the chain of hills which unites the *Tetrasi* (p. 315) and *Hellenitza* (p. 287) mountains. At the point where the mountains begin to be higher, not far from the hamlet of *Pan-agiti*, is a mass of ruins, perhaps those of the ancient *Kromos* or *Kromnos*, from which the surrounding mountain-district took the name of *Kromitis*. Thence we proceed, past a spring rising at the foot of a sharp-pointed rocky hill, to the *Makriplagi Pass* (1970 ft.), the main channel of communication between Arcadia and Messenia. On the slope beyond the pass we reach the **Khans of Makriplagi**, also known by the name of *Dervéni*, or 'pass' (3¼ hrs. from Megalopolis). Hence to *Leondári*, see p. 287.

Copious springs, watering thick groves of mulberry-trees, unite here to form a little streamlet, along which the road descends to the plain. To the left, opposite, is the village of *Souli*. We cross the stream at the foot of the mountain, near the *Khan of Sakona*.

A bye-path ascends to the left from Sakona to the (1½ M.) *Palaeokastro of Kokla*, where there are both ancient and mediæval ruins. The former probably belong to the town of *Amphelia*, captured by the Spartans in the first Messenian War. W. Vischer takes the mediæval fortification for *Gardiki*, where the inhabitants of Leondári in vain sought a refuge from the Turks in 1460. — Another side-path leads to the right, viâ the villages of *Philiá* and *Trypha*, to the so-called *Hellenikó* (p. 353).

Our road now traverses the 'upper' Messenian plain (7 M. long, 3½ M. wide), which, hardly inferior in fertility to the vaunted 'lower' plain itself (p. 349), was named after the town of *Stený-klaros* (p. 349), the site of which was unknown even to the ancients. This fertile and well-watered expanse, sheltered from the N. and E. winds by screens of lofty hills, is covered with luxuriant groves of orange-trees, fig-trees, olives, and mulberries, interspersed with a few date-palms. The vineyards and corn-fields are surrounded with impenetrable hedges of cactus; and in the villages the aloe attains the dimensions of a tree. We pass successively through the villages of *Ali-Jelebí* and *Spanochóri* to (3½ hrs. from the Khans of Makriplagi) *Meligala* (p. 353).

Railway from *Meligala* to *Kalamata*, see p. 353. *Tsepheremini*, the second station, is the starting-point for the excursion to Messene, see p. 348.

40. From Tripolitza to Ægion on the Corinthian Gulf.

This route requires 4-5 days. FIRST DAY. From Tripolitza by *Mantineia* to *Levidi*, 4½-5 hrs., exclusive of halts. — SECOND DAY. Viâ *Orcho-menos* to *Pheneos*, 7¼ hrs. — THIRD DAY. To *Solos*, 5 hrs.; walk to the point of view opposite the falls of Styx, 2 hrs.; if practicable, first part of the ascent of Chelmos. — FOURTH DAY. To *Kalavryta* 5-6 hrs., or, including the ascent of Chelmos, about 10 hrs. — FIFTH DAY. To *Megaspēlæon* 2¼ hrs., and thence to *Ægion* 6 hrs. — Travellers who content themselves with a hasty glance at the Falls of the Styx may push on the same evening from *Solos* to *Megaspēlæon*, by the direct route described at p. 293, and so save one day. But the longer tour is preferable. — A railway is being built between Ægion and Kalavryta.

Tripolitza, see p. 270. The broad road brings us in about 1 hr. to the ridge of hills running from W. to E. which formerly divided the territories of Tegea (p. 271) and Mantinea. Not far off are the humble village of *Bedéni* and a ruined *Chapel of St. Nicholas*. After continued rain the water from the higher-lying plain of Tegea flows through a narrow defile into the marshy bottom of the unhealthy Mantinean plain. The regulation of the water in this course seems to have been one of the chief sources of the continual strife between the two towns.

At the top of the ridge, which is now usually called *Mytika*, the road contracts to a narrow field-path. Tripolitza soon vanishes from view; in front of us stretches a green vine-bearing plain, containing no regularly inhabited village, but only houses used at the time of the vintage. This is the territory of the ancient Mantinea, the ruins of which lie at the foot of the conical Gourzouli, in so low

a situation that we do not see them until we are close upon them. To the right rises the abrupt S. spur of the *Alesion* (p. 293), visible even from Tripolitza. The Acropolis of Nestane (p. 293) is also seen. The hill of Mytika is generally taken for the ancient *Skope*, to which Epaminondas, mortally wounded at the battle of Mantinea, caused himself to be carried, in order to die in view of the field of victory. His tomb existed until the time of the Roman empire. Hadrian erected a second memorial stone, beside the ancient stele, which bore an epitaph in the Bœotian dialect. A sanctuary of *Zeus Charmon* also stood in the neighbourhood. There are, however, no data as to whether these points should be looked for here or in the plain itself. The whole district was covered in antiquity by an oak-forest called *Pelagos*.

THE BATTLE OF MANTINEA was fought in the beginning of July, B.C. 362. After a vain attempt to make himself master of Sparta by surprise, *Epaminondas* (p. 349) resolved to court the decision of open battle. With his army of about 30,000 men he marched from Tegea in a N.W. direction through the forest of *Pelagos*, passing Mantinea in order to deceive the enemy. Suddenly halting, however, he wheeled round and advanced again towards Mantinea. His principal troops, the Thebans and Arcadians, were drawn up in wedge-shaped formation on the left wing, the right was formed of the Eubœan auxiliaries and a few mercenaries. The cavalry covered his front. The right wing of the enemy was held by the Mantineans, next to them were the Lacedæmonians, Eleians, and Achæans, and on the left wing fought the Athenians — in all a little over 20,000 men. The impetuous onset of the Thebans pierced the phalanx of Mantineans and Spartans; and the battle was decided almost before it had been begun. But success was dearly bought by the mortal wound of the Theban general, who had too boldly pressed into the thick of the fight (see above).

Mantineia was also the scene of a battle in B.C. 418 (see below), and in B.C. 206 of the sanguinary victory of the Achæan general *Philopœmen* (p. 239) over the Spartans, who were hostile to the Achæan League. *Philopœmen* slew the Spartan leader, the 'tyrant' *Machanidas*, with his own hand.

The road follows the generally dry bed of the brook for some distance, at first through fields of corn and maize and afterwards through vineyards. In 1 hr. (fully 2 hrs. from Tripolitza) we reach the streamlet of *Ophis*, across which a bridge leads to the ruins of the ancient Mantinea or Mantineaia, now called *Palæopolis* (2065 ft.). To the N. rises the *Hill of Gourzouli* (p. 291), on which lay the original Mantinea, and which in later times, under the name of *Ptolis* (i.e. *Polis*, old town), was used as a refuge in the event of unsuccessful war.

The original foundation of Mantinea is traced back to *Mantineos*, a son of *Lykaon* (p. 308), i.e. to the earliest period of Arcadia. In the Persian Wars, 500 Mantinean hoplites are mentioned among the Grecian forces at Thermopylæ (p. 199). The city in the plain was built at a later date and was the result of the union of several rural communities, at the instigation of the Argives, who desired to have a counterpoise to Tegea (p. 271), now wholly on the side of Sparta. The position of Mantinea on the low pass between Arcadia and Argos made it a centre of traffic, in a country the rest of which was devoted to agriculture and cattle-rearing. Its early commercial prosperity led to the adoption of a democratic constitution. An attempt of the Mantineans to obtain possession of the district of the Parrhasians and their adhesion to the Argive-Athenian

League involved them in strife with Sparta. A decisive battle was fought in B.C. 418 under the walls of Mantinea, when the Spartan King Agis defeated the united Argives, Athenians, and Mantineans, and restored Sparta's hegemony in the Peloponnesus. Fresh contests with Sparta and the taking of Mantinea by King Agesipolis, who destroyed the brick-walls by causing the Ophis to overflow its banks, brought about the complete desertion of the town in B.C. 385. The battle of Leuktra (p. 172) rendered its rebuilding possible. The desire for independence next led the citizens, who hesitated to join the Arcadian League, to prefer alliance with the Spartans, whose defeat, however, they shared at the second battle of Mantinea (p. 292) in B.C. 362. Its opposition to the Achæan League led to the taking of the city by the Achæans and their ally Antigonus Doson (B.C. 222; comp. p. 276) and to the second dissolution of the community, which henceforth existed only as an Achæan colony, under the name of *Antigonica*. The old name was at length restored by Hadrian.

The ruins of the town as we now see them date mainly from the middle of the 4th cent. B.C. Of the *City Walls* little more than the three lower courses have been preserved; but their whole extent, almost 3 M. in all, may still be traced, with 122 round and square towers, standing at intervals of 85 ft. The Ophis flowed round the walls by way of moat. The masonry of the towers is more regular than that of the wall itself; their upper portions were built of brick. Eight gates may still be distinctly recognized, including the S. gate called *Xenis*, by which the road from Tegea entered, the Orchomenian gate on the N.N.W., and a N.E. gate through which led the road to the spring *Melangeia*, near the village of *Pikérmi*, connected with the town by an aqueduct, and on to the Argive mountain-passes. Only the scantiest traces are now visible of the large public buildings or of the splendid temples adorned with statues by Praxiteles, Alkamenes, and other famous masters. A few remains of the *Theatre* still exist amid the tilled land that occupies the site of the city, including part of the foundation of the rows of seats facing the E., a few tiers of the seats themselves, the orchestra, and the stage-walls. Excavations carried on by the French School (p. 94) in 1888 have also revealed remains of the *Gymnasium*, with a semicircular edifice connected with it, foundations of a temple, and other relics. The more important objects discovered have been removed to Athens, the others to Tripolitza.

The hill to the E. of the town, named *Aleston*, shuts off a small side valley from the main plain. This is the so-called 'Fallow Field' (τὸ ἀργὸν πεδῖον), the waters of which have no outlet except through a *katavothra* (p. 286). At the S. end of the 'Fallow Field' rises a hill bearing the ruined town of *Nestine*, near the modern *Tsipianá*. The road from the Melangeia Gate passes to the N. of the Fallow Field and then divides into the 'Prinos Road' (ὁδὸς πρίνου, so called after a prickly oak), to the N., and the steep 'Stair Road' (ὁδὸς κλίμακος), now named after the 'Portes'. By either of these road Argos lies about a day's journey from Mantinea.

In bye-gone days, when the drainage of the plain was better, owing to the *katavothras* opening in the mountains, and when Mantinea, 'the lovely city', was surrounded by well-tilled fields, two roads led hence to the territory of Orchomenos. At the present day the whole country has become a swamp, and travellers are compelled to make a detour by the hills on the W.

In about $\frac{3}{4}$ hr. after crossing the bridge over the Ophis we reach the large double-village of *Kapsia*, whence another track leads to the W. to *Alonístena* and the ruins of *Methydrión* (p. 304). We then turn to the N.W. into the ancient *Plain of Alkimédōn*, a lateral valley bounded on the W. by the massive and pine-clad heights of *Maenalon* and *Ostrakina*. A ride of $1\frac{3}{4}$ hr. brings us to the town-like village of *Levidi* (2770 ft.; 2000 inhab.), the modern capital of the upland basin of Orchomenos, where quarters may be found in private houses or in one of the larger *Magaziá* (dear). *Levidi* lies on a site which perhaps was that of the ancient *Elýmía*, at the W. end of the range of hills called *Anchisia* by the ancients, bounding the Mantinean plain on the N. The neighbouring Panagia chapel may be regarded as the successor of the ancient temple of Artemis Hymnia, which was highly venerated as the common sanctuary of the Mantineans and Orchomenians.

Beyond *Levidi* we descend, and then ascend again along the N.E. side of the Orchomenian valley to the (1 hr.) pastoral village of *Kalpáki*, which lies on the slope of the loftiest Acropolis in Greece, surmounted by a mediæval tower and the ruins of Orchomenos. — From *Kalpaki* to *Dimitzana* via *Magoulyana*, see p. 304.

The Arcadian *Orchomenós* (3070 ft.), appearing also in the local form *Erchomenos*, was in early times, according to legend, the mistress of the greater part of Arcadia. The citizens took part in the battles of Thermopylæ and Platæa, and until the Peloponnesian war were governed by kings of the family of *Elatos*, the 'fir-man'. The importance of the town declined in later times. The ascent from *Kalpáki* to the summit ($\frac{1}{2}$ hr.) passes three distinct lines of fortification. The lowest of these, built in a regular horizontal style, dates from the later city as Pausanias (p. ox) saw it, when the inhabitants dwelt more on the slopes and nearer their fields. The second wall was built in the Cyclopean style, but carefully finished. A similar wall is found at the top (where there is a flat space of considerable size), surrounding an upper citadel and now connected with the mediæval tower. The view extends far beyond the Orchomenian territory; to the N.E. are the mountains round the Stymphalian lake; to the N., where the Acropolis is most precipitous, the marsh approaches to the foot of the hill itself; to the E. is a narrow gorge through which the waters of the S. Orchomenian plain flow to the lower N. half, by means of a 'charadra' or torrent; beyond rise abrupt cliffs, the *Trachý* ('rugged') of the ancients, now crowned with a mediæval watch-tower. A third tower of the same sort stands at the base of the hill of Orchomenos, to the N.W.

From *Kalpáki* we proceed along the S. slope of the Acropolis, passing the *Chapel of Hagios Georgios*, to (25 min.) the village of *Rotúsia*, through which leads the usual road to the N. plain of Orchomenos. Near the chapel are some ruined walls connected with the second line of fortification. The plain, especially in the centre,

continues marshy until far on in summer. In the W. part of it, which anciently belonged to the town of *Kaphyæ* (the ruins of which lie near the village of *Chetousa*, 6 M. to the S. of Kalpáki), is a *katavothra* (p. 187), now nearly filled up. Our way lies through the E. part of the plain, passing the *Tenean Springs* and massive cliffs, and then enters a wooded ravine. After passing some shepherds' houses we reach (2 hrs.) the hamlet of *Bedenáki*. We then proceed through a bleak hilly district, between *Mt. Skiathis* (modern *Skipiesá*; 6330 ft.) on the right and *Mt. Oryxis* (modern *Saitta*; 5950 ft.) on the left, and descend through a picturesque gorge to (1 hr.) *Gouyóza*, a village pleasantly situated on the S. bank of the Lake of Pheneós.

The Lake of Pheneós (2440 ft. above the sea-level), the water of which is generally of a deep blue colour, is now about 9 sq.M. in area. It is bounded on the S. by Mts. Skiathis and Oryxis, already mentioned; on the W. by the massive *Penteleia* (6930 ft.), now called *Dourdouvína*; on the E. by the *Gerónteion* and farther on by the picturesquely shaped *Kyllēnē* (p. 239), now called *Ziriá*, and seldom quite free from snow. The lake owes its existence mainly to the fact that its water finds only a limited means of exit in the *katavothræ* (p. 187) near *Gouyóza*, at the base of the mountains at its S. end. The stream formed by the *katavothræ*, the ancient *Ladon* (now called *Rouphía*), flows past the W. slope of the same mountains. The chief feeder of the lake is the *Phoniátiko Potámi*.

In antiquity the greater part of the valley was occupied by a fertile plain, across which the little river was conducted to the *katavothræ* by means of an embanked canal $7\frac{1}{2}$ M. long. This vast undertaking was ascribed to *Hercules*, who is said to have spent a part of his youth here, after he was expelled from *Tiryns*. Details about the entire district are to be found in the geography of *Strabo*, who took them from *Eratosthenes* (d. 194 B.C.). At the time of *Pausanias* the valley was dry, though the river no longer flowed in the artificial canal, but in a course it had made for itself. In modern times we hear of an inundation in the 18th cent., which led to the abandonment of the convent of St. George (p. 296). The present century has seen two changes in the state of the valley. At first it was almost entirely under cultivation, but during the War of Independence it transformed itself once more into the bed of a deep lake, which for some years after 1832 steadily decreased in size. At present the efflux and influx balance each other. A change in the interior of the mountains, such for example as would result from an earthquake, might lead either to a sudden draining of the entire lake or to a very large increase in its volume.

The *Oryxis* or *Saitta* mountains descend precipitously toward the lake. The bridle-path leads high up along the E. bank, but is at first so narrow that two riders can scarcely pass each other. Differently coloured marks on the rocks denote the varying levels of the water. After about 1 hr. the path descends into a small riparian plain and leads past a spring to the ($2\frac{1}{4}$ hrs. from *Gouyóza*) village of *Moustá*. We then proceed through fields of maize and vineyards, passing *Misanó*, to (35 min.) the broad bed of the *Phoniátiko Potámi* or stream of *Phoniá* (the classical *Olbios* or *Aroánios*), which

we cross. We leave the *Palaeókastro of Pheneos*, with a *Chapel of Hagios Stephanos*, to the left, and ascend in 35 min. more to the *Kalyvia of Phoniá*.

About 1 hr. to the N.E. of this point, and about $\frac{3}{4}$ hr. to the N. of Misanó, lies *Goura*, the capital of the district, where hospitable quarters may be found at the house of the demarch, an accomplished physician. The Kyllene may be ascended in one day from Goura (comp. p. 239).

The Kalyvia village, now officially named **Pheneós** (good khan in the Platia) is considerably larger than *Phoniá* proper, which lies higher up. It is embosomed in trees. The little town of 'Pheneós', situated above the N. verge of the valley, has always been the capital of the territory now occupied by the lake and of the surrounding mountains. According to the description of Pausanias we should look for it on the summit of *Hagios Elias*, to the W. of the present Pheneós, but only a ruined chapel and the remains of mediæval fortifications are to be seen there. But the hill now called the *Palaeókastro of Pheneós*, with a fragment of a polygonal wall and other ancient mural remains, $\frac{3}{4}$ M. below the Kalyvia, is more probably the site or the ancient town. In ancient times Pheneós was the seat of a temple of Artemis Heurippa, which Ulysses was said to have founded, because he discovered his lost horses here.

FROM PHENEÓS TO NEMEA, 10 hrs. We follow the above-described route to Misanó, and there turn to the E. and ascend to a saddle between *Gerontion* and the Skiathis Mts. to the S. (p. 295). We next cross a barren hilly tract to *Kionia* ($\frac{3}{4}$ hrs. from Pheneós), with the picturesque ruins of a mediæval castle. About $\frac{3}{4}$ M. to the S., on a lake of its own name, are the ruins of the old town of *Stýmphales*, including considerable remains of the polygonal enceinte of the citadel and the foundations of two temples. The lake (1930 ft.), now only about $\frac{3}{4}$ sq. M. in area, owes its existence to conditions like those at Lake Pheneós. It was the abode of the man-eating birds with brazen claws and feathers, the destruction of which formed the fifth labour of Hercules. The water which flows out of the lake by a *katavothra* at the foot of the mountain to the E. re-appears at the mills of Argos (p. 268), after an underground course of 22 M. Attempts are now being made to drain this lake, and to conduct the water to Athens. — The best route for the rest of the journey leads via *Botisika*, leaving the ruins of *Phlious* to the left, to *Hagios Georgios* (about 4 hrs.), where we may spend the night. Thence via *Nemea* to the railway-station of that name, 2 hrs.; see p. 241.

The route to Sôlos (5 hrs.) crosses the ridge above Pheneós and then descends into a vine-covered valley, where a small domed chapel is said to mark the site of the *Convent of St. George*, before it was forced back by the inundations of the lake in the 18th century. The convent now stands 1 M. farther on (50 min. from Pheneós), at the foot of *Mt. Krathis* and on the other side of a brook shaded by plane-trees. Fine view.

Farther on we proceed through fragrant woods of firs and other trees and past numerous springs, and in $1\frac{1}{2}$ hr. reach the top of the ridge of *Mt. Krathis* (4745 ft.). We then descend, following the course of the *Zarouchla*. The first gradually give place to thick groves of planetrees. In 1 hr. more we reach *Zarouchla* (3330 ft.), a part of which, *Kato-Zarouchla*, lies on the right bank. On the same bank

lies *Hagia Varvára*, below which we pass in 25 min. more. Near the village of *Vounáki*, at the base of the steep rocky hill of *Kataphygia*, 40 min. farther on, we again cross the brook. Beyond this point we ascend for $\frac{1}{2}$ hr.

At the foot of the *Hill of Hagios Elias*, which is an interesting field for the botanist, the *Styx* and the *Zarouchla* brooks unite to form a stream, known to the ancients as *Krathis* (p. 239). On the slope of the hill lies the prosperous village of *Solos* (ὁ Σόλος; 3435 ft.), where travellers usually spend the night in one of the *magazía* or in a private house. We here obtain a fine view of the massive *Chelmos*. To the N. lie the villages of *Mesorógi* and *Peristéra* (p. 298), which along with *Solos* are known as *Kloukinaes*. One of these three villages must represent the ancient *Nonakria*, after which the entire district was named in antiquity.

The walk to and from the point on the slope of Mt. *Elias* which affords a good view of the *Falls of Styx* takes 2 hrs. Opposite us rise the lofty and precipitous cliffs of the huge *Chelmos* (p. 298). The thread of water descends from one of these (650 ft. high), against a background of dark moss, which has earned for the brook the name of *Mavronéri*, or 'Black Water'. At the bottom of the cliffs the water loses itself in a chaos of scattered rocks. It is only at the time of the melting of the snow that the fall attains any size. It owes its reputation less to its own beauty than to the legends of the ancients, who saw in the barren mountain-tract around and in the icy coldness of the stream an image of the underworld, and so used the name in their representations of the abode of the departed.

The way thence to the foot of the fall is [very fatiguing and adds 8 hrs. to the excursion. A guide is indispensable. We cross the brook, traverse a long range of hills on the left bank, and finally clamber over numerous fallen rocks to the spot where the falling water is collected in a rocky basin. The air is icily cold. An incautious draught from the basin might be dangerous, and it is easy to understand the exaggerated assertion of the ancients that the water itself was deadly. The spray of the waterfall assumes beautiful rainbow tints at midday and reminds us of Hesiod's conceit that *Iris* with a golden vessel fetched from the *Styx* the water by which the gods swore the inviolable oath. — The summit of the *Chelmos* (p. 298) may be reached hence in about 2 hrs. by a route leading to the S., at first over a precipitous slope ('*Plaka*'), then through an easier upland ravine.

The ascent of *Chelmos* (about 4 hrs. from *Solos*; guide necessary), which may be combined with the continuation of the journey to *Kalávryta*, is highly interesting. As the view is finest at sunrise, travellers should start from *Solos* in the afternoon and pass the night in one of the shepherds' huts ('*stáni*') on the *Xerokampos*. In 10 min. the route crosses the *Styx* by an arched bridge of stone, and ascends the slope to (25 min.) the village of *Gounariónika*, above which we observe the fortified entrance of a cave held by a few Greeks against the Turks in the War of Independence. We ascend farther in zigzags. In 1 hr., beyond a sharp ridge (5660 ft.), we reach the barren and stony table-land of the *Xerokampos* (hence

to Kalavryta, see below). We soon come upon one of the summer-huts of the herdsmen, where the will to be hospitable must to some extent be taken for the deed. Provisions and wraps must be brought from Solos, so that if necessary the night may be spent in the open air.

At the first streak of dawn we start on foot for the summit (about 2 hrs.), the horses being left with the herdsmen. The path traverses a gorge, which the snow hardly leaves even in summer, and then mounts by fatiguing goat-tracks, over a low hill and a ridge commanding a view of the profound ravine of the Styx, to the horse-shoe-formed arête which lies only a little lower than the four summits of **Chelmos*, the ancient *Aroúnia* (7725 ft.). The nearest peak (7680 ft.) lies at the N. end of the W. horn of the horse-shoe; the highest (7725 ft.) in the innermost angle. Near the latter are the summer huts of the herdsmen of *Maseika*, a village lying to the S. of Chelmos. The view embraces almost the whole of Greece and is not inferior to that from Parnassos.

The insular character of the Peloponnesus presents itself with wonderful distinctness. *Erymanthos* (p. 30) is seen with great clearness to the W., with the plain of Patras to the right of it and the coast-line of Mesolonghi; to the N.W. lies the *Panachaikon* (p. 322) or coast-plain near Ægion; to the N. the long Gulf of Corinth; to the E. *Kyllene* (p. 239); to the S.E. the *Artemision* (p. 242) adjoined by the *Parnon* (p. 267); to the S. the *Maenalon Mts.* (p. 294); and other mountains of Arcadia, and in the extreme distance *Taygetos* (p. 281). In N. Greece (named from W. to E.) rise the serrated Ætolian Mts., the *Kiona* (p. 150), the finely formed *Parnassos* (p. 157), the broad-backed *Heltkon* (p. 167), the dark *Kithaeron* (p. 175), and the sharply defined mountains of Attica. Athens is concealed by the Kyllene. More in the foreground stands the Megarean *Gera-nia* (p. 149), like a huge pyramid fallen into the sea, dividing the Corinthian and Saronic Gulfs.—Ascent of the Chelmos from Kalavryta via *Soudena*, see p. 299.

FROM SOLOS TO MEGASPELÆON, by the direct route. We descend the valley of the Krathis, pass the neighbouring villages of *Mesorotigi* and *Peristéra* (p. 287), and then traverse a barren mountain-region. As the distance is only about 4 hrs., Megaspelæon can be reached by this route in one day from Pheneós (p. 296); but travellers must make sure that the agogiat is well acquainted with the way, which may easily be missed. Care should also be taken to reach the convent before sunset, as admission afterwards is not easily obtained, even by travellers with good introductions. *Megaspelæon*, see p. 300.

FROM SOLOS TO MEGASPELÆON VIA KALÁVRYTA. From Solos to *Xerokampos* ($1\frac{1}{2}$ – $1\frac{3}{4}$ hr.), see p. 297. The way is indicated by stone pillars, which are especially useful when the ground is covered with snow. It descends past the spring *Kryóvrysia*; much frequented by the herds, affording a view of the green valley of Kalavryta, and of the Erymanthos (p. 30) and Panachaikon (p. 322) be-

hind us. We pass through pine-woods, skirting the N. side of a long narrow ravine. The S. side of the ravine is formed by the *Velia*, a ridge projecting from Chelmos, which farther on separates the plains of Kalavryta and Soudena (see below). In about 4 hrs. after leaving Xerokampos we reach —

Kalávryta (2300 ft.), a place with 1240 inhab., the capital of an eparchy of the same name, beautifully situated on both sides of the Kalavryta stream, the *Erasinos* of the ancients. Above the town rises the imposing acropolis of *Kastro* or *Tremola*, on which is a ruined castle of the powerful barons of Tournay, probably afterwards occupied by the Seigneurs de la Trémouille. Kalávryta ('beautiful spring') owes its name to the numerous springs in its neighbourhood, the chief of which, the large *Kalavrytine*, the ancient *Alyssos* (so-called because it was believed to cure frenzy, λύσσα), rises at the base of an ivy-clad rock. The blocks of marble which lie in front of it may have formerly enclosed the spring.

About $1\frac{1}{4}$ M. beyond the spring lies the convent of *Hagia Lavra*, founded in 961, prettily situated at the entrance of a lateral valley, opening to the S.W. and watered by a small affluent of the Kalávryta. The court contains a huge plane-tree. Fine view towards the plain of Kalávryta. Archbishop Germanos of Patras (p. 29), Andreas Londos, and other Greek prelates here unfurled, in March, 1821, the banner (now preserved as a valuable relic) round which the Greeks first rallied against the Turks. The voivode Arnaut-Oglou, who commanded the Turks at Kalávryta, was forced to surrender with 300 men and was executed by the Greeks.

The plain of Kalávryta belonged in antiquity to the little Arcadian clan of the *Kynaethæi* or *Kynathæi*, who were notorious and detested for their lawlessness and indifference to all higher civilisation. Their capital *Kynaetha* is supposed, doubtless with justice, to have occupied the site of the present town.

ASCENT OF THE CHELMOS FROM KALAVRYTA VIÀ SOUDENA, $7\frac{1}{2}$ hrs., comparatively easy as riding in practicable to within 1 hr. of the summit. The route leads over the *Velia* (see above) to (2 hrs.) *Soudena* (3610 ft.), the ancient *Lousoi*, where stood a famous temple of refuge dedicated to Artemis Hemera or Hemerasia. Thence we proceed over a hill of loose debris, passing the ($2\frac{3}{4}$ hrs.) *Pouli-Vrysis*, or 'bird-spring', and beyond a rocky ridge, in a hollow with a good spring, reach ($1\frac{1}{4}$ hr.) the camp of the herdsmen of Soudena, known as the '*Stroungas*' (6810 ft.). We attain the N. summit of the Chelmos in 1 hr. more. — We may descend by the fatiguing footpath through the ravine of the Styx (p. 237) to *Solos* (p. 237), in $3\frac{1}{4}$ hrs.

FROM KALAVRYTA TO OLYMPIA (2 days), a route leads to the S.W. viâ *Peoplis* (near the khan of *Tripotamo*, on the Erymanthos river) and *Lala* (p. 346).

Below Kalávryta the path follows the course of the Erasinos and traverses a narrow valley, enclosed by high cliffs. To the left, at a considerable height, lies the village of *Kerpini*. We cross the stream several times, on the last occasion by a stone bridge, shortly before reaching which we pass the 'Maiden's Spring' (τῆς κόρης ἡ βρύσις), called into being by the holy shepherdess Euphrosyne (p. 300). We then ascend by a zigzag path to the ($2\frac{1}{4}$ hrs.) large-

'Convent of the Cave', in the guest-chamber of which King Otho was once received (visitors place 5 dr. in the offertory on departure or hand it to the *Xenódochos*).

Megaspelæon, the largest and most important monastery in Greece, is situated at the foot of a lofty cliff, in a huge vaulted cave 100 ft. deep and 200 ft. broad. The foundation of the convent is ascribed to the brothers *Simeon* and *Theodoros* of Saloniki and the shepherdess *Euphrosyne* of Galatæ (now Zachloroú, see below), and is said to have taken place in the 4th century. The bulk of the present five-storied building was erected after a fire in 1640. From a distance its appearance is very imposing, but on a nearer approach its dirtiness and the ruinous condition of many parts become unpleasantly conspicuous. The sheer rock above, in the fissures of which devout eyes discern three crosses, is surmounted by two tower-like bastions, which played their part in the successful defence of the monastery by the warlike monks and 500 Pallikars against Ibrahim Pasha's troops in July, 1827.

Like several other similar establishments in Greece, **Megaspelæon** is an 'Idiorhythmic' convent (p. liii). The income, derived from extensive lands in the neighbourhood, in Arcadia, Elis, and Achaia, and also from houses in all the more important towns in Greece, as well as in Saloniki, Smyrna, and Constantinople, was formerly estimated at more than two million francs, but it is now said to be only 50-60,000 dr. The expenses are also considerable. The monks, formerly over 300 in number, have dwindled to about 100. Connected with the convent is a school (*ἐλληνικὸν σχολεῖον*). — On the arrival of a traveller, his weapons, if he has any, are taken charge of by the *Thyrōrs*, or porter, while the *Xenódochos*, or butler, conducts him to his room and provides him with food.

The **LIBRARY** contains almost exclusively theological works, and some bulls of the Byzantine emperors, the seals of which have been taken away by the Venetians.

The **CHURCH**, entered by a portal richly adorned with reliefs, is overloaded with silver ornamentation. A wall-cabinet, to the right of the 'beautiful door' (*ὡραία πόλη*) of the 'Templon', contains a picture on panel of the Virgin and Child, ascribed to St. Luke; this is said to have been discovered in the convent-cave by the shepherdess Euphrosyne and to have given rise to the erection of the convent on this spot. It is still held in high reverence. The door of the cabinet is a valuable piece of silversmith's work. — A smaller **CHAPEL** is dedicated to St. Euphrosyne.

Opposite the convent lies *Zachloroú*, consisting of an upper and a lower village. Our route passes the latter and descends the course of the *Erasinos*. In about 1 hr. the village of *Doumená* becomes visible on the left, and the route usually taken begins to ascend the E. slope of *Mt. Rouskió* (highest summit 4816 ft.). [Another track crosses the hills in a N.W. direction and descends through the Vouphousia valley.] Our route traverses a gorge at some height above the stream, crosses some whitish hills, skirts a series of riven slopes, and finally descends again to the *Khan of Mamousiá* (3 hrs. from Megaspelæon).

The *paláókastro* of the same name, also called *Idra*, about $\frac{3}{4}$ M. rather on, is the ancient *Boura*, after which the lower course of the

Erasinos is called *Vouraikó Potámi*. The ancient Achæan town of Boura was almost entirely destroyed by an earthquake in B.C. 373. The present ruins, past which we ride, date mainly from the period after its rebuilding. We next pass a *Chapel of Hagios Konstantinos*, probably occupying the site of an ancient sanctuary; a large slab lying on the ground close by bears a representation of a shield in high relief. As we ascend the narrow rocky path, we pass various fragments of walls. At the S.W. base of the highest part of the precipitous hill of Boura lie the ruins of an ancient theatre, with remains of 15 rows of seats. The orchestra is about 32 paces broad. Some of the spectators commanded the fine view towards the Corinthian Gulf, with the mountains of N. Greece towering beyond it. A few remains of the town-walls may be traced below the theatre.

We proceed amidst masses of rock and earth, evidently torn from the mountain by the above-mentioned earthquake, and then descend through vineyards and olive-groves to the valley of the *Vouphousia*, the ancient *Kerynites*. In about 50 min. we reach the hamlet of *Dervéni tēs Mamousiás* and beyond it the river itself, which here forms several islands and loses itself in the plain. A semicircular vaulted rock-tomb appears on the left bank, $1\frac{1}{4}$ M. farther on. The ancient mountain-town of *Keryneia* seems to have been situated on the hill above.

On entering the plain we cross the *Vouphousia* and pass the villages of *Nikoláika* and ($\frac{1}{2}$ hr.) *Rizómulo*, the greater part of which lies on the mountain-slope to the left. In 50 min. more we reach the rapid *Selinus* (p. 239), near the embouchure of which lay *Helikē*, destroyed in B.C. 373. The river is crossed here by a railway-bridge (p. 240) and by a long wooden bridge. We proceed through vineyards to (25 min.). —

Ægion; see p. 239.

41. From Tripolitza to Olympia viâ Dimitzana.

This route takes two days: from Tripolitza to *Dimitzana* 9 hrs.; thence to *Olympia* 10 hrs., not reckoning detention at the rivers. In winter the snowfalls among the mountains and the swollen state of the rivers (p. 301) may occasion hindrances. The route by *Megalopolis* (p. 239), *Karytaena*, and *Andritsaena* (E. 42), which takes 1-2 days more, is much preferable.

Tripolitza, see p. 270. The route skirts the *Trikorpha Hills* to the W. of the town and crosses the S. ramifications of the *Maenalon Mts.*, the chief water-course of which is the winding *Helisson*, here called the brook of *Daviá*. Soon after leaving the town we enter the narrow mountain-locked plain, the S.W. part of which was named by the ancients *Triodoi* or the Three Roads. The tomb of *Arkas*, the mythical royal ancestor of the Arcadians was pointed out there. The mediæval castle which we see to the right, in the direction of the village of *Aráchova*, perhaps stands on the site of the small ancient town of *Lykoa*; while the small ruined

citadel, called *Palaeo-Selimna*, on the high summit above the hamlet of *Karterili*, may be a relic of the ancient *Soumetia* or *Soumatia*. *Davida* and *Piana*, the other two villages in the little plain, also appear to occupy ancient sites, the former, where there is a palaeokastro with ancient remains incorporated in mediæval fortifications, representing *Maenalos*, while the picturesque site of the latter, with its mediæval castle and ancient remains, seems to be that of *Dipaea*, noted for the victory gained here by the Spartans over the Arcadians in B.C. 469 (p. 275).

The track gradually ascends to the village of *Chrysoftisi* (3610 ft.; $3\frac{1}{2}$ hrs. from Tripolitza; large but poor khan), where the fatiguing part of the route begins. Near *Mt. Roudia* (5086 ft.), about 1 hr. farther on, several tracks meet. We may choose either the shorter but more fatiguing path to the N.W. across the S. heights of the *Thaumasion Mts.* of the ancients (the modern *Madara*), or the longer but decidedly preferable track, which leads to the W. between *Mt. Roudia* on the right and the almost equally high *Mt. Elias* on the left. By this latter route we arrive in $2\frac{1}{4}$ hrs. at the village of *Stemnitza* (3530 ft.; 2700 inhab.), conjectured to occupy the site of the ancient *Hypsos*. The shapes of the surrounding mountains are very beautiful. The most conspicuous is the *Klinitsa* (5080 ft.), to the N., separating *Stemnitza* from *Zygovisti* and *Dimitzana*.

The route (carriage-road) from *Stemnitza* to *Karytana* (p. 306) takes about $4\frac{1}{4}$ hrs. About halfway, on the right bank of the *Dimitzana* river, lies *Atzikolo*, near the ruins of the ancient town of *Gortys*, the name of which seems to have been transferred, with Slavonic modifications, to *Karytana*.

We descend by the new carriage-road to the *Streamlet of Dimitzana*, known to the ancients as the *Lousios* or (in its lower course) the *Gortynios*, and proceed along its left bank, amid vineyards yielding an excellent sparkling wine, in the direction of the considerable hill on which *Dimitzana* lies, $2\frac{1}{2}$ hrs. from *Stemnitza*.

Dimitzana. — *Khan of Miltiddis*, outside the entrance to the town, good, with tolerable fare at moderate prices. Good accommodation may also be obtained, by means of an introduction, at one of the better-class houses in the town.

Dimitzana (3145 ft.), a small town with 2500 inhab., is picturesquely situated at the foot and on the slope of a high rocky ridge, which ends on the W. in the steep Acropolis (*Palaeokastro*), surmounted with ancient and mediæval ruined fortifications, and on the E. in the *Hill of Hagia Paraskevi*, on which stands a chapel. The noisy stream flows past on the W. in a narrow rocky channel. The site is that of some ancient town, not yet identified with certainty (perhaps *Theutis*). Under the Turks *Dimitzana* was the seat of a highly reputed school, remodelled in 1764 by the learned *Agapios*, which possessed an extensive library and was of considerable importance to the entire Peloponnesus as a centre of higher culture.

Among its alumni were Gregorios, Patriarch of Constantinople, who suffered martyrdom in his own church on Easter Eve, 1822, and the patriotic bishop Germanos of Patras (p. 29). The freedom-loving people of Dimitzána were among the most determined participators in the War of Independence; they took a leading part in the massacre at Tripolitza (p. 270), and to the present day they boast that the Turks never set foot in their town. Dimitzana has now little life, and many of its houses are in ruins. As in many other of the mountain-communities of Arcadia, its inhabitants have become more numerous than the land can maintain, and many of them emigrate to Athens and other large towns of Greece or even abroad as traders (cattle-dealers) or artisans (tinkers or shoemakers).

In the principal square, opposite each other, are the church of *Hagia Kyriaké* and the imposing new PUBLIC SCHOOL (ἐλληνικὸν σχολεῖον), both buildings presented by a wealthy native of the town resident in Russia. The school (which has been reorganised) has regained, under the competent management of the priest *Hieronymos*, some of its former renown. A *Marble Lion*, of good archaic workmanship, found in the town, has been placed in front of the building. The interior contains a small *Collection of Antiquities*, which is obligingly shown to visitors by Father Hieronymos.

THE VESTIBULE contains a few inscriptions. — In the PRINCIPAL HALL is the interesting *Collection of Antiquities*, the most important objects in which were found at Sparta. Among the most notable are two *Se-pulchral Anathemes*, each with a relief of a seated figure with a kantharos, the one inscribed 'Timokles' and the other 'Aristokles'. The former is archaic (the inscription more recent), and the latter dates from the Roman period. Two *Heads of Hercules*, one with a beard, the other without, from Hermæ used for architectonic purposes, are counterparts of those in the museum at Sparta. *Hecate*, with triple body, from Messene. Large fragment of an *Atlas* from the neighbourhood of Dimitzana. The cases contain small terracotta figures and vessels, small bronzes (see below), and coins from various places. Among the inscriptions is an archaic one from Sparta. — This hall also contains the relics of the old *Library*, most of the volumes of which were used to make cartridges in the War of Independence, while its greatest treasures were afterwards sent to Athens.

The well-kept square commands a fine view of the mountain-terrace to the S., with the houses of *Palaeochori* ('Old Village'), a chapel, and some powder-mills, which played a part of considerable importance in the War of Independence. Beyond the vine-clad hills which line both sides of the river rise the Acropolis of Karytæna (p. 306) and the snow-covered mountains of Laconia. — Through the liberality of one of its citizens every part of the town is provided with an abundant supply of water.

Near *Karkalou*, about $4\frac{1}{2}$ M. to the N. of Dimitzana, are some fine old city-walls, which probably belonged to the ancient *Thesioa*. During excavations made here in 1881 by Father Hieronymos, a number of bronze nail-heads were found, lying in regular lines in front of the steps of a building. These, now in the school at Dimitzana, were probably from a wooden door that had fallen down and mouldered away. — From the route hence to Magoulyana, a path diverges on the right to *Nemnizza* (2 hrs.). The ancient ruins there indicate the site of the little town of

Methydriou, which gave the name of Methydrias to the whole district. From Methydriou to Mantinea, see p. 294. Daviá may be reached viâ Alonistena in $1\frac{1}{2}$ hrs. — *Magoulyana* (4075 ft.) lies 3 hrs. from Dimitzana. About $\frac{1}{2}$ hr. from it it is the Frankish castle of *Siderokastro*, commanding a fine panorama as far as the mountains of Salona (p. 151). From Magoulyana a route leads viâ *Granitsa* and *Kalpaki* (Orchomenos) to *Levidi* (p. 301) in 6 hrs.

The next stage of our journey also consists of a fatiguing mountain-track, which should not be attempted without an efficient agogiat. We ascend and descend in continual alternation. 1 hr. *Vlóngos*; $1\frac{1}{2}$ hr. *Palómba* (2565 ft.) where the agogiat usually rest. Thence we descend by a rough mountain-path, which commands fine views, to ($\frac{1}{2}$ hr.) the valley of the *Alpheios* (now called the 'river of Karytæna', p. 305), in which, side by side, lie the villages of *Anemodouri* and *Hagios Joánnes* (to the N.). In the adjoining fields are the scattered and insignificant ruins of the ancient town of *Heræa*, which originated in the 4th cent. B.C. in the union of nine neighbouring communities (probably at the instigation of Sparta in opposition to Megalopolis, p. 289), and lasted until the time of the Roman empire. It derived its name from a very ancient sanctuary of Hera, the site of which, like those of the other public buildings, can no longer be determined. The ruin of a vaulted brick edifice is known as *Loutró*, or the 'bath', and another heap of ruins is called *Palaeá Ekklesiá*.

From *Andritsaena* to *Heræa* viâ *Saekoula*, see p. 310.

We now skirt the N. side of the eminence on which the town lay, pass a khan, a spring, and the hamlet of *Piri*, and reach ($\frac{3}{4}$ hr.) the banks of the *Ladon* (p. 295), the chief tributary of the *Alpheios*. In the modern terminology, the *Ladon* appears as the main stream, for above the junction of the streams it is called *Rouphidá*, while the *Alpheios* is named the 'river of Karytæna' (p. 305). The passage of the *Ladon* is made by ferry-boat, and often takes a whole hour; 1 dr. is the fare demanded for a horse and man, which may be reduced by skilful bargaining. The river may sometimes be forded on horseback in late summer.

On the right bank, about $\frac{1}{4}$ hr. from the ferry, lies the *Khan of Piri*. We now traverse a barren hill-district, in which lay the tomb of Koræbos, from whose victory at Olympia in B.C. 776, the first after the re-institution of the games by Iphitos (p. 326), the Olympiads were reckoned. We next ford the little *Douana*, the ancient *Erymanthos*, once the boundary between Arcadia and Elis. A little to the right lie the two villages of *Bélesi*. The *Tzemberoúla* (the ancient *Diagon*) falls into the *Alpheios* opposite the mouth of the *Erymanthos*. Passing a tumulus, opened in 1845 with no result, we ascend to the village of *Aspra Spitia* (805 ft.; $1\frac{1}{2}$ hr. from *Piri*), where we may pass the night (comp. p. 309).

We now ascend through a thickly wooded gorge, and at its upper end, where there is a frequented spring, begin again to descend. As we proceed we enjoy a series of magnificent *Views of the valley

of the Alpheios, enclosed by wooded hills extending to the Lykæon (p. 307). In another hour the path descends to the river, beside which it remains almost to the end of the journey. On the slopes opposite us lie the villages of *Tógia*, *Anemochóri*, and *Palaeo-Phanaro*, the last situated near the ruins of the ancient *Phrixia*, on a singular projecting mountain-cone.

At the point where the river turns towards the W., round a conical hill, the path reaches (1 hr.) the mill and khan of *Mouriá* ('mulberry-tree'), where a copious spring rises on the bank of the Alpheios. The hills on the left bank now recede. The river divides into several arms, forming various small islands. Beyond the hamlet of *Saraki*, to the left of the route, near the river, is the so-called 'Suitors' Hill', on which, according to Pausanias, lay the tomb of the unfortunate wooers of Hippodameia (p. 326). Then straight in front is *Droúva* (p. 346). Our course now leads through vineyards and cultivated fields, below the hill on which stood the early-destroyed town of *Pisa* (p. 326), in the direction of the conical hill of *Kronos* (p. 330). At the foot of the last lies *Olympia* (1 $\frac{1}{4}$ hr. from *Mouriá*, 3 $\frac{3}{4}$ hr. from *Aspra Spitia*); see R. 47.

42. From Megalopolis to Olympia viâ Karytæna and Andritsæna.

3 days. Carriage-road to Andritsæna. — 1st day. From Megalopolis to (3 hrs.) *Karytæna* and (5 hrs.) *Andritsæna*. — 2nd day. Excursion to the Temple of *Bassæ* and back, 5 hrs. — 3rd day. From Andritsæna to *Olympia*, fully 10 hrs. The intermediate villages, except perhaps *Krestena* or *Aspra Spitia* (p. 304), offer no accommodation for the night. This route is the one usually chosen by travellers from Argos to Olympia.

Megalopolis, see p. 289. The new carriage-road to *Karytæna* (4 hrs.) is preferable to the bridle-path (3 hrs.), though 1 hr. longer. The road leads through the corn-fields near the theatre (p. 290) to (3 $\frac{1}{4}$ hr.) the village of *Kastáni*, and in 12 min. more fords the *Helisson* (p. 301), here containing a good deal of water. About $\frac{1}{2}$ M. farther is the large village of *Vromosella*, among mulberry trees, perhaps on the site of the ancient *Thoknia*. The *Alpheios*, which flows past close by, receiving the *Plataniston* (p. 314), changes its local name in this district; in the upper plain it is called the *Xerillas* (p. 287), in the lower, the *River of Karytæna*. Its broad bed gives the river space to separate into several arms, so that the depth is not generally above 1-2 ft. We cross the river and then a small brook, and turn in the direction of the long *Panagta Mountain*, a spur of the *Lykæon* (p. 307), passing between the village of *Kyparissia* (perhaps occupying the site of the ancient *Basilis*) and a hill bearing a chapel of *Hagia Kyriakē*. We notice among the vineyards here wine-presses of the most primitive description, consisting of square roofless holes, lined with masonry, about 6 ft. square and hardly a yard deep. In these the grapes are trodden

and the must flows through openings into smaller and deeper holes, where it is caught in vessels. Farther on, to the left, is the village of *Phloriá*, near which probably lay the small ancient town of *Trapezous* (p. 315).

The rocky road, skirted on the left by a foaming streamlet, next brings us to the picturesque bridge of six arches, that spans the *Alpheios* at the foot of the hill of *Karytæna*. A tablet on the bridge, bearing a Frankish inscription, recalls the period of the town's prosperity. The bed of the *Alpheios* lower down contracts to a precipitous ravine. In $\frac{1}{2}$ hr. from the bridge we reach *Karytæna*, where travellers are dependent on private hospitality for entertainment.

Karytæna, a picturesque little town of 1400 inhab., with its churches, pretty balconied houses, and narrow winding lanes, occupies the hollow between the high rock on which stood the mediæval fortress and the chapel-crowned Hill of St. Elias. The *Panagia Church* and the *Church of Hagios Nikolaos* are attractive specimens of Byzantine-Frankish architecture. Though the name is a corrupted form of *Gortys* (p. 302), *Karytæna* probably occupies the site of *Brenthe*, a town which lay in ruins even in the time of *Pausanias*. The surrounding scenery is of unusual beauty and grandeur. Except on the E. side, by which we approach, the reddish rocks descend almost all round in sheer precipices. Only one narrow passage leads to the **Castle* (1910 ft.), which more than any other structure of the time conveys the impression of impregnability. 'Feudal Greece', says *Curtius*, 'is embodied here, just as the Homeric Age is at *Tiryns* and *Mycenæ*'. Besides the enceinte and the conspicuous N. tower, various dwelling and store rooms, a large cistern, a dungeon, etc., are still preserved. The view of the surrounding mountain-ranges is splendid, especially of *Lykæon* (p. 307) and the N. part of the plain of *Megalopolis*.

The erection of the castle dates from the beginning of the 13th cent., when *Geoffroy I. de Villehardouin* (p. 232), acting as regent for Prince *Guillaume de Champlitte*, founded here a barony with twelve tributary knightly fiefs, and gave it to his son-in-law *Hugues de Bruyères* in 1209. *Geoffroy de Carytæna* (d. 1275), the son of *Hugues*, was considered the most illustrious representative of Peloponnesian chivalry. Brave and audacious, combining a simple natural frankness with indifference to his sworn word when it affected his interests, he is one of the most characteristic figures of the time. The importance of the castle disappeared on the collapse of the Frankish feudal state. During the Greek War of Independence *Kolokotronis*, the well-known Klepht chieftain, fortified himself here, and *Ibrahim Pasha* did not venture an attack.

The road to *Andritsæna* returns to the above-mentioned six-arched bridge. On the left bank we begin gradually to ascend the spurs of the *Lykæon* (p. 307). From the first summit, about $\frac{3}{4}$ hr. from the bridge, we enjoy a fine prospect, to the right, of *Karytæna* and its castle, the latter long remaining in sight. Above us to the left, on the slope of *Lykæon*, appears the village of *Dragománo*, whence a wild and cold torrent descends, which we cross in $\frac{3}{4}$ hr. We now ascend along the slope of a lofty rocky mountain, on the sum-

mit of which (2420 ft.) are the ruins of the ancient Kynourian *Theisoa* (not to be confounded with the *Theisoa* mentioned at p. 303), now called *Palaeokastro of Lávda*, after the large village on the N. slope ($\frac{3}{4}$ M.). The small square acropolis, which we may visit by making a slight detour, was converted in the middle ages into a Frankish castle, with a tower commanding a fine view. Remains of the walls and towers of the lower town also still exist. The ride from Karytæna to this point takes about 3 hrs.

We now descend and in $\frac{1}{2}$ hr. cross the *Soultina Brook* by a high stone bridge, a little above which is a delightful spring under a huge plane-tree. Beyond the village of (40 min.) *Édvia* (through which we also pass if we avoid the detour to Lavda) we again ascend across deeply-furrowed declivities, traversed by numerous small streams. A new and imposing landscape begins to disclose itself: to the left, as a continuation of the Lykæon, appear the *Palaeokastro* (p. 309) and the *Minthe Mountains*, now called *Alvena Vouni* (p. 318); to the right, over the low spurs, rise the mountains of the Alpheios basin above Olympia. Beautiful forests of oak and myrtle. In 35 min. after first catching sight of *Andritsæna* we reach that prettily situated little town (5 hrs. from Karytæna), see p. 308.

FROM MEGALOPOLIS TO ANDRITSÆNA, by a direct route over Mt. Lykæon, 8 hrs. From ($\frac{1}{4}$ hr.) *Kasmi* (p. 306) we proceed to the (20 min.) junction of the Helisson and the Alpheios, cross the latter, and continue inland on the left bank to ($\frac{3}{4}$ hr.) *Kyparissia* (p. 305). Viâ (20 min.) *Mauria* we skirt the E. slope of the Panagia Hill to ($\frac{3}{4}$ hr.) *Kourouniou*, i.e. about 5 hrs. in all from Megalopolis. Thence we proceed by the route given below. Orders to this effect must, however, be given to the agogiatæ, who usually prefer the road viâ Dragománo (p. 306).

THE ROUTE FROM KARYTÆNA TO ANDRITSÆNA OVER THE LYKÆON is about $1\frac{1}{2}$ hr. longer than that first described. The two routes are identical as far as the first summit ($\frac{3}{4}$ hr.), but the second route ascends still farther in the direction of the E. brow of the *Panagia Hill*. We pass several springs before reaching ($\frac{3}{4}$ hr.) *Kourouniou*. Thence we follow the slope and proceed along a rough path between rocky peaks. Farther on we descend into a deep gorge and ascend again, past a number of copious springs, to (2 hrs.) the hamlet of *Karyææ*, so-called from the nut-trees (*καρυαῖς*) which formerly grew here in greater abundance than at present. One of the largest springs, close to the village, is called *Kerasiá* or 'cherry-tree'; its water flows down to the small plain round the village of *Krámbovos*, on the margin of which is a sharp rock bearing a ruined mediæval castle, known as the *Palaeokastro of St. George*.

From Karyææ we take $\frac{3}{4}$ hr. to reach the top of *Mount St. Elias*, the S.E. peak of Lykæon, the modern *Diaphorti*. According to the most ancient Pelasgian myths Rhea, sister and consort of Kronos, here secretly gave birth to Zeus, who was brought up by the water-nymphs *Theisoa*, *Neda*, and *Hagno*, and put an end to the reign of

his father when only one year old. Pelasgos also, ancestor of the Pelasgians, first saw the light here, and Lykaon, his son, was revered as the earliest founder of cities (pp. 292, 315). The festival of the Lykæa was celebrated near the holy precinct of Zeus, which was so sacred from mortals that whoever entered it lost his shadow and died within a year. — Beyond Karyæ the path leads over rocks, through defiles, and past scattered fragments of wall and columns, to ($1\frac{1}{2}$ hr.) a small hollow, where an ancient *Temple of Pan* is said to be represented by some remains called *Hellenikó* or *Skaphidia* (i.e. 'the troughs', from two hollowed blocks of stone), consisting of a platform, 21 paces long and 6 broad, and other fragments. A second hollow (to the S.), with a few more ancient remains, may have contained the *Temenos of Zeus*. In $\frac{1}{4}$ hr. more, beyond the simple *Chapel of St. Elias*, we reach the summit (4660 ft.), a round cone covered with a thick layer of broken and partly fossilised bones. In antiquity an altar of Zeus stood here, on the E. side of which were two pillars supporting gilded eagles. Human sacrifice was practised here, as at Ithome (p. 350), until a very late period. A Panégýris is now celebrated at the chapel every summer (20th July). The *View is remarkably extensive, owing to the isolated position of the mountain, the only adjacent height being the highest peak of the Lykæon group to the N.W.

We overlook the whole *Plain of Megalopolis*, dotted with villages, traversed by the *Alphetos*, and surrounded by a girdle of mountains uniting on the S. in the *Hellenitza* (p. 287). In the distance beyond rises the massive *Taygetos* (p. 281). More to the right appears a part of the fertile *Messenia*. In front, and apparently quite near, is the large *Tetrasi Group* (p. 315), continued on the W. by Mt. Elias and the Koutra Hills, with the deep gorge of the Neda (p. 318). To the W. the view ranges across the Eleian plain, with the little town of *Pyrgos* (p. 324), and over the sea as far as *Zakynthos* (p. 27); to the N. it is bounded by *Erymanthos* (p. 30).

From Mt. Elias we descend towards the W.N.W. In 25 min. we pass the mediæval tower of *Pyrgos Karyotikós*, which defended the hollow between Mt. Elias and the *Stephani*, or second summit of the group, with the peak of *Kondini* (5070 ft.), where there was a temple of the Parrhasian Apollo. The name of the hollow (*Dia-phorti*) has been arbitrarily extended to the entire group. We then follow the slope of the *Stephani*, passing above the village of *Palátou*, which we see below us. In 35 min. we pass a cool spring. We now descend over hills and through gorges, by a path sometimes easy and sometimes steep, to the *River of Andritsaena*, and ($1\frac{1}{2}$ hr. from St. Elias) to the little town itself.

Andritsæna. — Accommodation in one of the *Khans* or at the house of *Antoni Leondariotés*, where a spacious room and tolerable fare may be obtained. The hospitality of well-to-do families is preferable.

Andritsaena (2510 ft.), with 2100 inhab., is situated on the slope of a hollow with numerous trees and vineyards between Lykæon and the Palæókastro (p. 309), and is one of the pleasantest of the mountain-towns of Greece. The clean houses are grouped on

each side of a considerable mountain-stream. The chief part of the town is built against a circular hill, on the flat top of which are a dismantled *Chapel of St. Elias* and a few ruined houses, but no ancient remains are to be found either here or in other parts of the environs. Fine view of the green mountains of the Alpheios valley, extending on the N. to Erymanthos (p. 30). The school-house contains a considerable *Library*, presented by a patriotic native of the town, who had long lived as a librarian in Paris.

Excursion to the *Temple of Bassae*, see p. 310.

The distance between Andrítsæna and Olympia (10 hrs.) is so great and the road is so bad, that a very early start must be made by those who do not wish to spend more than one day on the journey. We cross the brook of Andrítsæna and ride along the slopes, on which, at some distances to the right, stands the *Chapel of the Hagii Taxiarchi*. Beyond a spring we begin to descend. To the right we see the village of *Machalá*, and to the left, just under the summit of the *Palæókastro* (4395 ft.), is *Phanári*, a village which has lost the prosperity it enjoyed under the Turks. Two brooks flow past Phanari to the Alpheios; to the E. the *Rongotsáiko Potámi*, and to the W. the *Zeleechovtiko Potámi*. Between them, near the village of *Rongotsiá*, 3 M. to the N. of Phanari, lies the old ruined town of *Aliphera*, now called after a spring the 'Palæókastro of Nerositza'. Not far off is the little convent of *Sopetó*.

A route runs to the N.W. from *Phanari* to the poor village of *Zácha*, and then descends diagonally to the valley. In $1\frac{1}{4}$ hr. we reach the bank of the *Alpheios*, which has now been swollen by the Ladon and the Erymanthos (p. 304) into a stream of considerable size. The fording of the two arms of the river, which here forms an island, takes nearly $\frac{1}{4}$ hr.; and as in some places the water is over 3 ft. deep a special guide is usually required, who must be brought from *Zácha* (5 dr.). We ascend the opposite bank and in $1\frac{1}{4}$ hr. more reach *Aspra Spitia* (p. 304), situated high up on the slope.

The route from Phanari leads to the W. along the slope, up and down hill, across numerous gorges, and through fine groves of arbutus, laurustinus, oaks, and other trees. The green valley of the Alpheios, with the villages of Hagios Joannes, Piri, etc., is always in sight (pp. 305, 306). To the left of the track lie *Zeléchova* and *Vrestó*, to the right *Phitelia*, *Niváxa*, and *Raphti*; farther on are *Longo*, to the left, and *Platiána*, to the right. In the 'Palæókastro' or 'Hellenikó' above the last-named village, 4 hrs. from Andrítsæna, are preserved the interesting ruins of the ancient town of *Apion*.

The first village on the direct route is *Greka* or *Gremka*, about $5\frac{1}{2}$ hrs. from Andrítsæna. After another dip, the track descends through a picturesque valley to ($2\frac{1}{2}$ hrs.) *Kréstena* (300 ft.), the largest place (1370 inhab.) in N. Triphylia, famous for its wine. Night-quarters may be obtained from one of the inhabitants. — To the W. of *Kréstena* are the ruins of *Skilloús* (comp. p. 320).

Beyond *Kréstena* we pass the prettily situated village of *Ma-krysia* (to the left), traverse a flat plain, and reach ($\frac{3}{4}$ hr.) the l

bank of the *Alpheios*, here called *Rouphiá*, which we cross by a ferry. The ferrymen are generally to be found here during the day, and are summoned by shouts of *bárka! bárka!* For each horse and rider 2-3 dr. are demanded, though the usual fare is 1 dr. Olympia lies $\frac{3}{4}$ M. above the point of landing; see R. 47.

There is another but somewhat longer route, and more troublesome on account of the rivers to be crossed. This also crosses the brook at *Andritsaena*, and ascends the opposite slopes, but it afterwards descends to (3 hrs.) the hamlet of *Saekoula* (night-quarters if necessary). Thence we descend in another $\frac{1}{2}$ hr. to the *Alpheios*, which can generally be forded by the horses, and proceed on the opposite bank near *Hagios Ioannes* and the ruins of *Heraca*. Thence to Olympia, in 6-7 hrs., see p. 304.

43. From Andritsaena to Phigalia.

This is a short day's journey of 6 hrs. — An excursion from Andritsaena to the *Temple of Bassae* and back takes about 5 hrs., and is also recommended to the pedestrian. A local guide '*stous Stylious*' (2-3 dr.) is almost indispensable, even with an otherwise well-posted agogiat.

Andritsaena, see p. 308. Passing through the streets of the town, we ascend to the left of the Hill of St. Elias along the well-watered and oak-covered heights which connect the *Lykaon* with the *Palaiókastro* group (p. 309). We reach the crest of the first height in $\frac{1}{2}$ hr. and then cross several others. The fresh and shady oak-woods make the path very agreeable, and various open points allow pretty glimpses of the surrounding mountains. After $1\frac{1}{2}$ hr. the vegetation becomes scantier and we reach the foot of a fatiguing slope covered with loose stones and gravel, which is ascended on mules in $\frac{1}{2}$ hr. and on foot in $\frac{3}{4}$ hr. At the summit of the pass (3770 ft.), where a cool mountain breeze is always blowing, an extensive panorama is unfolded. To the right rises the ancient *Kótilion*, on the summit of which stood a temple with a statue of Aphrodite, roofless even in Pausanias's time and now almost entirely vanished. To the S.W. glitters the Ionian Sea. To the S. we see a section of the great Messenian plain and on its verge the sharply-defined plateau of Mt. Ithome (p. 350). To the S.E., beyond the deep valley of the Neda, are the dark, wooded slopes of the *Tetrasi* group (p. 315). To the E. are the two peaks of *Lykaon*, divided by the hollow of *Diaphorti* (pp. 307, 308).

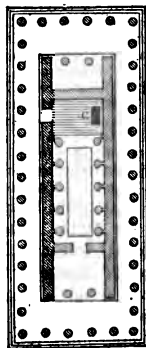
Another and almost preferable path ($2\frac{1}{2}$ hrs.) quits *Andritsaena* at the *Sotéras Chapel* and rounds the W. side of the *Análepis Hill*, with views of *Krestena*, *Vervitta*, and the Ionian Sea.

Descending the gentle slope, amid solitary oaks and scattered rocks, we suddenly come in sight of the venerable columns of the ***Apollo Temple of Bassae** (*Bassai*), forming a strange and unexpected picture in these wild mountain solitudes. The choice of this site, perhaps unequalled for the grandeur of its environs (comp. p. 134), was doubtless determined by the earlier existence here of a very ancient shrine of Apollo, who was worshipped as the god of health ('*Epikourios*') in this breezy mountain-district. Pausanias is the only ancient author that mentions the temple of Bassae, but his

assertion that the Phigaleians erected it in fulfilment of a vow made during the plague of B.C. 430-429 is conclusively disproved by a passage in Thucydides, which expressly states that the terrible epidemic was confined to Athens (comp. p. 42). The temple was, however, built about that date or perhaps a few years earlier; for it was certainly the fame of the Parthenon (p. 66), at that time spreading all over Greece, that induced the Phigaleians to employ the same architect *Iktinos*.

The temple forms a singular exception to the general rule in lying from N. to S. instead of from E. to W.; the entrance is at the N. end (lower end of ground-plan below). This deviation from rule was owing more to the position of the older shrine than to the formation of the ground. The temple, a Doric hexastyle like the Theseion at Athens (p. 84), is about 125 ft. long and about 46 ft. broad, and rests upon a stylobate of three steps. Though each end has 6 columns, the sides, instead of having only 13 according to the Attic rule, have 15. Most of the temple is built of a hard yellowish-white limestone quarried in the neighbourhood; only the roof and the sculptures were of marble.

The kernel of the structure consists of the cella, with the pronaos and opisthodomos. Each of the two last opened on the peristyle, between two smaller columns (no longer extant), and was separated from the cella by a partition-wall, which in the case of the pronaos was pierced by the entrance-door. The interior of the cella, the front part of which was hypæthral, is not divided by columns into three aisles in the usual fashion. Five short cross-walls project from each side (as in the Heræon at Olympia, p. 333), shutting in little chapel-like spaces between them, and each terminating in an elegant Ionic three-quarter column, turned towards the middle of the temple (only the lower parts of these, and the unusually low bases are now extant). The first four couples of these cross-walls project at right angles from the sides; but the last couple form acute angles with them. The floor below the hypæthral opening has been slightly hollowed out to collect the rain-water. The space beyond the cross-walls, extending across the whole breadth of the cella, was roofed, and received its light chiefly by means of a door in the E. side, and partly also from the front part of the temple. This singular arrangement clearly indicates that here we have an earlier shrine, turned in the usual manner to the E., which, though rebuilt and deprived of its N. wall, has been completely incorporated in the magnificent later structure. The breadth of this



original sanctuary (shaded in the above plan) is double the columnar distance of the later peristyle, and this perhaps explains the remarkable length of the temple, which, as already remarked, exceeds the usual norm by two columns. The position of the holy image (G), at the rear-wall of the old temple, opposite the E. entrance, seems to have always remained unaltered. The original bronze statue of Apollo, of colossal proportions, was surrendered to Megalopolis, where it was set up in the market-place. During the excavations in the temple fragments have been found of a marble colossus, which probably replaced the bronze one. A frieze, 2 ft. high and 93 ft. long, ran round the interior of the cella, above the architrave, representing in vigorous groups the contests of the Greeks and the Amazons, and of the Centaurs and Lapithæ (p. lxxxix).

The first and chief cause of the destruction of the temple seems to have been an earthquake; but it has been hastened by the hands of men, in order to obtain the metal which bound the various parts together. Only three columns at the S. corners are, however, now wanting of the entire 38 of the peristyle; and the architrave remains almost entire on the columns still standing. A few which threatened to fall were furnished with iron braces by the Archæological Society (p. 94) in 1881; and the red paint of these unfortunately interferes with the general impression of the temple. The smaller columns of the pronaos and opisthodomos, the upper portions of the pilasters and walls of the cella, and the elaborately ornamented ceiling, each compartment of which shows a different pattern, all lie in fragments in the interior.

For centuries the temple remained known only to the shepherds of the neighbourhood, until the French architect *Bocher* discovered it in 1766. Owing to his report it was visited the following year by the English traveller *Chandler*, who first brought the tidings of its existence to the western world. In 1811 *C. R. Cockerell* and *J. Forster*, two English artists, *Karl von Haller*, *J. Linkh*, the German architect, *Herr Gropius*, the Austrian vice-consul at Athens, and *Baron von Stackelberg* of Esthonia discovered the entire frieze, consisting of 23 tablets, which were removed to Corfu and sold by auction to the British Government for 15,000*l*. They now form one of the chief treasures of the British Museum. *Baron von Stackelberg* was the author of the first important work on the whole building.

From the Temple of Bassæ direct to Lykosoura, see p. 315.

Our route to Phigalia now descends to the S.W., into the gorge of the Neda. After passing ($\frac{1}{4}$ hr.) a spring we mount again to the hill-terrace of *Koûmboulæs* or *Spolémi*, where the ancient village of Bassæ ('the ravines'), belonging to Phigalia, seems to have stood. We then descend to ($\frac{3}{4}$ hr.) the hamlet of *Dragoî*, near a brook, fed by copious springs and flowing to the Neda. (The ascent from Dragoî to Bassæ takes $1\frac{1}{2}$ hr.). We next pass a small waterfall and then *Voïka*, a village surrounded by numerous plane-trees and fig-trees, and continue to descend towards the *Neda*, on the opposite side of which are seen the villages of *Mavromâti* and the high-lying *Koûvelo*. Farther to the E., on the wooded *Tetrasi*, lies *Irji* (p. 353). The path then leads to the W., at no great distance

from the Neda, towards the conspicuous ruins of Phigaleia. We cross several gorges, the last of the series being the gorge of the ancient *Lymax*, to the S.E. of the city. We then pass the spring of *Doundá*, the water of which joins the *Lymax*. The united stream descends to the S., into the deep bed of the *Neda* (*Voutzikó Potámi*), forming the waterfalls of *Aspra Nerá*, 100 ft. in height.

We enter by the S. door of the old fortress and reach the little village of *Pávlitza* (1520 ft.), which lies embedded in vineyards, in the S. part of the precincts of the ancient *Phigalia*, or *Phigálea* (3½ hrs. from the temple; night-quarters poor).

The mountainous district of Phigalia forms the S.W. corner of Arcadia, and was several times an object of contention between the Arcadians and the Lacedæmonians. The latter obtained possession of the city in B.C. 669, but were soon expelled with the help of Oresthasion, another Arcadian town. A monument ('Polyandrión') was set up in the market-place in honour of the fallen Oresthasians, who had taken part in the fight in consequence of a response of the oracle at Delphi. The name of Phigaleia recurs several times in later wars, especially during the Achæo-Ætolian contests in B.C. 221. At that time the avaricious *Dorimachos* and his robber-band fortified themselves in the city, quitting it only on the approach of King Philip V. of Macedonia (p. 319). — The cult of the fish-tailed *Eurynome*, whose temple stood in a cypress grove at the junction of the *Lymax* and the *Neda*, was of very old standing here, as was also the worship of the black *Demeter* (p. 314). On account of their worship of *Dionysos Akratophoros*, the 'god of unmixed wine', the Phigalians had the reputation among the Greeks of being intemperate. The best proof of their wealth and of their love of art is the temple of *Basææ*.

The ruins of the *City Walls* are so extensive (about 3 M. in circuit) that we may conclude that Phigalia served as a place of refuge and as a rendezvous for the whole country. The E. and W. sides are the best preserved, while there are large gaps on the other two sides. Several gates may be recognized, and there are also numerous square and round towers, especially on the E. side, which is the most interesting of all. The irregularities in the construction of the walls, which vary in thickness from 6 ft. to 10 ft., point to their erection and restoration at different epochs. The regular horizontal mode of building prevails, but portions in the polygonal style also occur, though these are not necessarily the oldest portions of the wall.

From *Pavlitza* and the deep-sunken channel of the *Neda* the site of the town rises towards the N.E. The market-place must be looked for in the lower town, at or near the present village, while the Acropolis, which was crowned with a temple of *Artemis Soteira*, lay to the N.E. The latter, on which a ruined chapel now stands, was probably converted into a fortress during the middle ages. Not far from the *Panagía Chapel*, outside the village, is pointed out the entrance to an old subterranean aqueduct or similar construction, now filled up. Nearer the Acropolis are some square foundations, called by the inhabitants τῆς βασιλόπουλας τὰ μνημεῖα, or 'Monuments of the King's Daughter'.

THE EXCURSION TO THE GORGE OF THE NEDA, 5 M. to the W. of Páv-litza, scarcely repays the trouble, and should not be attempted without a guide (3 fr.). The path is very fatiguing. The bed of the Neda (Vou-tzikó Potámi) contracts below Phigaleia to a defile shut in by cliffs 650-950 ft. high, between the *Arápis* ('Negro', 'Spectre'), on which lies the village of *Smerlina* (p. 318), and the hill of *Kastro* or *Ozopholá* (perhaps the ancient *Heraea*). At the narrowest part the river totally disappears in a natural tunnel about 100 paces long, into which we may penetrate in summer when the water is low. The spot is called the *Stómion tes Panagias*, after a chapel situated in a cavern on the slope to the right, to which a steep path descends past some pretty waterfalls. The *Sanctuary of the Black Demeter* is usually located here in spite of the very considerable discrepancy as to its distance from Phigaleia as given by Pausanias. According to the myth the Earth Goddess, grieving for the loss of her daughter Persephone and for the insult offered her by Poseidon, hid herself in a cave on Mt. Elæon. During her retirement the fertility of the earth ceased and a universal famine threatened mankind, until at last Pan discovered the goddess and Zeus induced her to return. The old wooden image worshipped here represented Demeter in the form of a woman with a horse's head, and black on account of her grief. About the time of the Persian Wars it was renewed in bronze by the Eginetan sculptor Onatas. The present inhabitants still relate many legends about the lady of the cave, now the Panagia. A religious service and a Panegyris are held here every year. — A bridge used to span the river near the Stomion, and farther up the river there are remains of another ancient bridge. The journey from the Stomion to the *Mouth of the Neda* at the *Khan of Vouzi*, including the usually unavoidable detour by *Smerlina* (p. 316), takes about 4 hrs.

From Phigaleia to *Eira* and *Megalopolis*, see pp. 316-314; to *Olympia* viâ *Samikon*, see p. 316; to *Kalamata*, see R. 48.

44. From Megalopolis to Olympia viâ Phigaleia and Samikon.

Two days and a half. 1st Day. From Megalopolis to *Stala*, 3¼ hrs.; from *Stala* to *Kakalestri* (*Eira*), 8-9½ hrs.; thence to *Phigaleia*, 3 hrs. — 2nd Day. From *Phigaleia* to *Zouriza*, 3½ hrs.; thence to *Strovitsi*, 1 hr.; thence to the *Baths of Káipha* or (direct route) *Tavla*, 5 hrs. — 3rd Day. From *Tavla* to *Olympia*, 3 hrs. — In all cases halts extra.

Megalopolis, see p. 289. The route soon diverges to the right from the road to Messenia (p. 290), crosses the *Alpheios*, here called the *Xerillas* (p. 287), and in 1 hr. reaches the village of *Chórémí* (to *Leonardi*, see p. 287). Leaving *Delihassan* to the right, our road leads through a pleasant district (numerous wine-presses) crossing several brooks, and approaches the right bank of the little stream of *Gastritsi*, called *Plataniston* in classic times, in reference to the abundant plane-trees which then as now grew near it. Our track in ¼ hr. passes a *Chapel of St. John*, shaded by oak-trees. The ruins opposite, on the left bank, beside a solitary house, represent the little town of *Daseae*. We follow the course of the stream and beyond some hills, 1¾ hr. from *Chórémí*, reach the height known as *Terzi*, above the scattered village of *Vasilis*. On this and the adjoining hill to the W. lie the ruins of the very ancient Pelasgian city of *Lykosoura*, now called the *Palaeókastro of tála* (after the village mentioned below) or *Sidërókastro*.

Lykosoura was considered to be the oldest town in the whole Grecian world, and to have been founded by Lykaon, son of Pelasgos (p. 303). This opinion originated not only in the actual high antiquity of the city, but apparently also in the neighbourhood of Mt. Lykaon and the similar sound of that name to the name of the town. Lykosoura was the earliest seat of the Arcadian kings, who afterwards removed to Tegea (p. 271), and finally to Trapezous (p. 306). In later times the town owed its importance to the possession of a temple of *Despoina*, highly venerated by all the Arcadians. In consequence of this, the inhabitants were not compelled to take part in the settlement of Megalopolis (p. 289). In the time of Pausanias Lykosoura was almost uninhabited.

Close to the house of the keeper of the antiquities (small museum) on the ridge, a Doric *Prostyle Temple* was exhumed in 1889 by the Ephory of Antiquities. The temple, 65 ft. long and $32\frac{1}{2}$ ft. broad, had six columns in front of the prodromos which is $17\frac{1}{2}$ ft. deep. The columns are of marble, the remainder of local stone. In the prodromos stood votive offerings and inscriptions; and in the cella was found the pedestal of a group mentioned by Pausanias, consisting of statues of Artemis and Anytos standing beside seated figures of Despoina and Demeter. The remains of this work, of great importance for historical students of art, are now in Athens (p. 101). Adjoining the E. height, which now bears a *Chapel of St. Elias*, stood the ancient *Akakesion*. On the W. height which is precipitous on the W. and E. sides, a considerable part of the *Town Wall* has been preserved, especially on the S. side, where one of the gates may still be recognized, but the ruins by no means convey the impression of antiquity that might be expected. A mediæval fortress has been erected above the ancient one on the N. side. Several sections of the wall are so thickly covered with bushes as almost to escape notice. We command hence an attractive view of the plain of Megalopolis.

Stála lies $\frac{1}{2}$ hr. farther upstream, on the slope of a long and broad spur of the Tetrasi range (see below). Immediately below the village rises the copious source of the Gastritzi river. An interesting 'anthemion' is built into the wall above the door of the church. The inhabitants are chiefly engaged in the rearing of silk-worms.

A stony track leads from Stála viâ the villages of *Dervomâ*, which is visible from Lykosoura, and *Vorekta* to (4-5 hrs.) the village of *Ampelióna*, prettily situated in a lateral valley of the Neda, where we may obtain humble night-quarters. Thence the track proceeds viâ *Skitrout* to ($2\frac{1}{2}$ hrs.) the *Temple of Apollo at Bassae* (p. 310).

We now cross the Gastritzi, climb gradually up a steep road to ($1\frac{1}{2}$ hr.) the summit of the pass between the S. spurs of Lykaon (p. 309) and *Tetrâsi* (5210 ft.), the *Nomia Orē* of the ancients. Hence we have a fine retrospective view of a great part of the plain of Megalopolis. We descend through green woods to the sources of the Neda. In $1\frac{1}{4}$ hr. we reach one of its headwaters, near a humble mill, and in $\frac{3}{4}$ hr. more the poor but picturesquely situated hamlet of *Kakaletri* (2000 ft.), surrounded by fine fruit-trees and watered by a copious spring.

The *Hill of Hagios Athanasios* (2900 ft.), which rises to the S. of the

village, is now usually identified with the ancient Messenian *Eira*, the retired mountain fastness in which, during the Second Messenian War (645-628 B.C.), Aristomenes and his followers, with their wives and children, maintained themselves against the Spartans for 11 years, until at last they were betrayed. Broad terraces extend round the S. and E. brow of the Acropolis. On the summit is a double girdle wall, the somewhat rough construction of which is supposed to be the result of haste; there are also remains of other buildings of a similar kind and the ruins of a chapel of *Hagios Athanasios* and of a mediæval fort. The mountain scenery around us is magnificent.

On the other side of the *Neda*, the upper course of which lies spread before us, our eyes follow the mountains of *Hagia Marina*, the rounded *Touria*, and the pointed *Mt. Penidistra* to the *Lykaon* (p. 309); to the S.E. lies the *Tetrasi* range, of which *Mt. Athanasios* forms a spur; to the W. are the barren *Xerovouni*, rising above the hamlet of *Stasimo*, and the dark, wooded hills of *Tzorókos*, near *Sirji* (p. 353).

Mt. Athanasios is connected by a saddle about 300 paces long with the lower eminence of *Hagia Paraskevē*, on which are the ruins of some fortifications of comparatively recent date and also of other buildings. Ross is of opinion that the Messenians, after the restoration of their power by *Epaminondas* (p. 349), founded a second *Eira* here as a more convenient site. The ruined fortifications, which are of considerable extent, give evidence of having been used in mediæval and modern times. It is very probable that the chapel of *Hagia Paraskevē* is built with the materials and on the foundations of an ancient temple. — We take about 1 hr. to walk from *Kakaletri* over *Mt. Athanasios* to the *Paraskevē*, where we order the horses to meet us to continue our journey.

From the hill of *Paraskeve* a steep path leads down to the edge of the *Neda*, now generally called the *Voutsikó Potámi*. We have to cross the river, which flows in a deep winding bed, and several of its tributary brooks. The path is picturesque but rough. In 1½ hr. we pass the mouth of a brook descending from *Kaleïko*, and fringed with a luxuriant growth of plane-trees; opposite lies the village of *Mavromáti*. In 40 min. more we cross the streamlet of *Dragóti*, and in other 40 min. reach the ruins of *Phigalia* and the hamlet of *Pávlitza* (p. 313) by the route described at p. 312.

Leaving the ruins of *Phigalia* by a gate on the W. side, we cross the little brook of *Kryávrysis*, and ascend the slope of the hill on which the village of *Smerína* now stands. The hill, anciently named *Elæon* ('Mt. of Olives'), is for part of its extent now called *Arápis* (p. 314). As we mount we have a view to the W. of the sea, while to the S., on the left bank of the *Neda*, rise the declivities of *Mt. Koutra* (p. 360), on which lie the villages of *Pisós*, *Kalítsena*, and *Kara Moustapha*. We cross several other tributary brooks of the *Neda*, and in 3½ hrs. reach the village of *Zourtza* (1545 ft.; 1570 inhab.), the capital of S.W. *Triphylia*, where tolerable accommodation may be obtained of *Nikolaos Christophópoulos*.

We now keep steadily along the slope of a long hill, passing the humble village of (40 min.) *Moundrá* and several springs, and finally cross the river *Tholó* and reach (1 hr.) *Strovitzí* (night-quarters from the landlord of the *bakáli* beside the walled spring in the W. part of the village). *Strovitzí* lies in a well-watered district amid fruit-trees and consists of the two parts *Epano-Rouga* and *Kato-Rouga*, between which a reddish rocky hill, with a flat top and furrowed sides, projects towards the *Tholó*. This height is called *Kastro* from the ruined mediæval castle at the top; while ancient hewn stones and column-shafts indicate that buildings stood here also in antiquity. Whether or not the latter were fortifications there is, however, nothing to show. A hollow on the N.W. slope of the *Kastro* is supposed to represent the ancient theatre. On a steep hill to the N. lie the ruins of the ancient city of *Lepreon*.

This town was founded by the *Minyæ*, who drove the *Paroreates* and *Kaukonæ* out of this region. A curious myth about its 'eponym' *Lepreon* relates that he engaged in an eating-contest with *Hercules* and was killed by the demigod after consuming an entire ox. The history of the town turns on its efforts to achieve independence. In its contests with the *Eleians*, who were continually striving to secure the important frontier post, the inhabitants united themselves with the *Arcadians* and *Messenians*, while one faction sided with the *Spartans* against the latter. Owing to this last circumstance the *Spartans* not only spared *Lepreon*, when they destroyed the *Messenian* and *Triphylian* towns, but rewarded it with several of the neighbouring places. In the Persian Wars 200 *Lepreans* are mentioned at *Platæa*. Subsequently the *Eleians* again established their power over the town and maintained it, with the exception of a short *Spartan* occupation in B.C. 420, until the close of the century. In B.C. 389 *Lepreon* and several other towns of *Triphylia* and *Pisatis* again succeeded in obtaining independence, which they preserved through alliance with the *Arcadians* and afterwards with the *Achean League* until the collapse of the latter. In the time of *Pausanias* the town lay in ruins.

A footpath ascends through the gorge between the *Acropolis* and the hill on the W. as far as the ridge connecting them, where it leads to the right to the *Acropolis*. Before reaching the latter, we notice a wall on its N. verge, built in the middle ages out of ancient materials, and serving as a defence against attacks from the wooded gorge on the N. In about $\frac{1}{2}$ hr. after leaving *Strovitzí* we suddenly arrive at the *Ancient Citadel*. The first part of this that meets the eye is a square structure, the regular and fairly preserved hewn-stone walls of which, with their towers and doors, remind us of *Messene* (p. 350). Connected with this, to the N.E., is an outwork, the archaic polygonal walls and towers of which evidently date from a much earlier period. A wall of similar character stretches hence down the steep declivity toward *Strovitzí*, and is called by the peasants the 'skala', because its ruined state gives it the appearance of a stair. These older portions are ascribed to the *Minyan* city; while the square fortress is referred to the time of *Epaminondas*. On the *Acropolis* itself are the scanty remains of the foundations of a small temple, closely resembling the *Metroon* at *Olympia* (p. 335) in size and ground-plan. The *Acropolis* commands a fine view of the richly wooded plateau and of the sea.

The little river Tholó enters the sea about $6\frac{1}{2}$ M. to the S.W. of Strovitzí, and $1\frac{1}{2}$ M. to the N. of the *Khan of Voulzi* (p. 360). About halfway to the sea, on the left bank, lies the village of *Hagios Elias*, with remains of the wall of the ancient *Pyrgoi*.

The route to Samikon leads to the W., skirting the Acropolis of Lepreon, and then begins to ascend to the N. towards the grey *Alvena Vouni* (4010 ft.). In about $1\frac{1}{2}$ hr. we find ourselves half-way up a precipitous oak-covered rocky height on which lies a small fortress dating from the remotest antiquity, now called the *Palaeókastro tēs Kallidónēs* or *Gyphtókastro* (gipsy's castle). This has been taken, but probably erroneously, for the abode of Nestor (comp. p. 356), even by Strabo and other ancient authorities. We reach the spot in a few minutes on foot. The walls, of a very antique mode of construction, are $5\frac{1}{2}$ ft. thick and have at least four towers and only one entrance; they are now about 3 ft. high. In the space within the walls, now overgrown with bushes, are remains of similar character, about 6 ft. in height. — Continuing our journey, passing a spring beneath a fine plane-tree, we reach in $\frac{3}{4}$ hrs. more *Kallídona*, a village dating from the War of Independence, during which the inhabitants of the village of *Sárena*, situated lower down, took refuge here to avoid the Turkish troops. From this point the above-mentioned *Palaeókastro*, opposite the hill of *Hagios Georgios* of *Kallídona*, presents the appearance of a steep and inaccessible cone.

Another path from Strovitzí reaches in about 1 hr. the village of *Morphítza*, where a copious spring rises beneath a gigantic plane-tree. In the neighbourhood are various ruins of the Byzantine period. Thence we proceed through wooded ravines, uphill and downhill, in about 2 hrs. to *Kallídona*.

We next pass over wooded hills and across a brook to ($\frac{3}{4}$ hr. from *Kallídona*) the pleasant village of *Piskíni*, beyond which we descend gradually through cultivated fields to the ($\frac{3}{4}$ hr.) village of *Zacháro* (1180 inhab.) and the ancient *Pylian Plain*. This plain, on which large quantities of currants and grain are raised, is about 9 M. long and $1\frac{1}{2}$ M. wide and stretches along the shore from the mouth of the *Neda* (p. 360) to the *Kaíapha* Mts. (see below). Towards its N. margin lies the *Lake of Kaíapha*, which is separated from the sea by a broad strip of wooded sand-hills. The coast-road from *Messenia* to *Elis*, which we now follow, runs along this strip.

By turning to the right, near a ruined barrack, $1\frac{1}{4}$ hr. beyond *Zacháro*, we reach the BATHS OF *KALÁPHA* (5 hrs. from Strovitzí), built on a peninsula stretching into the lake, and open in summer only (R. 2-3 dr.; small *Restaurant; gnats very troublesome). On the E. side of the lake rises the precipitous *Mt. Kaíapha*, probably the ancient *Makistos*; and from several wide fissures at its foot issue warm sulphurous springs, the most copious in a large cave containing the baths for patients. The cave and springs were both known and used in antiquity, but the ancient conformation of the ground, as described by Pausanias, who mentions no lake, must have been quite different from its present condition.

About $1\frac{1}{2}$ hr. beyond the point where the way to the baths diverges, the coast-road traverses the pass of *Klidi* (κλειδί, 'key'), between the Lake of Kaiápha and the *Lake of Agoulenitza* (12 sq.M.) on the N. The narrow passage is defended by a Turkish fort; and the short stream which connects the two lakes is spanned by a stone bridge. It was probably in this region that the temple of the Samic Poseidon stood, the federal sanctuary of the Triphylian towns; but hitherto no traces of it have been discovered.

FROM KLIDI TO PYRGOS (5 hrs.). We follow the coast-route, which runs along the E. bank of the marshy lake of Agoulenitza (well-stocked with fish) and past the villages of *Am Jelebi* and *Anemochóri* (to the W.) to (8 $\frac{1}{2}$ hrs.) *Agoulenitza*. This large village (2400 inhab.) lies among fields of currants and grain, on a projecting height, which was probably the site of *Thryon* or *Thryoesa*, afterwards called *Epitation*. About $\frac{1}{2}$ hr. after leaving Agoulenitza we cross the *Alpheios* by a ferry and in 1 hr. more reach *Pyrgos* (p. 324).

On the last outlier of Mt. Kaiápha, about $\frac{1}{4}$ hr. to the E. of the Klidi Pass, lie the interesting ruins of the considerable ancient town of **Samikón*. The only fact of its history known is that Philip V. of Macedon here ended his successful campaign of B.C. 219, in which he made himself master of all the towns of Triphylia within six days. Samikon is probably identical with the Minyan town of *Makistos*, which gave the title of *Makistia* to the whole of N. Triphylia. Its fortifications were arranged in an almost equilateral triangle, rising rapidly towards the S.E. Although the walls cannot be traced along the low ridge of rock forming the base of the triangle, it is hardly to be supposed that the town extended also into the plain. The well-preserved side-walls, which meet high up in a sharp angle, are perhaps the finest extant specimen of the ancient Greek polygonal building style. They are about 7 ft. thick and are formed of five-sided or six-sided polygonal blocks, between which squared blocks are inserted. The faces of the stones are smoothed, and the joints almost everywhere accurately cut, so that no small stones were required to fill up the crevices as at Tiryns, Mycenæ, and elsewhere. The line of wall traces the brow of the hill very exactly, and adapts itself so closely to its site that at several points the rock takes the place of the wall. The S.W. wall, facing the sea, is the most carefully constructed, being strengthened with numerous buttresses and a few towers. The space within the walls is thickly overgrown with trees and shrubs. There are several terrace-walls in the lower part of it; and across the middle of the slope stretches a low and rough ridge of rock.

From *Zacháro* (p. 318) another route, leading through the currant-fields on the E. bank of Lake Kaiápha and then following a steep bridle-path, brings us direct in about 2 hrs. to *Samikón*, which it reaches at the highest point of the E. wall. A steep spur in the neighbourhood commands a good survey of the ruins and an admirable view of the surroundings.

THE ROAD FROM SAMIKON TO OLYMPIA (4 $\frac{1}{2}$ hrs.) soon reaches ($\frac{1}{2}$ hr.) the pretty little village of *Tavla*, the houses of which lie scattered among orange-groves. Night-quarters may be obtained

here without difficulty from the well-to-do farmers. The whole district is well-cultivated, and large quantities of currants are grown here. We gradually ascend to the humble village of *Ali Jeleb*, whence we have an unimpeded view of the sea as far as *Zákynthos*. To the right lies *Rísova*, and on a lofty hill above it is *Vrina*. We traverse large plantations of currants and reach the little *River of Kréstena*, the ancient *Selinoús*. The village of *Kréstena* (p. 309) is 1 M. to the right. The character of this wooded hill-district, the nature of the soil, and the distance from Olympia, corresponding with that assigned by the ancients (20 stadia = 1 hr.), leave no room to doubt that somewhere in this neighbourhood lay the town of *Skilloús*, memorable from its connection with Xenophon but otherwise insignificant. The ruins to the W. of *Kréstena*, indicated on the Map at p. 325, or those discovered more to the E., near the village of *Mazi*, may have belonged to this town.

Skilloús was destroyed by the Eleians in their early contests with the Pisatæ (p. 325). About the year B.C. 394 the Spartans detached the former city-territory from Elis, and presented part of it in gratitude for his services to *Xenophon* (b. in B.C. 445 or 430; d. about 354), who had been banished from Athens. There he was visited by *Megabyzos*, the temple-keeper from Ephesus, who delivered to him his share of the booty taken in the famous retreat of the Ten Thousand (*Anab.* V, 3, 6) in B.C. 401. *Xenophon* purchased with this a large piece of land on the *Selinus*, and erected a temple to the Ephesian *Artemis*, on the model of the temple at Ephesus. His sons hunted regularly in the teeming woods of the district and offered to the goddess a tenth of their spoil, as *Xenophon* relates in the 'Anabasis'. A tomb used to be pointed out in the neighbourhood, believed by the surrounding inhabitants to be the tomb of *Xenophon*.

Between Skilloús and Olympia is the steep rock of *Typaeon*, from which it was enacted by an ancient law that all women illegally present at the Olympian games (p. 327) should be thrown down. The case contemplated, however, never occurred. Our route next joins the road from *Kréstena* to Olympia now under construction and reaches the ferry across the *Alpheios* (see p. 310). *Olympia*, see p. 325.

45. From Patras to Kalamata by Sea.

GREEK COASTING STEAMERS (pp. xix, xx) ply four times weekly in about 24 hrs., including stoppages (fare 28 dr. 40 l., 18 dr.). On the way they call at (*Mesolonghi*), (*Kyllēnē*), *Zákynthos* (*Zante*), *Kaíakolon*, *Kyparissia*, *Hagia Kyriatē*, *Marathos*, *Pylos* (*Korónē* and *Néssion*).

Patras, see p. 28. The steamer steers N.W. across the Gulf of Patras to (2 hrs.) *Mesolonghi* (p. 30), and then proceeds almost due S. towards *Cape Kalógría*, the classic *Áraxes*, the low hill of which, called *Mavravouna*, is divided by a broad plain from the mountain-system of the Peloponnesus. The Cycloplan walls of the ruined castle on the top were called *Larisa* or simply *Teichos* ('the wall') in antiquity. In front lies *Kephallēnia* (p. 15) and in the distance to the right *Ithaka* (p. 22). We coast the flat shore of *Elis* (pp. 323, 324).

In 5½ hrs. after leaving Patras we touch at *Glarentza*, or *Kyllēnē*, as, owing to an erroneous assumption it is officially styled.

This little trading-town (tolerable Xenodochion), with 430 inhab., lies at the N. foot of a bluff promontory, known to the ancients as *Chelomatas*, which is surmounted by the ruined castle of *Chlemoutsi* or *Tornese*. The castle, with its lofty battlemented walls and strong bastions, was built by Geoffrey II. de Villehardouin, and during the period of the Frankish dominion, it was the most magnificent baronial seat in the Morea. Destroyed in 1825 by Ibrahim Pasha, it is still sometimes visited on account of its splendid situation. Railway from Kavassila to Kyllene, see p. 323.

In $2\frac{1}{4}$ hrs. more we reach *Zante* or *Zákynthos*, see p. 27.

The steamer again approaches the Peloponnesian coast, where we see to the left the plain of *Gastouni* (p. 323), and in 3 hrs. reaches *Katákolon* (poor Xenodochion), with 600 inhab., founded in 1867 as the seaport of *Pyrgos* (railway to *Pyrgos*, see p. 324). Next to *Patras* and *Kalamata*, *Katákolon* is the most important harbour for the export of currants from the Peloponnesus; it has a new mole. The building between the two connected hills of the promontory is the mediæval citadel of *Pontikóskastro*. Farther to the W. is a chapel of *Hagios Georgios*.

We next steer to the S.E. across the *Gulf of Kyparissia*, along the shore of which runs the road from *Messenia* to *Elis* (comp. pp. 360, 319). The district which we see to the left is the ancient *Triphylia*; the distant mountain is *Lykaon* (p. 309), the spurs of which descend almost to the sea. Farther to the S. are the *Koutra Hills* (p. 360).

The town of *Kyparissia* (p. 359) lies a little inland from the harbour, which we reach in $3\frac{3}{4}$ hrs., and is picturesquely situated beneath a mediæval fortress. Behind rises *Psychro*, the N. extremity of the ancient *Egaleon* (p. 358), a conspicuous object for a considerable distance. On the W. we descry the *Strophádes*, on the largest of which is a convent.

The next stations are ($1\frac{1}{4}$ hr.) *Hagia Kyriakē* (p. 358) and ($\frac{3}{4}$ hr.) *Máratos* (p. 358), two currant-exporting seaports. The steamer then skirts the wooded island of *Protē* (the mediæval *Prodano*), on which are a chapel and some walls alleged to be ancient, perhaps those of the town of *Protē* mentioned by Strabo. On one of the mountain-spurs to the left lies *Gargaliani* (p. 358).

Farther on rises the steep promontory of *Koryphasion* or *Old Pylos* (p. 356), commanding the N. entrance to the *Bay of Navarino* or *Pylos*, which is sheltered by the island of *Sphakteria*. Opposite the S. channel is situated the modern town of *Navarino*, now called *Pylos*, $1\frac{1}{2}$ hr. beyond *Máratos*; see p. 354.

We leave untouched the silted-up port of *Modon* (1530 inhab.), which occupies the site of the ancient *Methónē* or *Moihōne* and was, along with *Korone*, long maintained in the 17th cent. by the Venetians against the Turks, who had made themselves masters of the Peloponnesus. We next pass the uninhabited islands of *Enussae*.

now called *Sapienza* and *Cabrera* or *Schiza*. These islands and the adjoining coasts are visited by dangerous storms in spring and autumn. On the mainland rises the hill of *Hagios Demetrios* (1360 ft.). Leaving the island of *Venétiko* or *Theganóusa* on the right, the steamer now rounds *Kavo Gallo* (36° 42' 54''), the southernmost cape of Messene, anciently called *Akrítas*, and enters the Bay of Messenia, the modern *Gulf of Koron*.

The town of *Korónē* (2270 inhab.; 4¼ hrs. sail from Pylos) is situated on a fortress-like promontory, under the shadow of a Venetian castle. The older fortifications are still partly extant. The ancient *Asine* once occupied the site, and was founded anew by the inhabitants of Korone (see below). The town was the object and scene of many battles in the mediæval and modern wars in which Franks, Venetians, and Turks took part. An earthquake in 1886 wrought much damage here. — Farther on, to the left, rises the *Lykodimo* (p. 354).

We next skirt a fertile plain, the chief product of which is figs. We touch at *Petalidi* (1020 inhab.), where a colony of Mainotes (p. 263) have recently settled under the auspices of the Greek government. This was the site of the town of *Korone*, which was founded by Epimelides in the time of Epaminondas. The steamer sometimes touches at the harbour of *Nēstion* or *Nisi* (p. 347), before reaching (2 hrs. from Korone) *Nae-Kalamae*, the port of *Kalamata* (see p. 347).

46. From Patras to Olympia.

74 M. RAILWAY in 5¼ hrs. Fares to Pyrgos 12 dr. 50, 10 dr. 401., to Olympia 15 dr. 10, 12 dr. 65 1., return-ticket, valid for 3 days, 24 dr. 40, 20 dr. 30 1. Through-connection to Olympia only by one train daily. — From Pyrgos to Olympia in 1 hr.; fares 2 dr. 70, 2 dr. 25 1., return-ticket, valid for two days, 4 dr. 40, 3 dr. 60 1.

Patras, see p. 28. — The railway leads to the S.W. through the broad coast-plain, running not far from the sea, which is here called the *Gulf of Patras*. Beyond (1¾ M.) *Iteá* we cross the river *Glaukos*, now called *Levka*, which rises on the lofty mountain-group of *Panachaïkon*, the modern *Voidiá* (6330 ft.). The W. branches of the mountains approach close to the sea. Then follow in rapid succession the stations of *Mindilogli* (4 M.), *Roítika*, *Monodendri*, *Hagios Vasilios*, *Tzoukaleika*, and *Kaminia*. Beyond (11 M.) *Alyssos* we cross the ancient *Peiros*, now called river of *Kamnitra* (p. 30).

12½ M. *Achaia*, the station for *Kato-Achaia*, a large village, which, with the 'upper' village of the same name (*Epáno-Achaia*), 3 M. to the S., has preserved the name of the ancient N. Peloponnesian district. The Greek and Roman inscriptions here are comparatively numerous. Some scanty ruins to the S. of *Kato-Achaia* are supposed to be those of the early-decayed *Olenos*, one of the 12 federal cities of Achaia; more probably, however, they indicate the site of the more important *Dyme*. Higher up in the valley of the *Peiros* stood *Pharai* (comp. p. 324).

The plain of Kato-Achaia is very fertile. An oak-wood stretches for many leagues along both sides of the *Lárisos* (now called *Mana* or *Simana*), which formed the ancient boundary between Achaia and Elis. Through the breaks in the trees we catch glimpses on the right of the *Mávravouna* (p. 320). Beyond (18½ M.) *Sageika* and (22 M.) *Lappa*, the railway crosses the Larisos, near the site of the ancient *Bouprasion*, and reaches (23½ M.) the hamlet of *Ali-Jelebí*, the name of which is derived from a former Turkish proprietor. — During the journey we have a view to the left of the *Morri Mts.* (ca. 2620 ft.) behind which are the *Santaméri Mts.* (3330 ft.; p. 325), the *Skollion* of the ancients. This is an outlier of the Arcadian group called *Olonos* (7300 ft.; p. 30), the ancient *Erymanthos*, which rises farther to the E. Along the shore to the right extends a broad and sandy strip of coast, dotted with firs, and interrupted only for a short distance near *Kounoupeli*. On this spot lay the ancient *Hyrrine* or *Hormina*; *Kyllēnē*, which also stood here, seems to have disappeared.

27½ M. *Manolada*, an estate belonging to the crown-prince of Greece, lies amid oak-forests between the marshy lakes of *Ali-Jelebí* and of *Kotki*, both well-stocked with fish, and connected with the sea by canals. — 33 M. *Retounē*; 36 M. *Léchaena*, with 2450 inhab. and a busy bazaar. — 33 M. *Andravída* (1760 inhab.), where Guillaume de Champlitte, the new Prince of Morea, established his magnificent seat about 1205. The ruined church of St. Sophia dates from the same period. The Teutonic Order and the Knights Templar also had churches here. — At (40 M.) *Kavassila* the line crosses the *Peneios* (see below), also called *River of Gastouni*, in summer hardly 2 ft. deep, but in winter often in high flood.

FROM KAVASSILA TO KYLLENE (p. 324), 40 M., branch-railway in ¾ hr. (fares 2 dr. 20, 1 dr. 80 l.). The line runs viâ (3¼ M.) *Vartholomio*, whence another branch diverges to (6½ M.) the *Loutra* ('baths'), in ½ hr. (fares 1 dr. 40, 1 dr. 20 l.)

31¼ M. *Gastouni*, a little town, also of Frankish origin ('Gas-toigne'), has 1830 inhab. and is the chief cattle-market in the Peloponnesus. To the right appears the ruin of *Chlemoutsi* (p. 321).

Palæopolis (2½ hrs. from Amalias, p. 324) lies on the left bank of the *Peneios*, 2 hrs. to the N.E. of *Gastouni*, and is reached by a road leading past *Kalyvia*, ½ M. beyond which are brick walls, in some places 16 ft. high, and other remains of the Roman period. *Palæopolis* marks the site of the city of Elis, which lay at the foot of a steep hill, 400 ft. high, surmounted by a citadel and a temple of Athena. Elis resembled Sparta in being without walls. The first city of importance here was erected in B.C. 471, by the union of numerous communities; but the site had previously been occupied by a town that had fallen into decay. Protected by the sacred peace of Olympia (p. 326) and by a standing league with Sparta, the inhabitants devoted themselves chiefly to agriculture. Whatever may be covered by the earth, there are no longer any visible traces of the temples, colonnades, gymnasia, or theatre. The Acropolis, which commands a fine panorama, was again for tified in the middle ages, when it bore the name of *Belvedere*. The modern name is *Kalaskopē*.

The railway now runs through neglected pasture-lands, extend-

ing beyond ($44\frac{1}{2}$ M.) *Karakouzi* to the neighbourhood of (48 M.) *Amalias*, a little town (4300 inhab.) formed in 1885 by the union of the villages of *Kalitsa* and *Dervish-Jelebi*. — Farther on the country is covered with currant-gardens. — $50\frac{1}{2}$ M. *Kardama*; $51\frac{1}{2}$ M. *Douneika*; $53\frac{1}{2}$ M. *Hagios Elias*. — The line, which has now approached close to the sea, affording a view of Zante with Mt. Skopos, enters the ravine of the streamlet *Vóvos*. On the left bank are the convent and village of *Skuphidá*. — 55 M. *Mytiá*.

The train crosses the *Vóvos*; to the right, a view of *Katakolon* and *Pontikokastro* (p. 321). — Beyond (57 M.) *Skourochori* we enter a well-cultivated region. — 59 M. *Lasteika*.

$61\frac{1}{2}$ M. *Pyrgos*. — The STATION lies in the N. of the town; a second station, for *Katakolon* (see below), in the W.

Inns. *HÔTEL OLYMPIA*, with a good and clean restaurant, bed $1\frac{1}{2}$ dr., bargain beforehand; *GRAND HÔTEL OLYMPIA*, also fair; *HÔTEL GRAND BRETAGNE*. — There are several *Cafés* in the main street.

Carriage to *Olympia* about 25 dr. (horse or mule 5 dr.); bargain beforehand.

British Vice-Consul, *Mr. Charles Fauquier*.

Physician. *Dr. Polysogopoulos*, understands German.

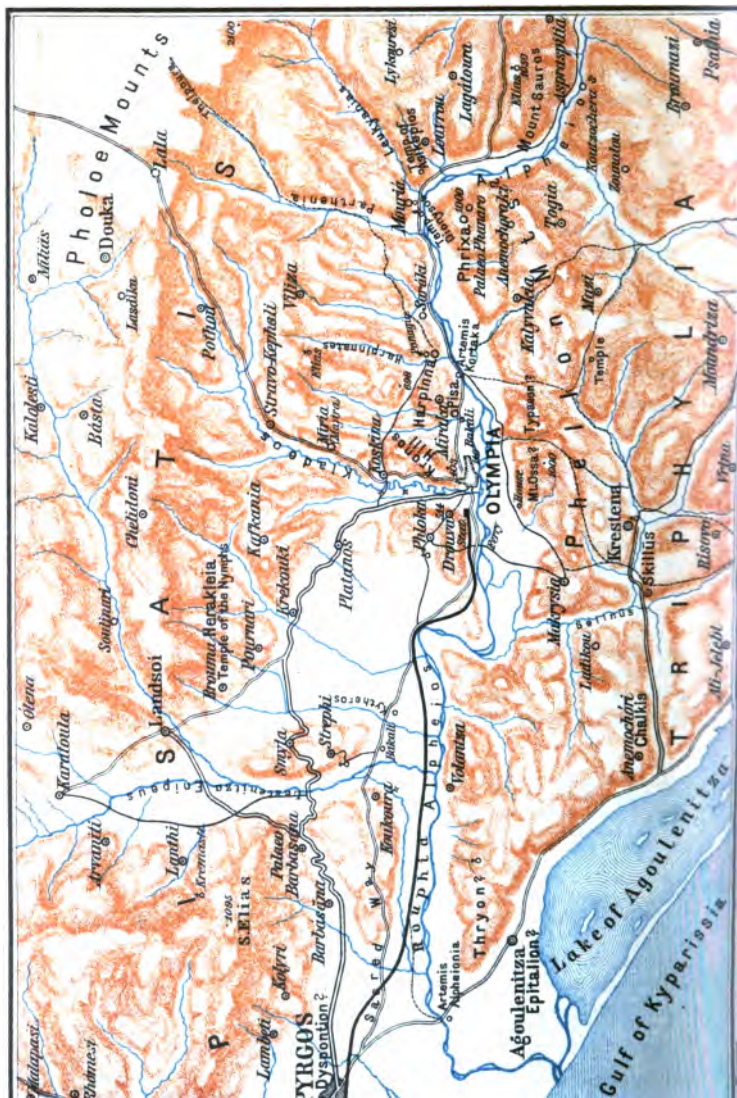
Pyrgos, a town of 12,650 inhab., consisting mainly of one long street, crowded with warehouses, is the capital of the eparchy of *Eleia* and the largest town but one in the Peloponnesus. The busy little town, situated on an eminence, among cornfields, vineyards, and plantations of currants, has lately been repeatedly injured by earthquakes. With its harbour, *Katákolon* (p. 321), $7\frac{1}{2}$ M. distant, it is connected by a railway ($\frac{1}{2}$ hr.; 1 dr. 55, 1 dr. 30 l.).

From *Pyrgos* to *Agoulinitza* ($3\frac{1}{2}$ M.) and *Klidá*, see p. 319.

FROM PYRGOS TO OLYMPIA is a railway-journey of $1-1\frac{1}{4}$ hr. — $3\frac{1}{2}$ M. *Varóssaena*; 6 M. *Kóukoura*. — The line then crosses the *Lestenitza*, the classic *Enipeus*, and gradually descends to the plain of the *Alpheios*. — 8 M. *Stréphi*; 10 M. *Krtekouki* (1100 inhab.); $16\frac{1}{2}$ M. *Platanos*. — $12\frac{1}{2}$ M. *Olympia*.

THE BRIDLE PATH FROM PATRAS TO OLYMPIA VIÀ SANTAMÉRI takes two days and is fatiguing and passable only in summer. We follow the carriage-road to *Kato-Achaia* (p. 322), about $7\frac{1}{2}$ M. ($2\frac{1}{2}$ hrs.) from *Patras*, and then strike off to the left across the hills between the *Peiros* or *River of Kamnitza* and the sea, passing near several villages. We then cross the *Peiros* and farther on several of its tributaries. [The plain of the *Peiros* belonged to the town of *Pharas*, the scanty ruins of which lie near the khan of *Preveto*, about 6 M. aside from the path.] We ride past *Arta*, where there is a mediæval fortress commanding the pass, and the Convent of *Maritza*, and in $6\frac{1}{2}$ hrs. after leaving *Patras* reach the village of *Santaméri*, where the night may be spent if necessary. The castle of this name was founded in 1311 by *Nicolas III. de St. Omer*. The ancient town of *Thalamas*, the refuge of the *Eleians* in times of danger, probably stood in this neighbourhood.

Santaméri lies on the N.W. declivity of a mountain group of the same name (p. 323). Our route leads through the narrow valley at the W. base of the mountain and along the bank of the stream. We pass near *Portass*, and in 2 hrs. reach the *Pensios*, which here emerges from a narrow rocky channel into the open plain. We cross the river and in $\frac{1}{4}$ hr. reach the village of *Agrapidochori*, situated on a wooded hill, near which the *Eleian*



Ladón flows into the Peneios. Its delta contains the faint traces of an ancient town, probably the Eleian *Pylos*.

We ascend along the *Ladon* to (1½ hr.) the hamlet of *Kouloughi*, partly built of ancient stones, brought from a 'palæókastro', ¾ M. to the E., which was also a fortress in the middle ages. About 1 hr. farther on the *Ladon* bends towards the E., but our route lies straight on. Beyond (½ hr.) *Mousáki* we turn to the S.W. and cross the hills, which gradually sink on the S. into the plain of the *Alpheios*. We pass the villages of *Karatouka*, *Lndsói*, *Brouma*, *Pournári*, *Kriekoski*, and *Pítanos*, and reach the excavations at *Olympia* in 3 hrs.

47. Olympia.

A VISIT TO OLYMPIA, which is not recommended in the oppressive heat of a Greek summer, is most conveniently made by means of the railway from *Patras* (R. 46). An alternative route is offered by the *Greek Coasting Steamers* (p. xix), which ply almost daily from *Zante* (p. 27) to *Katakolon* (p. 821). — A stay of not less than 1-2 days is necessary to obtain a satisfactory and enduring impression of *Olympia*, although, of course, it is possible to hurry through the excavations and the museum in a few hours.

The best preparation for a visit to *Olympia* is a study of *A. Boetticher's* 'Olympia' (2nd ed., Berlin, 1886).

Hotels. XENODOCHION ARCHÆA OLYMPIA (formerly *Pliri*), R. & board 7-8 dr. per day, less for a long stay, tolerable though not perfect in point of cleanliness; GRAND HÔTEL D'OLYMPIE (*Mega Xenodochion*), rather dearer (closed in the spring of 1893). A large new *Hôtel* is being built by the Railway Co. near the Museum. — Accommodation when the hotels are full may be obtained of *Christós Liakopoulos* in *Drouva*. — The landlords of the first two hotels provide horses or mules for a tour in the Peloponnesus (ca. 8 dr. per day).

The ruins are under the care of *Mr. Voulismás*, who lives at the Museum. — The Museum is closed between 12 and 1.

Olympia (140 ft. above the sea-level), situated on the right bank of the *Alpheios*, at the point where it is joined by the *Kládeos*, flowing to it from the N., lies in the district of *Pisatis*, which belonged to *Elis* from B.C. 580 onwards. It was never properly speaking a town, but merely a sacred precinct, with temples, public buildings, and a few dwelling-houses. It owed its high importance throughout the entire Hellenic world to the universal reverence for its shrines, and above all to its famous games in honour of *Zeus*, which, during a period of more than a thousand years, were periodically celebrated by the Greeks of all states and of all families.

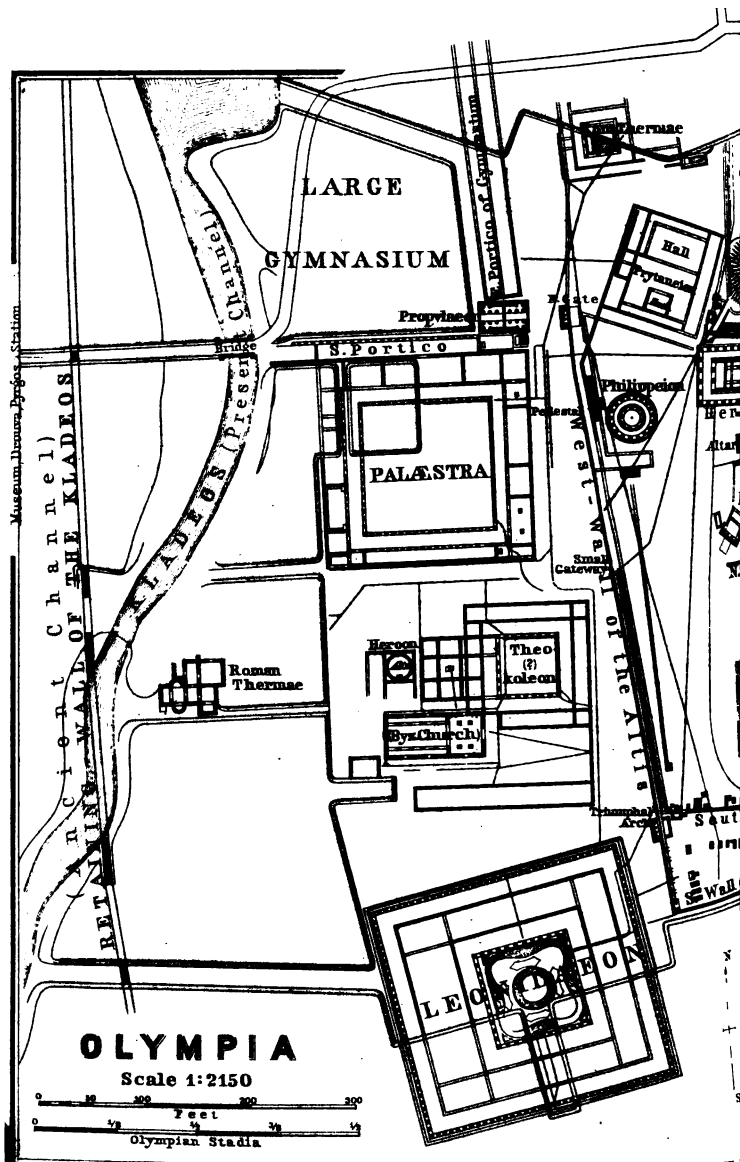
The origin of the games recedes into the mythical ages. The Greeks revered *Hercules* as their founder, — not the hero usually known by that name, but the *Idæan Hercules*, who was said to have been present at the birth of *Zeus* himself. The later *Hercules*, however, also took part in some famous contests here, after the defeat of King *Augeas* of *Elis*. *Enomaos*, King of *Pisa*, the old capital of the district (p. 305), compelled the suitors of his daughter *Hippodameia* to compete with him in chariot-racing, and ignominiously put to death all whom he vanquished, until at length *Pelops* succeeded in beating him and so won the hand of *Hippodameia*. *Pelops* was thus the prototype of the victors at *Olympia*, and as such was held in high honour there.

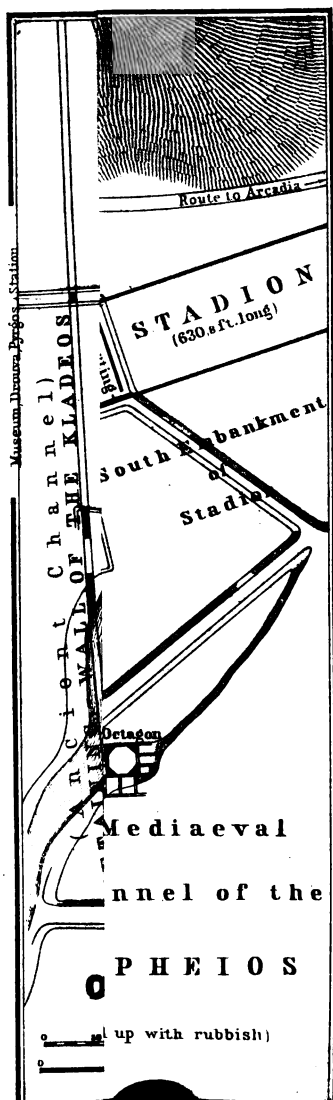
The actual founding of the games proper is ascribed to *Iphitos* of Elis, who, along with *Lykourgos* of Sparta, reorganized the games at the bidding of the oracle of Delphi in the 9th cent. B.C., and introduced the 'Ekecheiria' (lit. 'hand-staying', 'truce') or 'Peace of God' among all the states of Greece during the celebration of the games. Pausanias saw the decree, inscribed on a discus of bronze, preserved in the Heræon (p. 333). By this means the Olympian Games divested themselves of their local character and rose to the dignity of a national festival, which was the visible expression of Hellenic unity, in spite of all the internecine contentions and wars among the individual states of Greece. The regular chronicle of Olympian victors begins in B.C. 776, but the use of Olympiads as chronological epochs did not originate till much later.

The games took place at the first full moon after the summer solstice. At the beginning of the sacred month, the Eleians, who had been left in undisturbed possession of the sanctuary since about B.C. 580, sent heralds to proclaim the universal peace throughout all Greece. The competitors and spectators of the festival streamed in from far and near, the larger states represented by embassies ('*Theōriai*'), which were sometimes of great magnificence. The function lasted for five days. The central point was a series of great sacrifices to Zeus and other gods, under the solemn management of priests, some of whom dwelt continuously at Olympia. The sacrifices were accompanied by athletic contests of the most varied description, foot-races, hurling the discus, wrestling, boxing, chariot-races, etc., carried on under the direction of the *Hellandikæ* ('Judges of the Hellenes'), who were at the same time the highest political body in Elis.

The original and most important event in the games was the FOOT RACE in the Stadion, at first one length of the course, but afterwards two or more. In the 18th Olympiad (B.C. 708) the PENTATHLON or Fivefold Contest was introduced, a combination of leaping, hurling the discus, running, wrestling, and boxing, so arranged that only the victors in the first contests could compete in the later, and that the final contest should be a boxing-match between the two best competitors. In the 25th Olympiad (B.C. 680) was held the first CHARIOT RACE with four horses. In the 33rd Olympiad (B.C. 648) the first HORSE RACE took place, and the PANKRATION, a combination of wrestling and boxing, was introduced. Subsequently special competitions for boys in most of these sports were arranged, and in the 65th Olympiad (B.C. 520) the HOMOTODROMOS, or 'soldiers race in heavy marching order', was added.

The competitions were restricted to free-born Greeks of unstained character though 'barbarians' might be spectators. Women, with the exception of the Eleian priestess of Demeter, were not permitted to view the sports (p. 820). Before the contest the competitors had to appear in the Bouleuterion, in presence of Zeus Horkios (p. 833), and take an oath that they had undergone the prescribed ten months' course of training and would obey the Olympian laws and the regulations of the Games. They then entered the Stadion by a special entrance with the *Hellandikæ*, the heralds announcing the name and country of each athlete as he appeared. The palm was handed to the victor immediately after the contest. The prizes proper, simple branches from the sacred olive-tree planted by Herakles himself, were distributed at the end of the Games to all the victors





at the same time. The Greeks attached the most extraordinary value to the Olympic olive-branch. Pindar has celebrated it in spirited song. Its acquisition was not only a lifelong distinction for the winners, but reflected also the highest honour on their families and on their states, and their countrymen used to testify their gratitude by triumphal receptions, banquets at the public expense, and often by exemption from taxes.

In Olympia itself the champions dwelt at the public expense in the *Prytaneion* (p. 336) and had the right of erecting a statue in the *Altis*, which, in the case of a triple victory, was allowed to bear the features of the victor. Besides these statues, the first of which were erected in wood about the 60th Olympiad (540), numerous votive offerings were presented by states and individuals, so that in the course of centuries there arose that forest of statues, the description of which, even after it had been several times plundered by the Romans, fills nearly an entire book in Pausanias (p. cx).

In addition to the athletes, men illustrious in the intellectual sphere also sometimes appeared with their performances. *Herodotus* is said to have read in public at Olympia a portion of his historical work, and so to have fired the youthful Thucydides, who was present, to the composition of his history. Celebrated orators, like *Gorgias* and *Lysias*, addressed the people from the *opisthodomos* of the temple of Zeus, as did the sophist *Hippias* of Elis and others. Painters exhibited their works here. It was here also that *Themistokles* enjoyed his greatest triumph, when at his appearance in the stadion, probably in the 77th Olympiad (472), the assembled Greeks greeted the hero of Salamis with shouts of applause. At a later date *Plato* was also received here with honour by the admiring multitude.

The *Heraeion* (p. 333) is the most ancient of the buildings hitherto exhumed. Its erection, according to Pausanias, dates from prehistoric times; and indeed the cella and stylobate of the present building have clearly come down from a very early wooden temple. It is said to have been for a long time the only temple in Olympia, and to have served as the common shrine of Zeus and Hera. — The *Heroon* (p. 340), the N. part of the *Bouleuterion* (p. 338), the *Pelopion* (p. 333), and most of the *Treasuries* (p. 335) date also from the period before the Persian Wars. The first boundary of the *Altis* or sacred precinct is said to have consisted at that earliest period of a wall of hewn 'Poros' stone, of which only a few fragments now remain (pp. 336, 338, 339).

The Olympic Games attained their zenith in the period after the Persian Wars, and during the struggles of the Sicilian Greeks against the Carthaginians. Competitors streamed in not only from the states of Greece proper, but also from the islands, from the colonies of Magna Græcia and Sicily, from Asia Minor, and from Cyrene. During this period the *Temple of Zeus* (p. 330) was built, and probably also the S. part of the *Bouleuterion* (p. 338) and the *Syracusan* and *Sikyonic Treasuries* (p. 336). The *Metroon* (p. 336), the *Leonidaion* (p. 339), and the *South-East Building* (p. 338) are not so ancient.

As Hellenic influence extended to the E., the contingents from the Asiatic states and from Egypt, as well as those from Macedonia and Thrace, grew larger and larger; and an energetic building-period set in, among the results of which were the *Palæstra*

(p. 340), the large *Gymnasium* (p. 340), the *Philippeion* (p. 334), the *Echo Colonnade* (p. 337), and the vaulted entrance to the Stadion.

Finally, in the Roman period, we find champions hailing from all parts of the empire, while Greece proper became less and less conspicuous. In outward splendour, however, Olympia in no way declined. *Tiberius* and *Nero* themselves won victories here, while the other emperors recognized at least the prerogatives of the victors. Building and adornment went on until the latest period. *Nero's Mansion* (p. 337), the large *South Portico*, the latest hewn-stone building at Olympia (p. 338), the *Exedra of Herodes Atticus* (p. 335), the *Theokoleon* (p. 340), the two *Thermae* (p. 341), the reconstruction of the large *Leonidaeon* (p. 339), and several ruined brick buildings in the neighbourhood, all date from the Roman times. The second *Altis Wall*, which superseded the original boundary of the sacred precinct and which is still perfect on the W. and S., was probably also built at this time. But the conditions of the games no longer remained in their original integrity. Professional athletes appeared, and, travelling from one to another of the numerous athletic meetings, succeeded in degrading even the Olympic victory to a trade. The regular celebration of the Olympic games seems to have died out in the 4th cent. A.D. The Emperor *Valens* revived them in 369, but *Theodosius* finally suppressed them in 394.

The earliest Christian church was accommodated in a part of the Theokoleon (p. 340), while the other buildings were converted into dwelling-houses. In order to protect themselves against the barbarian invaders who harassed Greece from the end of the 4th cent. onwards (comp. p. 231), the inhabitants of Olympia erected a substantial fortification between the temple of Zeus and the S. Portico, with walls 10 ft. thick, formed of materials from the Metroon, some of the treasuries, the Echo Colonnade, the Bouleuterion, and the Leonidaeon. These walls (marked with dotted lines on the plan) existed until the extensive excavations of the German government.

The temple of Zeus and some of the other buildings then standing were thrown down by two earthquakes in the first half of the 6th century. At the same time a landslip probably took place on Mt. Kronion, which buried the Exedra and several of the treasuries, and so preserved numerous Roman statues in the first-named building. It was probably also about the same period that the first inundation of the Kladeos took place, which deposited a layer of sand, 3 ft. thick, on all the structures lying to the W. of Olympia, between the large Gymnasium and the Leonidaeon (comp. p. 340).

After these catastrophes a Christian population again settled at Olympia upon the partly-buried edifices between the temple of Zeus and the Stadion, including numerous fragments of the pediment-sculptures or metopes of the temple of Zeus in their wretched ^{cells} which were stuck together with slime. The level of this vil-

lage above the original level of Olympia is shown by the large clay vessels which were found let into the floors of the huts, but which are now restored to their original level above the Echo Colonnade. To the same period also belong the Christian tombs of stone-slabs and bricks, which have been discovered in all parts of Olympia, and which have not yet all been opened. They lay about 3 ft. below the floors of the houses, and were especially numerous in the Byzantine church.

The event which resulted in the complete burial of Olympia must have happened about a century later, to judge from the coins found there. The Kladeos again left its channel and in the course of years covered all Olympia with a layer of sand from 10 to 15 ft. deep, above which only the treasures emerged. The deposits of coarse gravel in various parts of the perpendicular earthen banks, e.g. in the large Gymnasium, to the W. of the Byzantine church, and near the Octagon, enable us to trace the variations of the river-channel. The treasures were next covered by clay washed down by the rain from Mt. Kronion. And finally the *Alpheios*, flooding the ruins from the S.E., washed away the entire Hippodrome and part of the S. embankment of the Stadion, but the Octagon, a Roman brick building to the S.E. of the Altis, diverted the destructive current to the S.W.

The first idea of an excavation at Olympia suggested itself to *Winckelmann*, who expected a rich harvest from the abundance of Greek sculptures known to have been placed here. The French *Expédition de Morée* of 1829 paid a passing attention to the idea and instituted excavations at the temple of Zeus, which yielded a few metope-reliefs, now in the Louvre. The complete exhumation of the entire site of this centre of ancient Greek life was reserved for the German empire. *Ernst Curtius* succeeded in obtaining the concurrence of the Emperor and the Crown Prince of Germany; the Imperial Diet voted supplies; and in 1874 a treaty was made with Greece which secured to Germany the direction of the excavations and the right to the first scientific use of their results, while the objects discovered were to remain in Greece. In six winter seasons and at an expense of about 40,000*l.* almost the entire district of Olympia was freed from the superincumbent soil, which in some places was 20 ft. deep. The work was mainly directed from Berlin, by *Ernst Curtius*, *Adler*, the architect, and a member of the Foreign Office; while the conduct of the work at Olympia was entrusted to a varying commission of archaeologists and architects. The yield of sculptures fell short of the expectations, though the *Hermes of Praxiteles* (p. 344) is a work of the highest class, in itself worth a journey to Olympia; but a flood of light was thrown upon topographical and architectural matters of the highest scientific importance. The interest excited by Olympia may be compared with the impression produced by Pompeii; the ruins of the latter are

more extensive and in better preservation, but in general interest Olympia far excels the Roman provincial town.

The best survey of Olympia is obtained from the slope of the **Kronos Hill* or *Krónion*, the partially wooded hill, 403 ft. high, rising to the N. of the excavations. A path above the last treasure-houses leads to the top (not recommended to ladies on account of the thorns). With the help of the Plan, we can distinctly make out the *Altis* (*Æolic* for *ἄλσος*, a grove), or sacred walled precinct, about 750 ft. long and about 570 ft. broad, stretching along the foot of the hill. The *Altis* was bounded on the E. by the *Echo Colonnade* (p. 337) and the so-called *S.E. Building* (p. 338); on the W. the boundary-wall extended from the *Prytaneion* (p. 335) to the S.W. corner, and was interrupted by one large and two smaller gates. On the S. the boundary began with a wall, was continued to the E. by the *Bouleutērion* (p. 338), the N. part of which abutted directly on the *Altis*, and finally ended with another wall on the S.E., which included the substructure of the Roman triumphal gateway. Within this precinct stood all the sacred buildings — the *Temples of Zeus, Hera*, and the *Mother of the Gods (Metron)*, the *Heroa of Pelops and Hippodameia*, the *Treasures*, the *Prytaneion*, some of the porticoes, altars to several gods, and the innumerable votive offerings and statues of victors. The space to the W., between the sacred enclosure and the *Kladeos*, the ancient E. protecting-wall of which has been disclosed in several places, contained the large *Gymnasium* with the *Palaestra* (p. 340), to the S. of which lay the *Theokoleon* (p. 340). Still farther to the S., opposite the W. entrance to the *Altis*, lay the largest building in Olympia, the *Leonidaion* (p. 339). The only buildings found between the *Altis* and the *Alpheios* are the *Bouleuterion* and the *South Portico*, beside the latter of which, to the S., passed the great festal way leading from Olympia to Elis. A *Roman Ruin*, visible among the currant-fields still farther to the S., may have been a lodging-house for rich guests, while for the other numerous visitors at the festival the accommodation was probably no better than that provided for the visitors to a modern Greek panégyris. To the E. of the sacred enclosure lay the *Stadion* (p. 337), the *Hippodrome* (p. 337), and a few Roman structures.

The centre of the *Altis*, and the initial point of the excavations as well as of our tour round the ruins, is the *Temple of Zeus*, said to have been built by the Eleians in the 5th cent. B.C. with the plunder of the city of Pisa (p. 305), destroyed more than 100 years before. The native Eleian artist *Libon* is mentioned as the architect. The temple was a Doric peripteros, with six columns at either end and thirteen on the sides, built on an artificial mound. The stylobate, 200 Olympic feet ($210\frac{1}{4}$ Engl. ft.) long and $86\frac{1}{4}$ ($90\frac{3}{4}$ Engl. ft.) broad, is constructed, like all the older Olympian edifices, of massive hewn blocks of a shell-conglomerate ('*Poros*') quarried in the neighbourhood. The columns, of the same coarse shell-

limestone, coated with fine white stucco, were $32\frac{1}{2}$ Olympic feet ($34\frac{1}{5}$ ft.) high, with a base-diameter of 7 Olympic feet ($7\frac{1}{3}$ ft.); they had 20 flutings. The columnar distance, from axis to axis, was $16\frac{1}{4}$ Olympic feet or one-half of the height. A few well-preserved capitals, with beautifully designed echinus mouldings, lie on the S. side of the building, adjoining some of the prostrate columns, which are extended at full length as they were thrown down by the earthquakes. Fragments of the entablature lie scattered around; the massive corner piece at the N.W. corner, originally $18\frac{1}{3}$ ft. long and $5\frac{3}{4}$ ft. high, gives an idea of the imposing size of the temple.

Traces of pedestals for bronze statues may be seen on the stylobate between the columns on the S. side. The floor of the colonnade is of simple river gravel, covered on the E. (*i.e.* the ancient approach) by a beautiful coloured marble pavement of Roman workmanship. The *Pronaos*, within the colonnade, has two columns between antæ (the sockets for the bolts of the metal doors are still visible); its floor retains the remains of a Greek *Mosaic* in rough round stones from the river, representing Tritons, within a tasteful border of palm-ettes and meandering lines (now covered). The *Cella* (outside measurement) is 100 Olympic feet long by 50 broad. It was divided by two rows of Doric columns, parts of the shafts of which are still in position, into three aisles, of which the centre one was considerably the widest. This central nave was divided from E. to W. into three sections. The central section was paved with black limestone slabs, with a raised border of white Pentelic marble, still preserved, and was enclosed on the S., E., and N. by stone screens (still to be traced between the columns), adorned with paintings from the hand of *Panaenos*. The third section was entirely occupied by the chryselephantine *Statue of Zeus*, about 40 ft. in height, carved by *Phidias* (comp. p. lxxxiii). Fragments of its black limestone pedestal, which was about 20 Olympic feet wide by 30 deep, lie scattered about; some of those in the S.E. angle have been fitted together again. The statue itself is said to have been removed to Constantinople during the Byzantine period, and to have perished there in a conflagration. The image was usually covered by a curtain, only withdrawn on solemn festival occasions. The curtain that Pausanias saw was the gift of Antiochos IV. Epiphanes of Syria (175-164 B.C.), and was made of purple wool adorned with Assyrian embroidery. The spectators stood in the easternmost division of the nave, or could walk round the statue by the side-aisles, which were connected by a narrow passage at the W. end. There were galleries above the side-aisles, reached by spiral staircases, so that the upper part of the statue could also be inspected. A hydria (water-vessel) or a marble frame near the wonderful image marked the spot struck by the thunder-bolt, by which Zeus is said to have announced to Phidias his satisfaction with the work.

The whole ceiling of the temple was of wood (not stone); the

roof consisted of marble-tiles, many of which are now deposited on the Pelopion. The cornice was ornamented with lions' heads, which served as water-spouts or gargoyles. — The sculptural ornamentation of the pediments and metopes is described at pp. 342-344.

In front of the E. façade, where the entrance was formed by a sloping terrace, stand a number of interesting bases of statues, which were discovered here built into the Byzantine E. wall, in the order in which Pausanias mentions them. Not far from the S.E. approach to the terrace is a semicircular substructure, which bore the statues of nine Greek heroes at the Trojan War, drawing lots for the duel with Hector. The statue of Nestor shaking the lots in a helmet stood on the round base on the opposite side of the way. This famous work was by *Onatas*. — The large marble base close by doubtless supported a quadriga, and probably so did the sandstone base beside the path, farther to the S. Perhaps these were votive offerings from Gelon and Hieron, rulers of Syracuse, who won victories at Olympia.

Opposite the S.E. angle of the temple a large marble base has been rebuilt of five blocks, with ancient inscriptions. Two distichs in the middle celebrate the founder, *Praxiteles*, citizen of Syracuse and Kamarina, though a native of Mantinea ('let this be a token of his worth'); on the right and left are the names of the artists. — Behind rises the lofty circular pedestal of a statue of Zeus, dedicated by the Lacedæmonians during the second Messenian War; the epigram quoted by Pausanias is on the upper edge.

Farther to the E., and near the path following the line of the Byzantine wall, stands the lofty triangular *Base of the Nike of Paonios* (p. 344), which consisted of eight blocks. The two stones which have been set up again bear an inscription of the Roman period, containing the decision in the boundary dispute (mentioned at p. 283) between Messenia and Lacedæmonia. The original votive inscription (comp. p. 31) is now in the museum.

Farther to the N. is the *Base of the Eretrian Bull* (p. 344), by *Philesios*. Close by is that of the statue of the Rhodian *Eukles* by *Naukydes* and beyond, that of the Athenian pankration-champion *Kallias*, with the name of *Mikon*, the sculptor. The base of the statue of the Locrian *Euthymos*, with an epigram and the name of the sculptor *Pythagoras*, is at the N.E. angle of the Byzantine wall, the foundations of which at this part were formed of drums of columns from the Metroon, a large number of which lie scattered about.

The remains of a foundation dug up not far off may perhaps be those of the *House of Enomaios*, which Pausanias says stood to the left of the passage from the altar of Zeus to the temple of Zeus.

The *Altar of Zeus*, or, more accurately, its scanty remains, was exhumed rather more to the N., but it has already become partly buried again on account of its sunken position. Like nearly all the older buildings at Olympia it has a foundation of undressed stones.

The ground-plan is an ellipse, agreeing with the measurements given by Pausanias. As a chief centre of Greek paganism it doubtless early fell a victim to Christian zeal. Remains of other altars were discovered round the main shrine, on the spots recognizable by the blackened earth, mixed with ashes and the remains of bones.

The low hillock which rises from 3 to 6 ft. above the surrounding ground to the W., where fragments of a retaining-wall may still be seen, was the *Pelopion*, or sacred enclosure of Pelops. It was built in the form of an irregular pentagon, with a curious portal on the S.W. Only the foundation of the latter now remains, for the columns and entablature were utilized for the Byzantine E. wall. The stone approach to the stylobate of the portico may still be made out. — Beside the Pelopion runs one of the numerous conduits of Olympia, some of which served to bring fresh drinking-water, and others to carry off the rain-water. The chief of these very numerous and very diverse aqueducts are marked on the plan with blue lines.

In the direction of the Heraeum, to the N. of the Pelopion, stands a large ruined *Altar*, near which more than a thousand small bronze and terracotta figures of animals of the roughest workmanship have been found. This altar is probably the most ancient in Olympia, for the blackened earth containing these votive gifts has been found even under the foundations of the Heraeum. Perhaps we may identify in it the ancient common shrine of Hera und Zeus.

The *Heraeum*, at the foot of a spur of the Kronion on which rise two pine-trees, is not only the oldest temple in Olympia, but also the most ancient known temple in Greece. A Doric peripteros with 6 columns at each end and 16 on each side, it deviates in other essential points from the usual norm. The stereobate has but two steps. The chief entrances are on the S. side, in the extreme intercolumniations on the right and left. The 40 peripteral columns, of which only six are entirely wanting, present the most marked differences: the diameters vary from $3\frac{1}{4}$ to $4\frac{1}{2}$ ft.; one column at the S.W. angle has only 16 flutings, while all the rest have 20; the 19 capitals that have been found are all different (compare, e.g., the two in the E. portico, both from the E. façade); while in material and construction the columns also vary. The true explanation of these variations is most probably that the original columns were of wood, and were replaced with stone columns, as the course of time rendered it necessary. Pausanias states that he saw one wooden column in the Opisthodomos. The unusually great columnar distance (as 11 to 4), and the fact that no trace of architrave, triglyph, etc., has been found, permit the conclusion that the entablature must have been of wood. The Heraeum may thus be regarded as a fresh proof of the development of the Doric style from timber-construction.

Only the lower portion of the cella-walls was of stone; some other material, probably sun-dried bricks, was used above the slabs now

extant. Bricks of this kind, made of common clay and unfired, a building material which the moderns despise, were used in Greece for many temples, palaces, and town-walls, and probably for most of the ordinary houses. The unburnt brick wall of the cella in this case lasted until the destruction of the roof, and was then disintegrated by the rain. The bases of a few Roman statues, with inscriptions, stand in the *Pronaos*, which is built as a temple in *antis*. [The exact jointing of the masonry in the N.W. angle of the pronaos should be noticed.] We enter the *Cella* by a wide doorway, the sill and posts of which were of wood covered with bronze. The interior of the cella, which was found covered with a deposit of clay 3 ft. thick, obviously the debris of the brick-wall above mentioned, is somewhat long in proportion to its breadth and was divided by two rows of columns (of which the stylobates still remain), dating from a later period than those without. Originally there were short partition cross-walls (marked on the plan), like those which still exist in the temple of Bassæ (p. 311); their foundations and the places where they abutted on the main walls may still be recognized. Pausanias saw a number of statues between the columns; and the base of one of these (*Hermes with the young Dionysos*, by *Praxiteles*) still stands where he beheld it. The statue itself, the most valuable of all the discoveries at Olympia, was found lying immediately in front of the base, embedded in the above-mentioned deposit of clay. The base at the W. end of the cella probably supported the *Images of Hera and Zeus*, as it consists of the same material as the colossal head of Hera (now in the Museum, p. 346) which belonged to the group. — Several hollows may be observed on the exterior columns, especially on those on the S. side; these were probably used for the reception of votive or announcement tablets.

The *Philippæion*, a round structure farther to the W., built by Philip II. of Macedonia after the battle of Chæronea (p. 161), is of special importance owing to the accuracy with which its date (about 336 B.C.) can be fixed. Three marble steps (partly restored on the S.) led up to a circle of 18 Ionic columns, on which rested an entablature of shell-limestone, with a marble cornice. The interior was adorned with Corinthian columns, and contained gold and ivory statues of Amyntas, Philip II., and Alexander the Great, and of Eurydice and Olympias (consorts of the two first, grandmother and mother of the last), all by *Leochares*. Several fragments of the semicircular marble bases of these statues, distinguished for the purity of their ornamentation, have been found, and put together in the interior of the building. In antiquity they stood higher.

We next glance at the *Prytaneion*, of which, though more than once restored, the present remains are exceedingly scanty. The earliest ground-plan, which is still the most distinct, is indicated in the plan at p. 326. A chapel with an altar of Hestia stood in the

middle of the court, round which were arranged several small apartments and also a large festal hall, where the Olympian victors were entertained. A few blocks of Poros stone, belonging to the wall of the Altis (p. 327), may be seen in the S.W. angle.

Passing hence to the E. through the Heræon we reach the **Exedra of Herodes Atticus**, the architectonic termination of an aqueduct built by Herodes Atticus (pp. 44, 55) and extending from the upper valley of the Alpheios to Olympia. The lower part is occupied by a cistern or reservoir, flanked by two circular marble erections with eight columns, and above is a large vaulted semicircular space, the niches in which formerly contained statues of the family of Herodes and of the imperial house. On the edge of the cistern stood a marble bull bearing the dedicatory inscription. This bull and the beautiful Corinthian capital of one of the columns are now in the Museum.

Passing two altars we come next to the foundations of the **Metroon** (i.e. the temple of the Mother of the Gods), the image in which had disappeared even by the time of Pausanias. The building was deliberately demolished in the Byzantine period, and the materials used for the wall of the fortification (p. 328). The three steps and a single drum on the N. are all that have been spared. The temple was a Doric peripteros with six columns at the ends and eleven at the sides; though very small, its cella had both a pronaos and a posticum. It was probably built at the beginning of the 4th cent. B.C. A few of the statues of Roman emperors which Pausanias saw in the cella have been discovered among the foundations.

We now ascend to the terrace of the treasures by means of a flight of steps, which probably dates as far back as the Persian Wars. We begin our inspection at the W. end. Behind the E. wing of the Exedra is an *Altar to Hercules*, and adjacent is a small square building with a pronaos of soft limestone. The name of this evidently very ancient sanctuary is unknown.

To the E. of this point extends the long row of **Treasures**, which have been described in considerable detail by Pausanias. They were used to preserve the smaller votive offerings of the various towns and states, the weapons and disks for the games, etc. The westernmost is the *Treasury of the Sikyonians* (Pl. I), constructed of better material than was usual at Olympia. Like most of the others it consists of a cella, with a narrow pronaos, distyle *in antis*. The entablature, columns, and wall masonry have been discovered nearly entire, and now lie partly between the Heræon and Metroon and partly within the Byzantine church (p. 339). The capitals lie to the W. of the altar of Zeus; and one of the blocks of the E. anta, bearing the builders' inscription, may be seen in the museum. — Pausanias probably did not see the next two treasures (Pl. II and III), which were most likely demolished by Herodes

Atticus to make way for his aqueduct, after he had built the Exedra. The following five treasures (Pl. IV-VIII), belonging to the towns of *Syracuse*, *Epidamnus*, *Byzantium*, *Sybaris*, and *Cyrene*, are represented now only by their foundations, though a few fragments of their entablatures and columns have been found.—The *Treasury of Selinus* (Pl. IX) has an interesting feature in its double floor; the fragments of its entablature and terracotta cornice recall the artistic forms of the Selinuntian temples. Of the next house, the *Treasury of Metapontus* (Pl. X), everything has disappeared but the terracotta-crowning of the roof, which is ornamented with rosettes; but the *Treasury of Megara* (Pl. XI) can be almost completely restored. Its Doric columns, architrave, triglyphs, cornices, and terracotta roof (adorned with painted mouldings and palmettes), which were incorporated bodily in the W. Byzantine wall, now lie to the W. of the Bouleuterion (p. 338). The limestone pediment-reliefs are preserved in the Museum (p. 345).

The demolition of the Byzantine wall has also disclosed the materials of the *Treasury of Gela* (Pl. XII), the last of the series. The cella, which was older than the pronaos, was crowned on the outside with a stone-cornice, encased in terracotta; and portions of this cornice, with the iron nails which served to fasten the terracotta casing, now lie to the E. of the Byzantine W. wall. Almost all the stones of the hexastyle portico, which had two columns and a pilaster on each side, are still extant, some in the E. and some in the W. Byzantine wall. The later date of the portico is easily seen from its foundations and the shape of its capitals, and from the position of this treasury relative to the others.

A substantial *Retaining Wall*, with buttresses, protected the treasures against landslips from the Kronion; near it are portions of the vaulted aqueduct of Herodes Atticus.

Below the terrace of the treasures, from the N.E. angle of the Metroon to the entrance of the Stadion, stretches a long row of pedestals. These supported the *Zanes*, or bronze statues of Zeus (archaic form Ζάν), which were erected with the fines for breaches of the rules of the games. The second from the W. end bears the signature of Kleon, the last to the left, at the entrance to the Stadion, that of Dædalos, both of Sikyon.

According to Pausanias, *Eupólos* of Thessaly had to erect the first six, at the beginning of the 4th cent. B.C. Then followed six erected by Athenian athletes, two by Rhodians, one by *Apollonios* of Alexandria, two by *Didas* and *Sarapammon*, also from Egypt, and one by the cowardly *Sarapion* of Alexandria, who had entered himself for the pankration but decamped the day before the competition.

Straight in front of us to the E. now stands the *Arched Entrance* by which the competitors and umpires entered the Stadion. The vaulting, which has been partly restored, was probably constructed during the Roman period on the occasion of the heightening of the Stadion embankments.

Only a very small portion of the **Stadion** has been uncovered. There were artificial embankments for the spectators on three sides, but on the N. the seats were placed on the Kronion and adjoining hills. There never were any specially constructed stone tiers of seats. The low wall which indicated the starting-place is in good preservation. The goal is indicated by a similar wall to the E., which we reach by a detour through the trenches. The distance between the two, originally arranged for a simple straight race (not round a turning-post and back again, as at Athens, p. 50), is $680\frac{4}{5}$ ft., i.e. exactly the length of the Olympic stadion, one of the most important linear measures of antiquity. The 600th part of it (1.05 Engl. ft.) made an Olympic foot.

Parallel with the Stadion, on the S., lay the *Hippodrome*, with a triangular starting-place, minutely described by Pausanias. It has since been completely washed away by the Alpheios (p. 329), and its position is only faintly marked by a slight depression in the ancient bed of the Alpheios, stretching from the Octagon to the hill of Pisa (p. 305).

We now return to the vaulted entrance of the Stadion, pass through it, and turn to the left. Here are the foundations of the large **Echo Colonnade**, which extended along the E. boundary of the Altis for more than 100 yards. It was built in the Macedonian period after the destruction of an older colonnade, the remains of which may still be traced. The Doric columns and the entablature were utilized by the Byzantines for the E. wall of their fortifications; they now lie to the E. of the Bouleuterion, near the Nike pedestal. The beautifully outlined marble steps (partly restored) still retain their original position at the angles. An imposing row of pedestals of very diverse characters, for votive offerings or statues, has been preserved to the W. of the portico. Among these may be mentioned the remains of two Ionic columns, 30 ft. high, on which stood the statues of Ptolemy II. Philadelphos and his consort Arsinoë.

A number of Roman brick walls run to the S. and S.E. from the S. end of the Echo Colonnade, mostly belonging to a *Mansion*, built, according to an inscription found on a leaden pipe, by the emperor *Nero*. The house was completely rebuilt in the late Roman period, from which time also dates the large mosaic to the E. of the Echo Colonnade. Beneath the Roman house is preserved the stylobate of an earlier Greek building, dating probably from the 4th cent. B.C., and consisting of four apartments, flanked on the S., W. and N. by a Doric colonnade. The name and purpose of this **South-Eastern Building** are unknown.

The S. boundary-wall of the Altis ran between the S.E. Building and the Bouleuterion. Here also are the substructures of a late-Roman *Triumphal Gateway*, constructed of ancient materials. Near the same spot stood a more ancient gate, no traces of which have been brought to light by the excavations.

After glancing at the ancient fountain a little farther to the S.W., we follow the road to the W., along the S. terrace-wall of the temple of Zeus. To the left, among the lofty piles of stones, is a substantial foundation, which once supported equestrian statues of *Mummius* and the ten legates. To the right, above the E. Byzantine wall, is the inscribed base of a statue of *Telemachos*.

A few paces farther to the W. is the entrance to the **Bouleuterion**, only the S. portion of which is in anything like good preservation. It consists of a small square central space and two long wings, each terminating at the W. end in an apse. This ground-plan is of special interest, for this is the earliest known occurrence of it in any ancient Greek building. The square central court seems to have been used by the *Boulē*, or council, and probably also contained the *Statue of Zeus Horkios*, the protector of oaths, represented with a thunderbolt in each hand. Here the athletes took the prescribed oath (p. 327). The side-buildings were each divided into two aisles by rows of columns in the middle; and the apses were separated from the rest by walls, with strong double doors. The main spaces are believed to have been offices, and the apses treasuries. The **Bouleuterion** was built in the Doric style, and was surrounded by a triglyph-frieze. Its materials were used in the Byzantine fortifications, but some have now been fitted together again in the N. wing. Among these are fragments of architraves with only five guttæ on the regula, and the capital of a large *antæ*. The three parts of the **Bouleuterion** were fronted on the E. by a common Ionic portico, the bases of some of the columns of which still remain. The extensive trapezium-shaped court adjoining this portico on the E. belongs to a very late period; the Doric columns of its colonnades are very roughly dressed.

The ends of the long **South Portico** have been discovered to the S. and S.W. of the **Bouleuterion**. The portico, about 260 ft. in length, open to the S., E., and W. but closed on the N. by a wall, stood on a base of white lime-stone, approached by three steps. The outer row of columns was Doric and supported an entablature with triglyphs; the inner row, dividing the portico into two aisles, were Corinthian. The stones of this portico, which was still standing when the Byzantine wall was begun, lie scattered close by.

Passing two smaller Greek buildings of unknown use, to the W. of the **Bouleuterion**, we return to the broad road leading from the S.E. Building to the S.W. triumphal gate of the *Altis*. On the left we notice the materials of the *Leonidæon* and of the treasuries of Gela and Megara, recovered from the Byzantine wall. The Doric pilaster-capitals belong to the second of these, the upright column to the last.

The S. side of the road is occupied by a long row of pedestals, chiefly of equestrian statues; on the N. side there are only a few foundations of pedestals, two of which bear inscriptions, one the name of Sophokles, the sculptor, the other (the westernmost) that

of Philonides of Creta, the messenger and 'courier' of Alexander the Great.

We next pass through the **W. Gate of the Altis**, which has three archways and was adorned on the outside with a tetrastyle porch. The processions, as described by Pausanias, must have entered the Altis by this entrance, though its dimensions are strangely small for a festal gateway. An aqueduct, fed from the exedra of Herodes, was carried at a later date over the top of the gate.

The **W. Boundary Wall of the Altis**, built of 'Poros' stone and buttressed on the inner side, here still stands to a height of over 3 ft., and may be traced for its whole extent. It is separated from the large buildings in the W. part of Olympia by a broad track.

An inscription proves that the large building to the S.W. of this gate is the **Leonidæon**, mentioned by Pausanias, which was originally erected by an Eleian named Leonidas about the 4th cent. B.C., for a purpose now unknown. It was completely rebuilt in Roman times and became the residence of the Roman governor. The square central court, in which large tanks and gardens are still to be seen, was surrounded by a Doric colonnade, of which only a few prostrate shafts remain, most of the rest having been built into the Byzantine W. wall. In the Greek period a number of large and small rooms opened off the court; but after the rebuilding four large separate dwellings and two or three halls took their place. A second colonnade of 138 Ionic columns surrounded the entire exterior of the building, giving it a very imposing appearance. Only the bases of these are left in the original positions; shafts and entablature were used for the Byzantine W. wall. The Museum (p. 346) contains numerous fragments of its finely designed cornice of terracotta, adorned with lions' heads.

To the N. is a group of buildings, the centre of which is now the **Byzantine Church**. This last is an ancient edifice altered so that the former entrance was closed by an apse, while one of the former windows was converted into the entrance. The inner walls, the perforated marble screens, the altar, and the ambo are Byzantine; marble columns with Roman composite capitals divided the church into three aisles. The Byzantine floor has been everywhere removed, except in the vestibule, in order to examine the character of the Greek substructure. Some of the lowest parts of the shafts of the Greek building are still *in situ*. The ground-plan of this Greek construction shows an oblong hall with two rows of Doric columns, and a nearly square vestibule, in the middle of which is a Roman water-tank. The original use of the building is uncertain. Some take it for the council-room and festal hall of the old priests, while others believe it to have been the 'Studio of Phidias', which the first-named locate in the long narrow building to the S. of the church. — The buildings immediately to the N., a small Greek and a large Roman dwelling-house, both with colon-

naded inner courts, probably formed the *Theokoleōn*, or priests' abode. It had direct communication with the sacred *Altis* by means of a small postern in the W. bounding wall. The court of the smaller house contains an ancient well made of blocks of Poros stone. — To the W. is an ancient circular edifice with a portico on the W. side; it was constructed of timber and contained an earthen altar coated with stucco (now in the Museum, p. 345), several inscriptions upon which showed that it was dedicated to some hero. The building therefore must be regarded as a *Heroon*.

A broad passage, provided with several conduits, divides the *Theokoleon* from the Olympic *Gymnasium*. The latter, answering to the description of Pausanias consists of two parts: the *Palæstra*, a smaller enclosure, and the larger *Gymnasium* proper (see below). The *Palæstra* was about 70 yds. square and enclosed a large court, surrounded by a Doric colonnade; the interesting paved space in the N. part of this court was used for wrestling-matches. We may also notice the mounds of earth in the N.W. angle, in which the lower layer of sand clearly dates from the first inundation of the *Kladeos*. The S. side of the colonnade has two aisles; off the other three sides opened apartments of various kinds, generally with Ionic columns in front, which may have served as lecture-rooms, bath-rooms, etc. Some of these still retain the ancient benches of Poros stone running round the walls. Several of the Doric columns of the court and of the Ionic columns in front of the side-chambers have been set up again. The entrances to the *palæstra* were symmetrically placed at the E. and W. angles of the S. façade, and consisted of small vestibules, each preceded by two Corinthian columns between *antæ*.

Immediately to the N. of the *palæstra* was the *Main Gymnasium*, a large open space, more than a stadion long, surrounded by a colonnade. The exercise-grounds for the runners, wrestlers, boxers, and other athletes stood here in the open air, for the competitors had to spend the last month of training at Olympia itself under the eye of the *Hellanodikæ*, who were themselves carefully instructed in their duty. Those who wished might even spend the whole of the prescribed ten months of training (p. 327) at Olympia. The S. colonnade of the gymnasium abutted on the N. wall of the *palæstra*; how far it extended to the W. is unknown. The E. colonnade, nearly 220 yds. in length, is in the Doric style and is divided into two aisles; it was evidently used as a racecourse in bad weather, for at the third column of the inner row we may still see the arrangement for the starting-place. In the S.E. angle of the gymnasium there is a special *Propylæon* for the large exercising-ground. Several interesting Corinthian capitals lie scattered around.

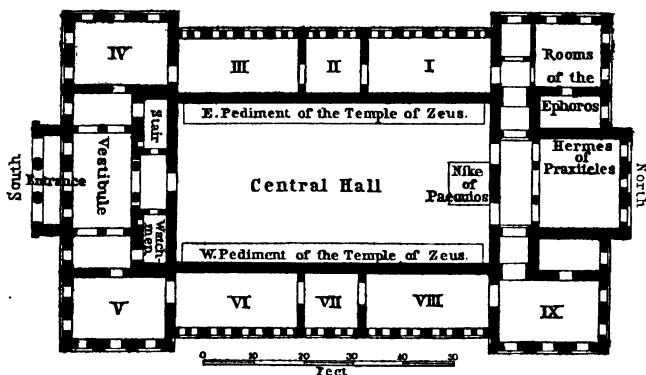
Opposite the *Propylæon* we see the foundations of the *N. Gate of the Altis*, the dimensions of which tally exactly with those of the W. gate (p. 339). — Farther to the N. are the remains of some

Roman Thermae. The mosaic figures (now covered) in the colonnade round the large basin are interesting.

Other *Roman Thermae* have been found beside the new bridge over the Kladeos, with interesting *Hypocausta* (heating-apparatus) and mosaic floors.

On the other side of the Kladeos, at the foot of the hill of Drouva, is the conspicuous new *Museum*, which contains the marble and bronze sculptures and terracottas exhumed in the course of the excavations. The handsome building was erected under the superintendence of Siebold, from plans by the German architect Adler and Dr. Dörpfeld, at the cost of the Athenian banker M. Syngros.

The portico, the two columns of which are reproductions of those of the temple of Zeus, gives entrances to a VESTIBULE, containing a few inscriptions, beyond which we enter the —



CENTRAL HALL, a handsome apartment lighted from the roof. Its length corresponds to the breadth of the temple of Zeus, so that the Berlin sculptor R. Grüttner, acting under the directions of Professor Curtius, has been able to arrange here the extant fragments of the two pediment-groups of the temple in their original extent. Restorations of the groups by Herr Grüttner, one-tenth the size of the originals, are exhibited on the walls behind.

According to Pausanias the sculptures in the E. pediment (left) represented the *Preparation of Pelops for his chariot-race with Enomaios* (p. 326). In the middle stands the commanding figure of Zeus, the lower part of his body covered by his robe (the head, the legs from the knees downward, part of the right arm, and the left hand, which probably held a sceptre, are wanting). To the spectator's

right (to the left of Zeus) are the powerful form of *Enomaios* (trunk and head alone extant) and *Sterope* (put together out of several fragments), the parents of Hippodameia. To the spectator's left, *i. e.* in the auspicious position on the right hand of Zeus, stands the youthful figure of the hero *Pelops* (head and trunk only extant), and beside him is *Hippodameia*, whose hand was the reward of the hero's victory (feet and arms alone wanting). On each side of these groups is a *Four Horse Chariot* (both put together out of numerous broken fragments), held respectively by the charioteers *Myrtilos* (on the right), and *Sphaeros* or *Killas* (on the left). The outermost horse in each case is sculptured in the round, the others are in relief only. Next to the chariot on the right follow successively an *Old Man*, with a bald pate and long side-locks, resting his head on his right hand; a *Sitting Boy* (head wanting), with his left leg raised and covered by the garment from his shoulder, his right hand leaning on the ground, his left hand touching his left foot; and, in the extreme angle, the recumbent river-god *Kladeos*, of a youthful form and animated appearance, leaning on his elbow, and twisting his body, so as to turn his head towards the scene in the centre. Behind the chariot of Pelops (to the spectator's left) are figures of a *Sitting Man* (much damaged); a *Kneeling Girl*, fully draped, embracing her right leg with her right arm; and lastly, in the angle, the river-god *Alpheios*, lying at full length.

The sculptures in the W. pediment (right) represented the *Fight of the Lapithae and the Centaurs* at the marriage of Peirithoos. The centre is occupied by the colossal figure of **Apollo* (feet and fingers of the right hand alone wanting), standing serene in the thick of the fray, but with his right hand stretched out with a commanding gesture. On each side is a group of three figures: that to the left of the beholder looking towards the pediment represents a *Centaur about to carry off a Woman*, whom he holds with his left hand and right forefoot, while she, in her struggles, seizes him by the hair and beard. With his right hand the Centaur defends himself against *Peirithoos* (only a part of his body and his **Head* extant) who advances to the rescue with his battle-axe raised. In the corresponding group to the right of the spectator the *Centaur* (the equine body, and the head and neck preserved) has seized a **Woman* by the hip and breast, while she strives with both hands to free herself; of the rescuing hero, *Theseus*, only scanty fragments have been found. Each of these groups was supported by a small group of two figures: to the left, a *Kneeling Lapith*, with his arms locked round the neck of a Centaur, whom he is strangling, while the latter bites his assailant on the arm; to the right, a *Centaur carrying off a Boy* (much injured). Then followed another large group of three figures on each side. The best-preserved figure in the group on the left is the **Woman*, who has sunk on her knees, while the striding *Centaur* clutches her hair with his left hand and holds her

fast with a hoof on her breast. The human part of the Centaur's body is wanting, and only a portion of the head with its long hair has been found; he defended himself with his right hand from a *Kneeling Lapith* attacking him on the left side. In the corresponding group from the right the *Centaur* is also rearing, grasping the *Woman* with both hands, while she endeavours to free herself from his right hand; the upper part of the Centaur's body has a gaping wound on the right shoulder, and a hole in the breast, where the sword of the kneeling *Lapith* on the right has given him his death-blow. The composition was terminated at each end by two *Reclining Women* watching the fight, the foremost in each case being an old woman, supporting herself on her arms; those behind are youthful forms, probably local goddesses.

The end-walls of this hall are occupied by the remains of the *Metope-Reliefs*, representing the Labours of *Hercules*, which adorned the outside of the end-walls of the cella of the temple. They are arranged according to plans by *Professor Treu*. (The *Nike* of *Pæonios*, at the N. end of this room, is described at p. 344.) The reliefs are all much defaced, and of some only small fragments have been discovered. Several of the more important fragments, which were discovered by the French expedition of 1829 and are now in the *Louvre*, are here represented by plaster-casts.

On the S. wall, to the right of the entrance, below: 1. *Hercules and the Nemean Lion* (only a few fragments extant; the lion is a cast after the original in the *Louvre*); the hero, beside whom stands *Athena*, plants his right foot on the body of the dead monster. The hair of the figures in these metopes is not sculptured, but was indicated by painting. — 2. *Fight with the Lernean Hydra*. — 3. *Hercules presenting Athena with the Stympalian Birds* (the figure of the goddess, seated on a rock, and the head of the hero are casts after the originals in the *Louvre*). — Above, in even worse preservation: to the left, 4. *Capture of the Brzen-footed Hind*; to the right, 5. *Hercules killing the Queen of the Amazons* (of the latter the head only is extant).

On the other side of the entrance, below: 6. *Cleansing of the Augean Stable*. The hero is here seen accomplishing his task, not, as the usual myth has it, by diverting a river, but by means of a shovel. Beside him stands *Athena*, in a graceful garment. — 7. *Hercules fighting with Geryon*, a monster with three bodies (chiefly casts after the originals in the *Louvre*). — 8. *Hercules dragging the chained Cerberus to the light of day*, put together from about forty fragments. — Above, almost completely defaced: to the left, 9. *Theft of the Horses of Diomedes*; to the right, 10. *Hercules and the Erymanthian Boar*.

On the exit-wall (N.) of this room, to the left, *11. *Hercules winning the Apples of the Hesperides*. In the middle stands *Hercules*, supporting the heavens for *Atlas*, who is holding out to him

the apples of the Hesperides with both hands; on the other side one of the Hesperides, the daughters of Atlas, is holding out one arm as if to aid the hero to support his burden. — To the right, 12. *Hercules subduing the Cretan Bull* (the only original part is the bull's head; the rest is now in the Louvre).

Between the two doors in the N. wall, on the upper portion of its original pedestal, but in a lower position than that for which the figure was originally intended, stands the **Nike of Paenios*. The fragments of this statue have been pieced together in their original positions, so far as the rotten and brittle nature of the marble would permit; portions of the wings and of the flowing robe have had to be left out. The goddess is represented as flying, and by a very bold conception, appears as though hovering detached from the base. This work must date from about 420 B. C. (comp. p. 332; a reconstruction by Herr Grüttner, one-fifth the size of the original, is exhibited to the right).

We next enter the N. CENTRAL ROOM, in which, to the left, stands the admirable ***Hermes of Praxiteles*, one of the best-preserved of ancient statues (the few missing parts supplied in plaster, after the restoration by Professor Schaper), and without doubt the most perfect expression of manly beauty left to us by antiquity. Pausanias has preserved the name of the artist (comp. p. xciv). The god is represented supporting the infant Dionysos on his left arm, which rests on the stump of a tree, over which he has thrown his mantle. The caduceus was in his left hand, while his right was raised and apparently held some object before the child. The thongs of the sandal of the beautifully executed right foot still exhibited traces of red colour and gilding when first discovered. An iron rod fastened to the back of the figure, which is but slightly sculptured, secures it against the danger of being overturned by an earthquake. The statue is executed in the finest Parian marble (Lych-nites Lithos; p. xlv).

The arrangement of the other rooms is not yet complete, and is liable to alterations. — The corridor leading to the left from the Hermes room, and again turning to the left, conducts us to the W. SURT of Rooms (Pl. I-IV).

Room I. Inscribed stones, not yet arranged.

Room II. Large *Lions' Heads* from the Temple of Zeus, where they served as water-spouts on the sima. Two large *Bronze Cauldrons*. Fine *Bronze Foot*, the only remnant of a bronze statue, still attached to the pedestal.

Room III. The glass-case in the centre contains some of the Small Bronzes found at Olympia. About 14,000 in all were discovered, but most of them are now in Athens. Among the fragments of statuettes and statues, reliefs, and figures of animals (some gilded), the following may be noted: Archaic *Bull's Head*, of bronze plate. Horn and ear of a large *Bull*, the remains of the brazen bull mentioned by Pausanias as having been dedicated to Zeus by the Eretrians. It was the work of *Phileaios* 5th cent. B.C.) These fragments were found beside the base mentioned at . 832. Large massive *Sphinx*, with wings and two human faces; various gures serving as handles or feet for vessels, some in the Assyrian style.

Also, helmets, armour, greaves, spear-heads, and other weapons; ornaments; weights, spring-balances ('halteres'); large bronze discus with dedicatory inscription of the 256th Olympiad (241 A.D.); rings, nails; small tripods and fragments of large ones; the large rings were used as handles for the cauldrons belonging to the tripods; hilts and vessel-handles of all shapes. — The inscriptions that appear on some of the vessels, spear-heads, and tablets are in many cases important monuments of the Greek language and writing. — A few marble and terracotta heads are also placed here; the former including a small *Head of Aphrodite* of a good period, the latter a *Head of Zeus*, of a good period but much damaged, and a very ancient *Head of Hera*, with the face painted white and the eyes, eyebrows, and hair darkened.

Room IV. Statues of Roman emperors: *Claudius* as Jupiter (with the names of the sculptors, Hagias and Philathenaios), *Titus* (with Nereids on his armour), *Hadrian* (with a relief representing Pallas and the Roman she-wolf on his armour). Several draped statues (two bear respectively the sculptor's signatures of Eleusinius and Aulos Sextos Eraton), etc. — Marble pedestal in the form of an astragal.

We now cross the vestibule (p. 341), and enter the E. **SUITE OF ROOMS (Pl. V-IX).**

Room V. Roman draped statues; to the right, male torso of the 5th century. Farther on are the inscription from the Leonidæon, mentioned at p. 339, and the altar from the Heroon, mentioned at p. 340.

Room VI. Roman draped statues; fragmentary Roman *Colossal Zeus*, in Pentelic marble, discovered in the Metroon (p. 336); *Bull* from the Exedra of Herodes Atticus (p. 335); *Lion* holding a sheep beneath its right paw, found at Vavassena.

Room VII. *Reliefs from the Pediment of the Treasury of the Megareans*, pieced together from numerous fragments. According to Pausanias they represented the contest of the gods with the giants, who appear, according to the ancient mode, as warriors in armour. The missing central figure was certainly Zeus (only the feet remain), before whom a mortally-wounded giant has sunk on his knees. On each side was a god overcoming a prostrate giant (portions of both the giants remain, but only a fragment of the body of the god on the right); each of the corner groups consisted of a god kneeling (that on the right almost perfect) above a conquered giant, in the one case (right) stretched at full-length, in the other (left) sinking backwards to the ground. This is the earliest extant pedimental sculpture of ancient Greek art; and the extremely archaic style may still be recognized in some of the figures and heads (comp. p. lxxvii). — Also, large archaic *Head of Hera*, in marl-limestone, probably from the image worshipped in the Heroon (p. 334); terracotta *Acroterion* from the Heroon.

Room VIII. Roman female statues; male torso above life-size. *Crowning Tiles* in terracotta.

Room IX. (usually closed) contains the greater part of the **ARCHITECTONIC TERRACOTTAS*, chiefly crowning-tiles, which were made of burnt clay in the case of all the ancient buildings of Olympia, except the temple of Zeus and a few others. About 50 different kinds have been found. Fragments of a large *Pediment Akroterion from the Heroon*, elaborately articulated in an archaic style. — *Terracotta Ornaments from the Treasury of Gela*, including coloured terracotta plaques or tiles from the pediment and cornice. Farther on is a curious series of roof-ornaments, including circular palmette-akroteria, disk-shaped water-spouts, fine archaic lions, and heads of Medusa, all of which may have belonged to the *Boulæuterion*. — *Sima from the Treasury of Megara*, one of the earlier type, with red and black palmette ornaments on a yellow ground, corresponding to the earlier painted vases with black figures; the later type, like the later vases, had light figures on a dark ground. Here also are parts of a *Sima* with stamped rosettes and painted band, probably from the *Treasury of the Metapontians*. — The chief example of a third type of *sima*, decorated entirely with tendrils, in embossed relief, is the *Sima of the Leonidæon*,

with palmette facing tiles and fine lions' heads. This sima was afterwards often imitated, especially in the Roman buildings of the Aitia.

On the hill behind the Museum, 515 ft. above the sea-level and 375 ft. above Olympia, lies *Drouva*, a small but thriving village. The handsome house ('Palati') on the brow of the hill was built by the German government for the directors of the excavations, and is now private property. — A visit should be made to the (10 min.) W. summit of the hill of *Drouva*, called *Monteverde* by the Germans, as it commands a beautiful view of the valleys of the *Alpheios* and *Kladeos* and of the surrounding mountains.

A pleasant walk may be made from Olympia by ascending the *Valley of the Alpheios* and following the 'road to Arcadia' skirting the slopes of the hills adjoining Mt. *Kronos*, to the 'Suitors' Hill' (p. 305).

FROM OLYMPIA TO PATRAS *viâ Tripotamo*, 2-3 days (provisions necessary). This route is recommended for the return from Olympia. The road leads to the N., up the picturesquely wooded valley of the *Kladeos*, and ascends steeply to (3 hrs.) *Lala*, situated on the verge of a plateau on the S.E. slope of Mt. *Pholos*, with a former Turkish fort commanding a fine view of the upper valley of the *Alpheios* and of the Arcadian mountains. Beyond *Lala* we traverse a hollow, then ascend through fine oak-woods across the gradually narrowing plateau, and finally (2½ hrs.) reach the imposing valley of the *Erymanthos*. The road (bad at places) runs along the right bank, high above the stream, and frequently crosses the gorges of small tributaries. In a lateral valley above us, to the left, lies the hidden mountain-village of *Dierî*, used by the surrounding population as a place of refuge from the Turks during the War of Independence. In 2½ hrs. we reach the *Khan of Tripotamo* (very indifferent accommodation), picturesquely situated at a point where two small streamlets enter the *Erymanthos*. Immediately above the *khan*, on the right bank of the river, is the site of the ancient *Prophis*, a fortress described by Polybios, which lay at the meeting-point of *Elis*, *Arcadia*, and *Achala*. Considerable remains of the boundary-wall, and of temple-foundations mark the spot. It was in this region that *Hercules* is said to have slain the *Erymanthian boar*. — In ¼ hr. more our path quits the valley of the *Erymanthos*, through which a route (mentioned at p. 299) leads *viâ Anastasova* to (6 hrs.) *Kalavryta*. We enter the side-valley which here opens on the N., and ascend either on the right bank of the stream to (¾ hr.) *Leivastri*, or on the left bank to (1¼ hr.) *Lechouri*. From both these villages steep and laborious paths lead up to the pass over the *Kalliphônê Mts.* (8500 ft.). From the summit of the pass we obtain a view to the S. across the Arcadian Alps to the distant peaks of *Messene* and *Laconia*, while to the W. rises the snow-capped *Erymanthos* or *Olonos* (7800 ft.). We descend through pine-woods, in which the two paths soon unite, and in 1½ hr. reach *Hagios Vlasos* (primitive accommodation), situated 4½ hrs. to the W. of *Kalavryta* (p. 299). From *Hag. Vlasos* a new road leads *viâ Piddanos, Lôpesi, and Méntzena* to (7 hrs.) *Patras* (p. 28). This journey may, if necessary, be accomplished in 2 days if the traveller telegraphs from Olympia to *Patras*, ordering a carriage to meet him at *Hagios Vlasos*.

48. Kalamata, Messene, and thence to Phigalia.

This route occupies two days. **FIRST DAY.** From Kalamata by rail-way to *Tspheremini* and thence on horseback (horse 6-10 dr. per day) or on foot to (1¼ hr.) *Fourkano*. A visit to the ruins of *Messene* and to *Ithome* takes about 5 hrs. The night is spent at *Fourkano* or at *Meligala*, 2-2½ hrs. farther on. Those who intend to sleep at *Meligala* should arrange to continue their journey immediately after inspecting the Arcadian Gate (comp. p. 351). — **SECOND DAY.** From *Tspheremini* (or *Meligala*) by rail to *Diavollisi*, and thence on horseback in about ½ hr. to *Phigalia*. —

Hurried travellers may go on by evening-train from Tsepheremini to Diavolitsi even on the first day.

Kalamata. — **Hotels.** *HÔTEL D'EUROPE, in the street leading from the station to the town, new, bed 3-5 dr.; XENODOCHION TON XENON, E. from 1½ dr. — **Restaurant.** *Xenodochion Kalamas*, opposite the Hôtel d'Europe, fair. — **OPEN-AIR THEATRE.** *Eden*, with garden-restaurant, to the right, outside the town.

Carriages. From the 'Skala' to the town 2 dr. (a railway is about to be opened).

Steamers of the *Great Companies* (pp. xix-xx) touch here eight times weekly, four times in going E. (E. 33) and four times in going W. (E. 45). — Embarking or disembarking, 1-1½ dr. with luggage.

Kalamáta, officially named *Kalámae* after the ancient town referred to at p. 348, the capital of the nomarchy of *Messenia* and the seat of an archbishop, lies 1 M. from the sea, on the left bank of the *Nedon*, the broad channel of which generally contains but a scanty stream of water. The population (10,700) is industrial. The town perhaps occupies the site of the ancient *Pharæ* or *Pharæe*, mentioned by Homer, but otherwise of no importance. In 1205 Geoffroy I. de Villehardouin (p. 232) established himself here and built the strong castle, which afterwards passed successively into the hands of the Venetians and the Turks. On April 4th, 1821, the Mainotes of Petrobey captured the town, and on the following day a solemn service was held on the banks of the *Nedon*, to supplicate the blessing of heaven on the Grecian arms. This was the beginning of the Seven Years' War of Liberation.

The recently improved harbour, usually known as the *Skala*, offers little shelter to shipping, though it is of importance for the export of currants, figs, etc. The village of *Neae Kalámae* which is growing up here has already 800 inhab., and is visited annually by sea-bathers. There is a pretty view hence across the Messenian Gulf (pp. 264 and 322). — The carriage-road and railway (not yet opened) to the town (1 M.) run through gardens, the luxuriant fruit-trees of which almost entirely conceal the houses.

There is nothing very interesting in Kalamata itself. In the well-filled bazaar stands the church of the *Hagii Apostoli*. The manufacture of silk, formerly an important industry, has greatly declined since the rearing of silk-worms has given place to the culture of currants. There are now four spinning establishments, employing about 300 women and girls. The knives of Kalamata (with nickel-silver hilts, 6 dr.) are noted. Two new iron bridges connect the town with the humble suburb of *Kalyvia*, on the right bank of the *Nedon*.

The Frankish *Castle* stands on an easily climbed rock to the N.E. and is well worth a visit. Guillaume II. de Villehardouin, the fourth prince of Morea, who often styled himself 'of Kalamata', was born here in 1218 and died here in 1278. The fortifications consist of an outer wall, entered by a gate adorned with the lion of St. Mark, and of an inner citadel above, in which several vaulted

buildings still stand. The presence of ancient hewn stones in the walls, as well as the whole arrangement of the fortress, clearly indicates that the hill must have been fortified in antiquity also. The magnificent view extends across the stony channel of the Nedon, which enters the plain to the N.E. between steep cliffs, and over the rich plain, with its groves of almond, orange, citron, and olive trees surrounded by luxuriant cactus hedges, to the sea and the mountains: to the E. are Taygetos and the mountains of Maina; to the W. is the Mathia group (p. 354); and to the N.W., beyond the Makaria (see below), rises the hill of Ithome (p. 350).

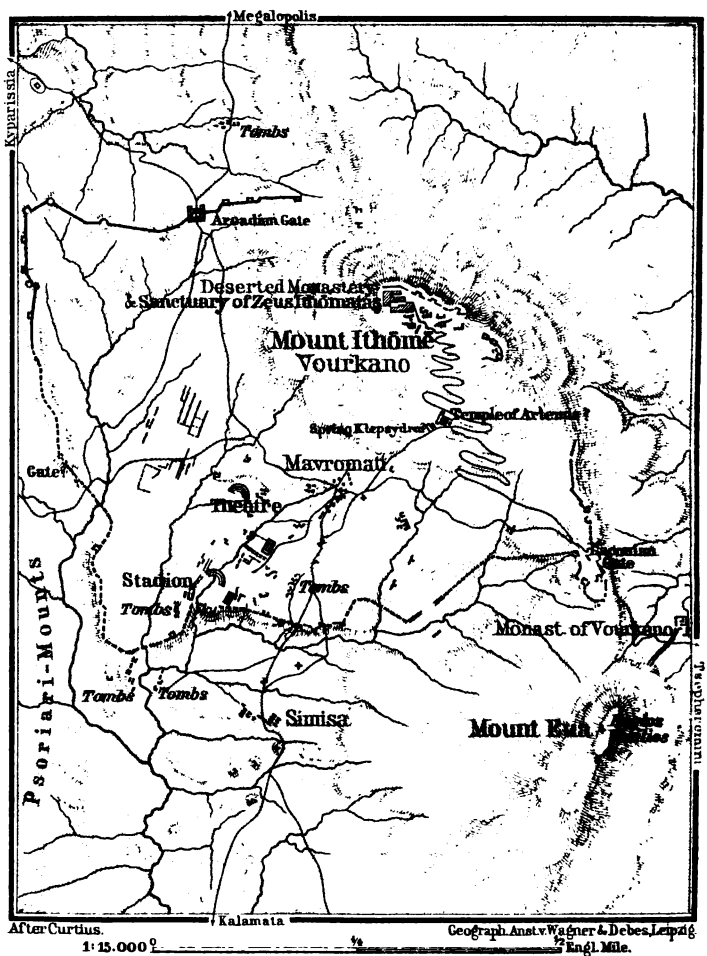
RAILWAY FROM KALAMATA TO DIAVOLITSI, 23½ M., in 2 hrs. (fares 4 dr. 80, 3 dr. 60 l.); to Tsepheremini, in ¾ hr. (fares 2 dr. 70 l., 2 dr.). The line intersects the luxuriantly fertile 'Lower Plain' (10 M. long, 3 M. broad), which in antiquity bore the name of *Makaria*, or the 'happy land'. The *Pamisos* (p. 352) flows at some distance. — 3½ M. *Aspróchoma*, whence a branch diverges to *Nisi* (p. 353). The name of the neighbouring village of *Kalámi* (to the N.) recalls that of a town of the Perææ, — 5 M. *Thouria* and (8 M.) *Aslan-Aga* are thriving villages. — 10½ M. *Basta*. — 13 M. *Tsepheremini*, a large village with 1100 inhab., is the starting-point for the excursion to Messene. (Continuation of railway, see p. 353.)

MESSENE.

A VISIT TO MESSENE, which may sometimes be accomplished in a day from Kalamata when the trains are suitable, is highly attractive. Its walls and towers, which were praised by Pausanias, are among the best-preserved in Greece, and still bear splendid testimony to the advanced state of the science of fortification among the ancients. The scenery here is also very beautiful. The walls are everywhere wreathed with luxuriant ivy, and vineyards and cultivated fields cover the site of the ruins. — Bridle-path from *Nisi* to *Vourkano* and *Mavromati*, see p. 353.

The bridle-path from Tsepheremini to the (1¼ hr.) convent of *Vourkano*, which is at once in sight, crosses the *Pamisos* and leads up the hill of *Hagios Vasilios*, which is adjoined on the N.W. by the proud hill of Ithome. Mt. *Vasilios*, the *Eua* of the ancients, was dedicated to Dionysos and his followers; its modern name is derived from the chapel on the flat summit. For some unknown reason it was not included in the fortifications of Messene, perhaps because the S. slope is so steep that the height could be held by a strong guard. At the convent of *Vourkano* or *Voulkano* (1255 ft.), strangers who arrive before sunset are hospitably welcomed (comp. p. liii). Those, however, who have brought provisions and propose to return to Kalamata the same day, ascend at once to the Ithome hill.

Of all the countries in the Peloponnesus, Messenia has the least illustrious history. The luxuriant fertility of its happy valleys encouraged the effeminacy of the inhabitants and excited the covetousness of their neighbours, while the flat coasts lay open to the attacks of pirates and hostile fleets.



In the Homeric poems the W. coast district, with Triphylia, formed a separate kingdom under Nestor, the son of Neleus (p. 366); the E. part, or Messenia proper, was subject to the Atreidæ of Mycenæ and Sparta. Other traditions also represent the influence of the neighbouring territories as important. The founding of the (Lelegian) monarchy is said to have taken place, after the remote antiquity of the Pelasgian times, with the help of Argos and Lacedæmon. *Polykaon* and his wife *Messene* are named as the first royal pair. Their seat was *Andania* (p. 353), beyond the N. border of the 'upper plain' (p. 291), and from the latter comes the name Messene or 'middle-land'. The Lelegæ were succeeded by an Æolic line of princes, whose chief cities were *Arene* and *Pylos* (p. 357). We also find numerous traces of the *Minyæ* (p. 187) on the coasts.

After the Doric invasion, Messenia fell to *Kresphontes*, who fixed his residence at *Stenyklaros* (p. 291) and endeavoured to unite the rights of the ancient inhabitants and the demands of the victorious invaders by a peaceable adjustment. But the king and his entire house were defeated by the resistance of the Doric nobles, who believed that their leader was betraying them. Subsequently, however, the different races blended into one. Under the influence of Messenian prosperity, the Dorians lost their rough character, and became so closely identified with the native population, that they could scarcely be regarded by the Spartans as belonging any more to the same stock as themselves. In the heroic though unsuccessful wars against their neighbour's lust of conquest, the Messenian population was welded into one people. After the first war (743-724?), in which *King Aristodemus* distinguished himself and Ithome became the capital fortress of the country, the Messenians who did not migrate were forced to pay tribute to Sparta. After the second war (645-623?), in which *Aristomenes* covered himself with glory and Eira (p. 316) became the centre of the defence, many of the Messenians again emigrated (among other places to Zankle in Sicily, which was thenceforth called Messana). Those who remained behind became helots. Once more the oppressed people rose, this time in connection with the slaves of Sparta, and again fortified Ithome (465). After a struggle of ten years the remnant of the garrison was forced to surrender (455). They stipulated, however, for free departure and accepted the invitation of the Athenians to take up their abode at Naupaktos (p. 33).

Messenia thenceforth remained in the undisturbed possession of the Spartans, until *Epaminondas*, after his first invasion of the Peloponnesus in 369, collected the widely scattered Messenians, who in manners and speech had remained true to their origin, and united many Arcadians and others with them, to found a large city at the foot of Ithome. The superintendence of the building was entrusted to the Argive general *Epitides*. According to Pausanias, the complete execution of the task did not take more than a single summer. *Messene*, as the new city was named (the country now being called Messénia), was intended to serve as the political centre and strong bulwark of the Messenian League, as Megalopolis was of the Arcadians, against the already declining power of Sparta. But the object of a lasting and independent development of the country was not achieved. Fear of Spartan encroachments induced the Messenians to ally themselves with Philip II. of Macedon. They hesitated to join the Achaean League, which alone held out any hope of a firm alliance of all the Peloponnesians. While *Phorax* (p. 347), *Thouria* (near Veisaga, 2 hrs. to the N.W. of Kalamata), and *Abia* (near the modern Mandínia, 9 M. to the S. of Kalamata) entered the league as independent members in 182, the capital itself stood on the side of the Macedonians, and thus increased the disorder in Greek affairs, which so essentially lightened the task of conquest for the Romans. As a town, however, Messene enjoyed a certain importance until the latest antiquity. Nothing is recorded of any deliberate destruction of it.

On leaving the convent of Vourkáno we first turn to the hill of Ithome, which bears the most ancient ruined walls and also affords the best general survey of the whole arrangement of the later town.

We enter the precincts of the latter at the so-called *Laconian Gate*, 20 min. from the convent. The gateway was a small detached building, flanked on each side by towers; but owing to its poor state of preservation, the details cannot now be made out.

We leave the road to Mavromati to the left, while the line of wall runs to the right toward Ithome, on the highest verge of the rocky ridge. We ascend by a steep winding track. In $\frac{1}{2}$ hr. a narrow path (mentioned at p. 351) leads to the left to Mavromati; its position should be carefully noted for the return. We take $\frac{1}{2}$ hr. more to reach the summit, the last part of the path almost resembling a spiral staircase.

**Ithomē*, the natural Acropolis of Messenia, rises to a height of 2630 ft. above the sea-level, and is the loftiest fortified mountain in Greece after the Arcadian Orchomenos (p. 294). The highest part of the mountain forms a group of three peaks, running from S.E. to N.W.; the S.E. peak is the lowest. The two others constituted the ancient fortress of Ithome. The ruined walls which still remain can scarcely have belonged to the original castle which the Spartans are said to have razed to the ground after the first Messenian war; they are probably relics of the fortress erected in the third Messenian war (459-450) on the old site. The central peak, on which are the threshing-floors ('*Alónia*') of a former convent and a trigonometrical signal, is the scene of the celebration of the local festivals of the Panagía. Below is an ancient cistern. An ancient path leads from the floors to the summit, on which is a block of stone with several square votive-niches. On the highest summit, where a hermit has taken up his abode among the ruins of a monastery, formerly stood the ancient *Sanctuary of Zeus Ithomatas*, to which was accorded the right of asylum. This was probably merely a large altar on which, as on the Lykæon, human sacrifices were offered. To the right of the entrance to the ruined convent are two smoothed blocks of stone, with holes for the insertion of round steles. The cliffs to the S. of the monastery overhang a little. On their edge are two large ancient cisterns, with stone troughs.

The **View* from the ruined convent embraces not only the whole of Messenia, but also the massive chain of Taygetos (p. 281) and other high mountain-ranges beyond its borders; to the S. and W. is the sea. We also command an excellent survey of the extent of the later town of *Messónē* (Doric *Messána*), the wall of which runs over the N.W. spur of Mt. Ithome, then along the latter to a point near the village of Simiza (p. 352); to the N. of this village it turns to the E. and runs towards the Laconian Gate (see above), whence it returns to the summit of the hill in the manner above described. The ground-plan is thus an irregular quadrilateral; the entire circuit was about $5\frac{1}{2}$ M., or nearly as long as the circuit of Sparta. Besides its regular population the town could give asylum to thousands of fugitives from the neighbourhood in time of

danger, and it even included farms, on the produce of which the latter lived in case of a lengthened siege. The watching of so extended a front was naturally attended with difficulty; and in fact we read that both Demetrios Poliorketes (p. 217) in 298, and the Spartan tyrant Nabis in 202, took the town by surprise.

In order to inspect the individual points in the ruins, we descend by the way we came until we reach the point where the narrow path mentioned at p. 350 diverges to Mavromati. The ruins to the left were carefully examined by the Frenchman Le Bas; a small Ionic or Corinthian temple *in antis* (55 ft. long by 32 ft. broad), perhaps the temple of *Artemis Laphria*, seems to have stood on the spot.

On the S. slope of the Acropolis, in the direction of Mavromati, is a kind of rock-chamber, which was formerly adjoined by a portico. Some authorities consider this to be the spring *Klepsydra*, from which water was every day fetched to the sanctuary of Zeus Ithomatas. But it is, perhaps, more probable that the *Klepsydra* was the spring at the ($\frac{1}{4}$ hr.) village of *Mavromati* (1875 ft.; 600 inhab.), which issues picturesquely from an ancient wall on the hill-slope and has given the pleasant village its name, meaning 'black eye'. Various antiquities discovered among the ruins of Messene (inscriptions, sculptured fragments, etc.) are preserved in the school-house and are willingly shewn by the 'Dēmodidaskalos' or schoolmaster.

We now turn to the N. wall, the best preserved part of the old fortifications, and in 20 min. reach the **ARCADIAN GATE. This formed a small detached fortification, with an outer and an inner gate and a round court between them, as in the Dipylon at Athens. The outer entrance is flanked by square towers, about 30 ft. apart. The outer gate, 15 ft. wide and formerly vaulted, is formed by walls stretching inwards on both sides. Passing through the gateway, we enter a round court about 55 ft. in diameter, the walls of which rise in 8-10 irregular courses of masonry to a height of 20-23 ft. On each side of the entrance is a semicircular niche. The name of 'Quintos Plotios Euphemion', which appears over one of these, is probably that of the donor or restorer of one of the sculptures formerly here. (Pausanias mentions a herma of the Attic pattern in the gateway.) The court opened towards the town by means of a double gate. The large stone, about 19 ft. long, which formed the centre-post, now lies, in two pieces, on the threshold. In front of it are the remains of a paved road, which probably led to the market (p. 352). The excellent preservation of nearly all its essential parts makes the Arcadian Gate one of the finest extant examples of ancient defensive military engineering.

The TOWERS with which the walls were strengthened also fairly excite our astonishment. Those on the N. side are the best preserved; the finest are immediately to the E. of the Arcadian Gate,

on the projecting spurs of Mt. Ithome. Most of them are square in ground-plan (20-25 ft. square, projecting 12 ft. from the wall), but some are nearly semicircular in outline. The latter generally have sally-ports. The doors to the interior of the towers are on a level with the top of the town-wall, which is reached by flights of steps. The towers had two stories, with loop-holes and windows; many are still entire except for the wooden staging which formed the floor of the upper story; the holes in the wall for the rafters are still visible.

The N. part of the W. wall, on the N. spurs of Mt. Psoriari, is in tolerable preservation; the S. part less so. The most injured is the S. wall, in which the gate towards Phææ and the lower valley of the Pamisos must have been situated.

Beyond the fortifications there is little of interest among the extensive and scattered ruins of Messene; the most interesting points lie to the W. and S. of Mavromati.

To the W. of the village lie the ivy-covered ruins of the THEATRE, which rested on a stone substructure and was comparatively small, its diameter being only about 65 ft. Behind the theatre is a wall with a well-preserved gate and portions of a flight of steps.

To the S.W. of Mavromati, beyond a large terrace on which stood some important public building, probably a temple, lies the STADION. Although this, to judge by the remains, was one of the most magnificent structures of Messene, it has become filled up almost beyond recognition, and is now traversed for its whole length by a small brook. A colonnade bounded it on both sides and at the upper end. The other end adjoined the S. wall of the town.

Only a few of the remaining buildings can be identified with the aid of inscriptions and of the descriptions left by Pausanias. The position of the MARKET-PLACE is indicated by the statement that the market-fountain *Arsinoë* was connected with the Klepsydra (p. 351); we must therefore locate this centre of the municipal life in the space now called *Mousgaes*, between the theatre and the stadion, where there are remains of conduits and fragments of a large water-tank. Near the market stood the *Gymnasium* and the *Hierothysion*, in which all the gods of the Hellenes were worshipped. The latter also contained a statue of Epaminondas, the true founder of the town.

Outside the ruined but still traceable line of fortification on the S., lies the village of *Simtsa*, largely built of antique blocks.

FROM MESSENE TO MELIGALA. We descend from the Arcadian Gate (p. 351), viâ the village of *Neochóri* in 1½ hr., or from the convent of Vourkano (p. 348) by the E. slope of the Ithome hill in 1¾ hr. to the tripartite *Mavrosoumenos Bridge*. Here the river *Mavrosoumenos*, the ancient *Balsra*, unites with the streams descending from the mountains to the N.E. of the 'upper' Messenian plain (p. 291), to form the main river of Messenia, the *Pamisos* of the ancients, the modern *Pirnatza* or *Dipotamo* ('double river'). The foundations of this bridge are ancient, the arches mediæval. The N.W. arm leads to Bogazi (p. 353) and Kyparissia (p. 359); the N.E. m. to (20 min.) *Meligala*, p. 353.

From *Tsepheremini* (p. 348) the railway goes on viâ (15½ M.) *Skala* to —

18 M. *Meligala* (*Xenodocheion tōn Xēnōn*, with restaurant, bed 2 dr.), a thriving village with 1260 inhab., the houses of which lie in a wide circle round a hill crowned with a chapel of *Hagios Elias*. From *Meligala* to *Megalopolis*, see p. 291.

The 'upper' Messenian plain (p. 291) now lies before us. — 20½ M. *Zevgalatió*; 22½ M. *Koúrtaga*.

23½ M. *Diavolitsi*, the present terminus of the *Tripolitza* line, is a large village lying at the W. base of the *Helleniko*.

The *Helleniko*, also called simply *Kastro*, is a remarkable ruin which *Curtius* has identified as the remains of *Andania*, the ancient residence of the *Lelegian* kings (p. 349) and the birth-place of *Aristomenes*. The most ancient portion is apparently the semicircular wall of large irregular blocks on the highest peak; the finest portion is that adjoining it on the S., the construction of which approaches close to the system of horizontal courses and is probably to be referred to the time of *Epaminondas* rather than to that of *Aristomenes*. The domains of *Andania* included a cypress-grove called 'Karnasion', in which famous mysteries of *Demeter* and *Kora* were celebrated. A long inscription referring to this fact was found near the village of *Hagii Konstantínos*.

FROM DIAVOLITSI TO PHIGALÍA, 4 hrs.' ride. The plain contracts on the N.W. to a narrow valley. In the northernmost corner of the valley lies the village of *Bogási*, where tolerable night-quarters may be obtained. We then ascend to the saddle between the *Tetrasi Group* (p. 315) and the *Hagios Elias* (3600 ft.; to the W.). Fine retrospect of the *Konto Vounia* (p. 354) and *Ithome*. Beyond the saddle we pass to the left of the mountain-village of *Sirji* and traverse fine oak-woods. In front of us is the ravine of the *Neda*, to which we descend by a steep and difficult track. We cross the deep river, flowing between plane-trees and oleanders, and follow the route on the right bank, described at p. 312, to *Pávlitsa*, which lies among the ruins of *Phigalía* (p. 313).

49. From Kalamata to Phigalía viâ Pylos and Kyparissia.

This is a journey of 8 days. FIRST DAY. From Kalamata by rail to *Nisi*, and thence to *Pylos* (*Navarino*), 7¼ hrs. — SECOND DAY. Visit *Sphakteria* and *Old Pylos*, ½ day; from the lagoon of *Omanagá* to *Phlitrá* direct, in 5¼ hrs. — THIRD DAY. From *Phlitrá* to *Phigalía*, 8½ hrs. — The stage between *Pylos* and *Kyparissia* may also be made by *Steamer* (R. 45), especially as the road along the flat coast offers few attractions.

The BRANCH RAILWAY (p. 348) from *Aspróchoma* to *Nisi* (2½ M. in ¼ hr.; fares 1 dr. 40, 1 dr. 10 l.) intersects the broad stretches of marsh on the banks of the *Pamisos*, crosses that river, and reaches (6 M. from Kalamata) the large village of *Nisi* (*Xenodocheion* a little to the S. of the *Platia*), now officially called *Messene* (6300 inhab.).

The BRIDLE-PATH FROM NISI TO VOUREKANO (p. 348), 8½ hrs., leads viâ *Alt-Jelabi*, *Promorysis*, *Aidini*, and *Nasiri*. — Or from *Aidini* we may proceed viâ *Androusa* to *Stímio* and (½ hrs. from *Nisi*) *Mavromati* (p. 351). *Androusa*, a place of some importance in the middle ages and still of

considerable size, has a ruined castle and a chapel of Hagios Georgios. About $\frac{1}{2}$ hr. to the left of the road, farther on, lies *Samári*, with a fine Byzantine church.

The road to Pylos, passing the silver poplars and cypresses on the W. side of Nisi, first traverses the plain of the Pamisos, crossing several brooks and small rivers and commanding a fine view of the whole Messenian Gulf. We follow the direction of the telegraph-wires, which seldom deviate far from the path. The latter is still rendered inconvenient at places by rough Turkish paving. In $1\frac{1}{4}$ hr. a road diverges to the left to the little towns of Petalidi and Koronē, both of which are visible on the W. coast of the gulf, the former in front on a mountain-spur, the latter more in the background (comp. p. 322). At *Karakasili*, $\frac{3}{4}$ hr. farther, in a ravine beside a mill, we find a good khan with a fine orchard.

About 1 hr. farther the road begins to mount more steeply, ascending the oak-covered chains of hills, which stretch to the S. from *Mt. Lykódimo* (3140 ft.), the ancient *Mathia*, the principal range of the S.W. Peloponnesian peninsula. To the N. are the irregular mountain masses grouped under the name of *Konto Vounia*. At about the highest point our road is joined on the right by that coming from Androusa, the shortest route between Messene and Pylos (comp. p. 353).

In 5 hrs. from Nisi we reach the *Khan of Goubé* (or *Koumbé*, dome; complained of), opposite a peaked summit of the Hagios Elias group, also conspicuous from Pylos. The water of the copious springs at its base is conveyed by a Turkish aqueduct to the fortress of Pylos. The view across the beautiful bay of Pylos to the Ionian Sea is seen to advantage from this point: to the left are the modern town and fort; in the centre the rocky island of Sphakteria; to the right the promontory of Koryphasion or Old Pylos; in the distance, to the extreme right, the island of Prôtē. Pylos lies $2\frac{1}{4}$ hrs. from the khan of Goubé. The last part of the road descends somewhat abruptly.

Pylos. — Two small *Xenodochia*, not far from the square facing the bay: the better being perhaps that of *Chronópoulos*, R. 1-2 dr., tolerable fare; bargaining advisable.

STEAMER to Zakynthos and Patras and to Kalamata, see R. 45.

Pylos, or *Navarino* (to use the mediæval name), is now locally known as *Neókastro* (2130 inhab.). It is the capital of an eparchy, and is situated at the foot and on the slope of a projecting spur of *Mt. Hagios Nikólaos* (1580 ft.), on the S. entrance to the bay of Pylos, which is sheltered by the long rocky island of *Sphakteria* or *Sphagia*.

The admirably sheltered bay of Pylos seems as though intended to play an important part in the history of the Greeks, who are everywhere directed to the sea by the very nature of their country. We accordingly find it the centre of the flourishing kingdom of Nestor in the heroic ages (p. 356). But in historical times the coast became depopulated. The political weakness of Messenia, and the aversion of Sparta from trade and shipping, prevented the development of the natural advantages of the bay. Only

once was it the scene of important events. At the beginning of the Peloponnesian War, in the year 425 B.C., an Athenian fleet bound for Sicily, acting on the far-sighted advice of *Demosthenes*, landed some of its men on the then wholly uninhabited promontory of Koryphasion (p. 356), in order to stir up the Messenians and so carry the war into the enemy's country. For the moment the Spartan army withdrew from Attica, in order to unite with the fleet of the other Peloponnesians in putting a stop to the bold attempt. The Athenians, however, repulsed all the attacks of the Lacedæmonians on their entrenchments, and the latter were forced to limit their operations to the occupation of Sphakteria. The Athenian fleet meanwhile returned, forced its way into the bay, and annihilated the Peloponnesian ships, thus cutting off the 420 Spartans, who were on the island of Sphakteria, with their Helots. When the negotiations for peace fell through at Athens owing to the efforts of *Kleon*, the Athenians, assisted by many Messenians, stormed the fortifications of the island and compelled the garrison to surrender. For 15 years the Athenians maintained themselves here. Then Pylos vanishes from history, until the restoration of Messenian independence in B.C. 369 (p. 349) restored it to its position as the port of Messenia. It was in this position when Pausanias visited it.

During the middle ages Pylos fell behind its two neighbours, Modon (p. 321) and Korone (p. 322). The earliest fortification of the S. approach to the harbour is ascribed to the widow (d. after 1299) of Guillaume de la Roche (d. 1287). The Venetians called the place *Zonklon*. The name *Navarino*, which has but recently passed out of use, was derived from some Navarrese mercenaries, who settled here in 1381 ('Château Navarrois'). The Turks captured the port in 1496, and it remained in their hands until the establishment of Greek independence, except in 1644-48 and 1698-1716, when it was held by the Venetians, and 1770, when the Russians occupied it. In 1821 the Greeks made themselves masters of the town, but in 1825 they were forced to retire before *Ibrahim Pasha*, who landed here with a strong Egyptian-Turkish fleet and devastated Messenia with the utmost ferocity. The eventful occurrence of October 20th, 1827, which ended the Greek War of Liberation, is well-known. *Admiral Codrington*, in command of the united British, French, and Russian fleet of observation, had demanded the immediate evacuation of the entire Morea by Ibrahim Pasha and the withdrawal of the Turkish fleet. On these demands being refused, Codrington entered the harbour with 26 men-of-war and 1270 cannon and annihilated the greater part of the Turkish fleet in barely 2 hrs. Of 82 Turkish ships, with about 2000 guns, only 29 remained afloat. The Turks lost about 8000 men; the Allies had 172 killed and 470 wounded.

An easy carriage-road, passing not far from the arches of the Turkish aqueduct (p. 354), leads to the top of Mt. Hagios Nikolaos and to the entrance of the small fortress above the town. This was rebuilt on the remains of the mediæval Turkish castle of Navarino by the French Morean Expedition, after the War of Liberation, and is now used as a prison. In the interior there is a mediæval church, with a cistern for use in case of siege. The necessary permit to enter must be obtained in Pylos; but the visit is hardly worth the trouble, as the *View of Sphakteria and Old Pylos may be enjoyed from outside.

The entrance to the harbour is not quite 1 M. wide. The actual passage between the mainland and the rocky islet of *Delikeibaba* (so called after a Turkish tomb), lying off the S. end of Sphakteria, is named the *Megalo Thouro*, and the small rocky channel on the side next Sphakteria is called the *Mikro Thouro*.

The island of *Sphaktêria*, which has also retained the classic

alternative name of *Sphagia*, is about $2\frac{1}{2}$ M. long and has a breadth of from 500 to 1000 yards. It stretches to the S. from the promontory of Koryphasion (see below), from which it is only divided by a narrow channel, and like a huge breakwater protects the deep bay of Pylos from the waves of the ocean. Its shores are precipitous, especially on the inner (E.) side. Between the two chief heights on the island is a hollow, with a spring and a *Chapel of the Panagoula* (Panagia), which is the scene of a yearly Panëgyris. The camp of the Spartans in B.C. 425 occupied this spot. Hence they retired towards the N. summit, bravely defending themselves, until the occupation of the top by the Messenian archers, who had reached it by bye-paths, rendered further resistance useless.

The interesting EXCURSION TO OLD PYLOS, including a visit to Sphakteria, requires about half-a-day. As we sail across the bay we have an opportunity of observing the shape of the island of Sphakteria. The landing-place is in the middle of the E. side, at a break in the steep cliffs, whence a path ascends to the Panagoula Chapel (see above). The boats generally stop (usually on the return-journey) at the *Cave of Tzamados* (τῷ Τζαμαδοῦ ἡ σπηλιὰ), on the precipitous coast, farther to the S., and at the grave of the Piedmontese general *Count Santa Rosa*, who, like the Greek captain Tzamados, fell here in 1825 in a contest with the Egyptians under Ibrahim Pasha. — The low rocky islet of *Kouloneski* lies in the N. part of the Bay of Pylos. Numerous fragments of shipwrecks, dating from the battle of 1827, may still be seen at the bottom of the sea to the E. of the N. end of Sphakteria.

The channel to the N. of Sphakteria, called *Sykiá*, is only 220 yds. wide, and is too shallow to be entered by large vessels. The Pylians believe that the Turks filled up the channel, so as to leave open only the S. entrance, which was commanded by their cannon.

We now land on the sandy beach to the E. of the conspicuous Acropolis of *Old Pylos*, which is crowned by a Venetian castle. Pylos was called *Koryphasion* in the historical period of antiquity and *Navarino* in the middle ages; since the building of the S. castle it has been known as *Palaeokastro* or *Palaeo-Navarino*. A path, now nearly overgrown with shrubs, leads up the gentle slope to the summit (720 ft.), which consists of a rough plateau about 220 yds. long, rising slightly to the N. The E. and W. sides are precipitous, and the N. side descends in successive spurs. The ruins of the Venetian castle are very extensive. Flights of steps by the walls lead up to the battlements, which afford a fine view of the sea. We may here place, probably with perfect certainty, the castle which is mentioned by Homer as the seat of Nestor in the heroic times; and here the Athenians entrenched themselves in the Peloponnesian War. Remains of ancient buildings are found near the middle of the S. castle-wall (a few regular rows in the polygonal style) and also on

the N.E. side. The last fragment resembles the style of the buildings at Messene, and may perhaps date from the restoration of the castle in the time of Epaminondas.

The founding of the first town at Pylos was ascribed to the sea-ruling *Lelegae*. According to Strabo the town lay at the foot of the *Ægaleon*. This latter name was at one time held to mean the range of Hagios Nikolaos (p. 355), so that the site of the oldest town was identified with that of modern Pylos (p. 354); but most recent geographers have decided that the mountain-chain to the N. (p. 358) is the ancient *Ægaleon*, so that the castle, celebrated in so many legends, must be looked for on the promontory adjoining the N. entrance to the haven. Apart from a temporary conquest of the plain of the Pamisos, the Pylian kingdom of *Neleus* and *Nestor* embraced the entire W. coast-region to the mouth of the *Alpheios*. After the conquest of Messenia by the Spartans, the town sank to the condition of an unimportant coast-village. It even lost its original name, for the Spartans called the promontory simply *Koryphasion*, or 'high castle'. The events of which the mountain was the scene in the Peloponnesian War have been narrated above.

We may descend the N. side of the Acropolis by a difficult goat-track to the small shallow bay called *Voidokoïta*, or 'ox's belly'. A strip of sandy beach divides it from the large *Lagoon of Osmánaga* on the E. This lagoon is connected by several openings ('*Boukaes*') with the Bay of Pylos, and is filled once a year by the sea, on which occasion large quantities of fish are captured. It is probable that in antiquity the site of the lagoon was occupied by a stretch of sand. Even as it is we can understand the epithet of 'sandy' with which Pylos is usually coupled in Homer.

A little way up the N.E. slope of the Acropolis we observe the mouth of a wide *Cavern*, which passed in the time of Pausanias for Nestor's cattle-shed. We pass through two smaller chambers into a lofty vaulted space, lighted from above by a fissure in the rock, with fine stalactite formations, resembling suspended drapery or skins of animals. Ottfried Müller suggests that perhaps this is the 'cave near Pylos', in which, according to the myth, the newly-born Hermes hid the cattle he had stolen from Apollo, hanging up the hides of two of the animals, which he had slaughtered. A large number of modern travellers have inscribed their names at the entrance to the cave, and there is also an ancient inscription. — No traces now exist of the other sights mentioned by Pausanias, such as the temple of Athena Koryphasia and the house and grave of Nestor.

Those who intend to proceed to Kyparissia (p. 356) immediately after visiting Old Pylos should order the horses to be waiting on the road to the N. of the lagoon (about 2 hrs. from New Pylos), which we reach in 1/2 hr. by skirting the N.W. side of the latter.

FROM PYLOS TO MESSENE (10 1/2 hrs.). To the *Khan of Goubé* (2 1/2 hrs.) and to the (1 hr.) point where the road from Androusa joins ours, see p. 352. We then follow the Androusa road to (1/2 hr.) *Arnatikh*, and traverse the fine woods on the S.E. slopes of the *Kento Vouni* (p. 354), crossing numerous water-courses. From the village of *Loghi* (3 1/2 hrs. from Arnatikh), we may proceed (guide necessary) by direct forest-paths viâ *Sâmari* (p. 354) to (3 hrs.) *Mavromati*. It is, however, surer to follow the main road beyond Loghi viâ *Mánesi* and *Kato-Doulakh* to (2 hrs.) *Androusa*. Thence to *Mavromati* (p. 351) 2 1/4 hrs.

A frequented road runs along the entire W. coast of the Peloponnesus from Modon (p. 321) to Pyrgos (p. 324) and on to Patras. Following this along the shore of the bay from Pylos, we reach in 1 hr. the *Khan of Gialova*, where the produce of the neighbourhood (wine, currants, oil, and valonia or the fruit of the *Quercus Aegilops*) is shipped. About $1\frac{1}{2}$ M. inland lies the village of *Pyla*, a name in which some see a reminiscence of the old town.

Farther on we pass to the E. of the *Osmánaga Lagoon*, from the N. side of which diverges the above-mentioned route to Old Pylos.

At the *Khan of Romanoú* (good night-quarters), $1\frac{1}{4}$ hr. from Gialova, we cross the small river of the same name, a little below the village of *Osmánaga*. Fine retrospect hence of Koryphasion and Old Pylos (p. 356). In front, to the left, lies the island of *Protē* (p. 321).

To the N.E. rises a long and loosely articulated mountain-chain, which runs nearly parallel with the coast at a distance of about 6 M. from it. This is believed with great probability to be the *Ægaleon* of the ancients (comp. p. 357). The principal heights are now named *Hagia Kyriakē*, *Hagia Varvára*, and *Psychró* (see below). The promontory of Koryphasion may be considered one of the S. spurs of this range, while its northernmost height bears the castle of Kyparissia (p. 359). With the exception of a rugged chain of hills near the coast, the entire country between the sea and the *Ægaleon* is of great fertility. Plantations of currants and groves of olives spread far and wide. The chief places in the S. part of the plain are *Ligoudista* (2660 inhab.) and *Gargaliáni* (5530 inhab.). The port of *Máraithos* or *Marathópolis*, destroyed by an earthquake in 1886, lies on our route, about $2\frac{1}{2}$ hrs. from Romanoú. It contains a small but tolerable restaurant. *Gargaliáni* is $\frac{3}{4}$ hr. inland; *Ligoudista* is situated at the S.W. base of *Ægaleon*.

The road continues to skirt the sea. To the right, beyond the *Ægaleon*, we see the *Kónto Vounia* (p. 354). We cross various water-courses, including the considerable stream of *Longobardo*, and in $1\frac{3}{4}$ hr. after leaving Marathos, we reach the inconsiderable port at the chapel of *Hagia Kyriakē* (steamboat, see p. 321). Some ancient ruins, which formerly stood here, were supposed to be those of *Erana*.

A carriage-road leads from *Hagia Kyriake* through the currant-fields to ($\frac{3}{4}$ hr.) *Philiatrá* (**Xenodochion Triphylía*, with restaurant, moderate charges), $7\frac{1}{4}$ hrs. from New Pylos, a scattered but flourishing place, with a new Church of the *Panagia* and several schools (including a 'Hellenikon Scholeion', or secondary public school). *Philiatrá* was almost completely laid in ruins by an earthquake in 1887 but it has been in great part rebuilt. Most of the inhabitants are engaged in the productive cultivation of currants, before which the cultivation of olives has greatly receded in recent times.

The village of *Christídanou* or *Christianópolis* lies about $2\frac{1}{4}$ hrs. to the N. of *Philiatrá*, at the foot of the *Ægaleon*, which here rises into the peak

of *Mait*. This village was the seat of a very early mediæval bishopric, and was perhaps one of the first places in the entire district in which Christianity obtained a firm footing. The large fortress-like ruined church is said to have been originally dedicated to *St. Sophia*, though now, like the village-church, it bears the name of the *Hagia Metamorphosis* or Transfiguration.

Beyond *Philiatrâ* we pass through extensive woods of hoary old olive-trees, enjoying a view to the right of the peak of *Hagia Vavâra* (4000 ft.), and crossing several water-courses. By the sea to our left, lies the village of *Argill*. In 3 hrs. we reach the beautifully-situated *Kyparissia* (4700 inhab.), where we find accommodation at one of the *Xenodochia*. The little town rises in successive terraces on the face of *Mt. Psychrô* (3660 ft.), as the northernmost height of the *Ægaleon* range is usually named. The picturesque ruined castle, on a steep cliff above the town, offered a vigorous resistance to the Frankish conquerors in 1205; it was afterwards in the possession of Geoffroy de Villehardouin. The mediæval name of *Kyparissia*, now almost forgotten, was *Arkadiâ*, a curious transference of the name of the central district of the Peloponnesus (comp. p. 322). The town, which was one of the most important in the Peloponnesus before its destruction by Ibrahim Pasha in 1825, has resumed its ancient name since its restoration. Almost in the middle of the town, near the supposed site of the temple of *Athena Kyparissia*, is the church of the *Hagia Trias*; nearer the castle is the so-called *Metropolis*. The ruins of the CASTLE include whole courses of ancient stones, but no longer in the ancient position. It commands a splendid view of the town and of the coast from *Philiatrâ* (p. 358) to the mouth of the *Neda* (p. 360); to the W. is the sea, with the *Strophades* (p. 321), *Zante*, and *Kephallenia*; to the S.E. is *Mt. Psychro*, the highest peak of which is locally named *Hagia Paraskevê* (3756 ft.), after the chapel situated upon it.

The district between the town and the sea (1 M. distant) is called *Phoros*. At *Kalamiâ*, a place in this district, $\frac{1}{4}$ M. from the town, is a ruined chapel of *St. George*, near which large blocks of *Poros* stone, bases and shafts of *Ionian* columns, fragments of an architrave, and a few fragmentary marble sculptures have been found. If the temple of *Athena Kyparissia* is located in the town, this is perhaps the site of the temple of *Apollo*, which *Pausanias* also mentions.

The *Skala* of *Kyparissia* is protected by a projecting breakwater. Here are found a post-office, a steamboat-office, and a clean *Xenodochion* (ἡ Κυνάδεια, with restaurant, bed. 1 dr.). Near the 'Magaziâ' rises the spring of *Kryônera*; farther to the S.W., in the direction of the primitive lighthouse, is the spring of *Hagia Lougoûdis*, the water of which is caught in a basin made of ancient masonry. This has been supposed to be the *Dionysias* spring of the ancients, which gushed forth at a stroke of the thyrsos of *Dionysos*. From the 8/20th to the 16/28th September a fair (ἐμπορικὴ πανή-

γυρί;) is annually held here, much frequented by the inhabitants of the district.

FROM KYPARISSIA TO MESSENE, about 7 hrs. We follow the route to Phigalía, described below, to a point near the *Kyparissia River*. We cross this stream a little farther up and ascend along the right bank. In 3 hrs. we cross the low watershed, the top of which is marked by a chapel. At the *Khan of Kolia*, 1 hr. farther on, we strike the river *Maurozoumenos*, the ancient *Balyra*, which often seriously obstructs the passage by its winter floods. From the *Maurozoumenos Bridge* (1 $\frac{3}{4}$ hr. more) to the *Vourkano Convent* or *Maeromati* (Messene), see p. 352.

FROM KYPARISSIA TO SAMIKÓN (7 hrs.). We take the coast-road, which crosses the (1-1 $\frac{1}{4}$ hr.) mouth of the Kyparissia stream and then skirts the foot of the *Koutra Mountains* (see below), which rise close to the sea. On the precipitous brush-clad cone of *Vounákti*, which is conspicuous even from Kyparissia, perhaps lay *Olouris* or *Oloura*, mentioned by Strabo. The village of *Kalonerá* lies on the adjoining slopes. Not far from *Vounaki*, and about 40 min. from the mouth of the Kyparissia, is a *khan*, and 40 min. farther is the *Khan of Hagios Joánnis*, beside a moss-grown vaulted well-house, with excellent water. This district appears to have borne the name of *Aulon* in antiquity, and included a temple of *Æsculapius*, which perhaps stood near this spring, although no ruins are visible. The chapel of Hagios Joánnēs belongs to the mountain-village of *Agalyani*. The strip of coast-land now expands into the district of *Xerokampos*. About 2 $\frac{1}{2}$ M. beyond the *khan* of Hagios Joánnēs a new stone bridge leads across the mouth of the *Neda* (p. 314) to the *Khan of Vouzi*. We continue to skirt the coast to (4 hrs.) *Samikón* (p. 315); thence to *Olympia*, see p. 319. — From the *Khan of Vouzi* we may proceed viâ *Prasidákti*, and thence to the N. by mountain-paths above the gorge of the *Neda* (here quite impenetrable) to *Smerina* (p. 316) and to (6 hrs.) *Pávliiza-Phigalía* (p. 313).

The route to Phigalía (5 $\frac{1}{2}$ hrs.) leads through the E. part of the little coast-plain of Kyparissia, which is intersected by numerous water-courses, and then skirts the slopes of Mt. Psychró. The village of *Vrysaes*, with its numerous springs and some ancient ruined walls, lies a little to the N. Before we reach the mouth of the *Kyparissia Stream*, which enters the sea about 1 hr. from Kyparissia, the above-mentioned route to Messene diverges to the right. We cross the stream and ascend the undulating declivities of the *Koutra* or *Koutraes Mountains* to the large village of *Siderókastro* (2 $\frac{1}{2}$ hrs. from Kyparissia), where there is a ruined mediæval castle. Thence we ascend the valley of a tributary brook of the *Neda*, pass near the Albanian village of *Soulma*, and reach the depression between the mountains of *Kara Moustapha* (p. 316) and *Hagios Elias*. We then descend by a steep path to the bed of the *Neda*, which we cross in the neighbourhood of *Pávliiza*. *Phigalía*, see p. 313.

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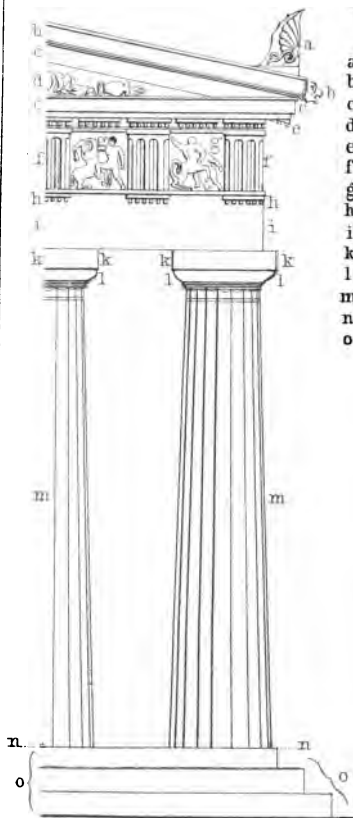
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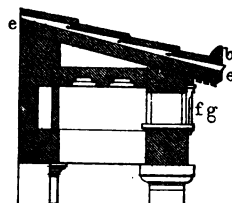
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Diagram of a Doric Column and Entablature:

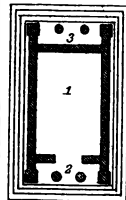


- a Corner Akroterion
- b Sima with a lion's head as waterspout
- c Geison
- d Tymparum
- e Mutule with Guttae (drops)
- f Triglyphs
- g Metopes
- h Regulæ
- i Architrave or Epistyle/in one part
- k Abacus or Plinth
- l Echinus
- m Shaft with 20 sharp-edged flutings
- n Stylobate
- o Krepis or Krepidoma

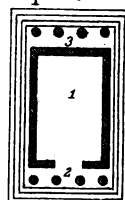


Construction of the Doric Entablature

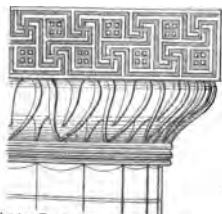
Plans of Temples:



Temple in antis



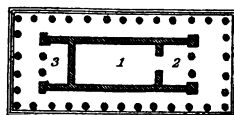
Amphiprostyle



Painted Doric Capital



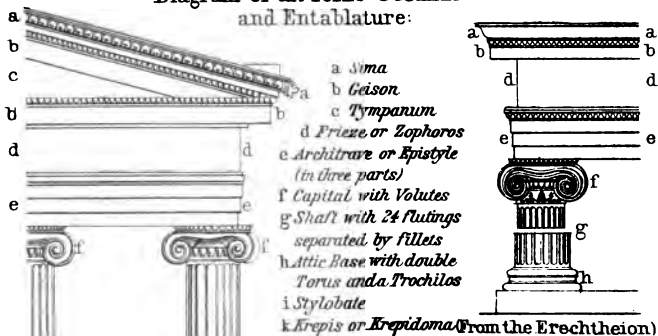
Doric Kymation



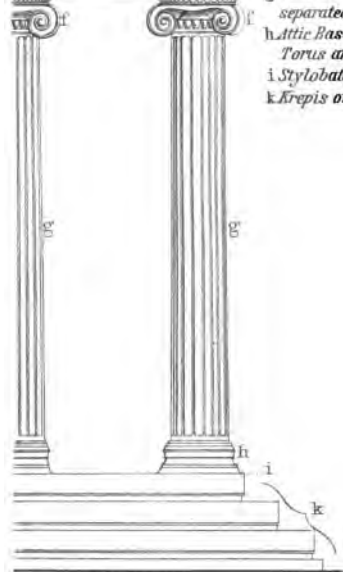
Peripteral

1 Cellar 2 Pronaos 3 Opisthodomos or Posticum.

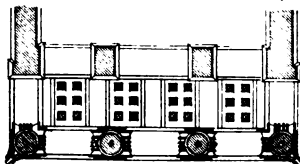
Diagram of an Ionic Column and Entablature:



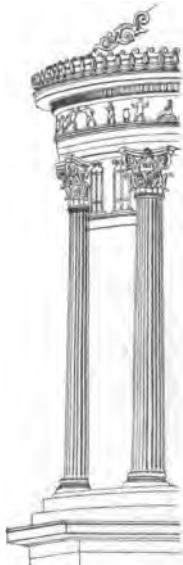
Lesbian Kymation



(From the Temple of Nike)



View of cassetted ceiling from the vestibule of the Temple of Nike.



Corinthian Order
(Monument of Lysikrates)

